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"Over the River and through the Woods"

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GO WORK IN MY VINEYARD

By Ursula Miller



ANNA herself had first suggested having the wedding at noon instead of in the evening as she had at first planned.

"It will be too hard for Grandmother, having it at night," she said to her mother.

"As you will. It is your wedding. I am sure this will be charming."

"Evening weddings are very beautiful, but this will be sweet, too; and with our going away so soon and grandmother so tired—this will be better."

"Just so you are happy, Anna. I know you will have a beautiful wedding."

Noon. And the day of little Anna's wedding! Grandmother thought they had surely given her the best place and the best chair in the house. Yet with everything in her favor, the wedding at noon and the easiest chair, and the best of everything, in fact, she, Grandmother, Great-grandmother, really didn't know what was the matter with her these days. She could scarcely keep awake even at noon, she'd have to watch herself so she didn't doze. But she was a little tired. All the time. Come to think about it, she had lived a long time. Eighty-seven was pretty old. Sometimes the thought just entered her mind whether God had overlooked her because He left her here so long. Just the faintest little whisper from Him to her, and she would hear it, because she was listening. But this is Anna's wedding! She must bestir herself and keep her mind from wandering. There was a houseful of people already. Anna, her little namesake getting married! And going to be a missionary!

People surely can sing wonderfully well. I wonder how the singing in heaven . . . There stand the bride and groom. Her little Anna! She wished she could see them better, but her eyes are so misty—a person should be happy at weddings and not cry; especially at a missionary's. Fred is such a nice young man. All the time he was courting Anna he was always all a young man should be. The minister was saying—"husband and wife"; now they were singing; again the minister was praying; she guessed the wedding was over. Anyway they were all shaking hands with the bride and groom, but she decided she would wait. She wasn't much good stirring around in a crowd, but she did hope so much she'd get a chance to visit with Anna and Fred just once more. Now they were having a reception, eating and looking at gifts and so on. Everyone was very polite to her, an old, old woman, speaking to her and bringing her things to eat—she smiled remembering she would tell Anna and Fred . . .

Slowly Grandmother opened her eyes. The house was very, very quiet. "They are gone, because I always sleep. It serves me right," she thought, but she didn't think she could stand it if she couldn't visit with Anna just

this once. But her room was so nice, and it seemed so good to sleep . . .

"O Grandmother, did you wake up?" always Anna's way of introducing herself after Grandmother's nap.

"You aren't gone? Yes, dearie, come in."

"Fred, too?"

"Fred, too. Of course."

"I feared you had gone," remembering her panic at awaking.

"Not until evening. Not until we have a splendid visit with Grandmother."

"You had such a lovely, lovely wedding, and we have more missionaries in our family; come to think of it my family is all missionary."

"And you, Grandmother, really started us that way."

"No, no, dearie, our forefathers were serving God, too, in their way and time. All of us serve God, we children of His, but time and place demands a different expression."

"How long were you in active service?" asked Fred.

"In formal service only three years. Eli, my husband, and your Great-grandfather, and I were sent to do mission work among the Indians at Fort Kiowa; to teach them. And how they needed it! They didn't know about God; they didn't even know how to be clean. We worked among them—and worked hard for three years, when my hus-



NEW YEAR COMFORT

"God . . . for us" (Rom. 8:31).

God of the realms of light,	Thou art for us!
God of the stars of night,	Thou art for us!
Above the tempest cloud,	
Above the thunder loud.	
Above the billows proud.	Thou art for us!
God of the mountain's crest,	Thou art for us!
God of the sparrow's nest,	Thou art for us!
All heav'n performs Thy will,	
All nature tells Thy skill,	
River and rock and rill,—	Thou art for us!
God of redemption's plan,	Thou art for us!
Bringing back banished man,	Thou art for us!
Thy Son in richest love,	
Coming from heights above,	
Thy grace did fully prove,	Thou art for us!
God of all counsels vast,	Thou art for us!
God of all ages past,	Thou art for us!
Choosing in Christ our place,	
To joy before Thy face—	
In all Thy ways to trace,	Thou art for us!

—Ingles Fleming.

band died. With three small children, your Grandmother and our only son both nearly ready for school, I came home to my parents. I was still the same person and serving the same God, but He put me to a different task," she smiled at Fred.

"I remember one time the Indians gave all the workers a feast showing us their love and respect. They were so proud of it. They stewed the finest and fattest dogs in our honor. We could not offend them, of course," Grandmother's eyes twinkled, "and that was the first and only time, to my knowledge, that I ever ate dog, however common it seems to be today."

Anna giggled and Fred smiled broadly.

"And then?" Fred prompted.

"No, we didn't get sick." Grandmother's eyes were dreamy and dwelt in days ago. "Our son became a minister. He was a serious man and upright and sincere, and no sacrifice was too great for him to make for his Lord. That was his way of being a missionary. Sara, your father's mother, had a large family, and she raised as fine a family as one can hope to see. They, in their turn, are carrying on at whatever work their Heavenly Father gave them to do. Mary, my youngest, went out to the mission field as you are doing, at not far from the place you are going. But she lost her health and had to return home. But her quiet, beautiful, inspiring life is a testimony in itself, for many people have told me that her life, approved of God and blameless before men, has helped them so much. Her life wasn't her own; it was God's."

"Oh, that's the way I want to be," breathed Anna.

"Your own mother, Anna! What a fine missionary she has been, taking care of an old woman and raising a young worker for a foreign field. So, my children, it seems there are about as many kinds of missionaries as there are kinds of Christian workers. Some take care of the sheep, others go fishing for the lost. It isn't so much the work, but do we do it to His glory?"

Grandmother was very, very tired. Fred and Anna kissed her farewell, knowing well that she had arrived very near to "crossing the bar" and would shortly see her Pilot "face to face," her Pilot for whom she had labored so many, many years.

Softly they sang for her

"Go work in my vineyard, there's plenty to do. The harvest is great and the laborers are few. There's weeding and fencing and clearing of roots, And ploughing and sowing and gathering of fruits. There are sheep to be tended and lambs to be fed The lost must be gathered the weary ones fed."

Protection, Kans.

Without the silences of life there can be no true greatness, and no man can be great in the hours of expression and daily activity unless he has first been great in the silent places of his individual life.—Theodore Lyman Frost.

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THE LITTLE FOXES

By Beryl Martin



ANNA Lois removed the breakfast dishes to the sink. Double service at the table indicated that she was a bride housekeeper—the kind that exactly complement black and white kitchens. She crumbed the lunch cloth, and polished the already shiny Toastmaster to mirror-brightness, then stood it in place on the cupboard shelf. The chairs were arranged, and she prepared to wash up the effects of the morning meal.

She exulted in the sudsy dishwater. Mild, granulated soap, an abundance of hot water and pretty dishes—it was fun to wash them!

After a hot rinse, the dishes didn't need to be wiped, but she enjoyed handling them—so each piece was polished meticulously with the tea towel, and put away with the deference and care of her choicest Haviland.

An, "it's-grand-to-be-married," expression shone out of her deep violet eyes, and around the corners of her mouth lingered a smile of perfect pleasure and contentment.

This house, and particularly this room—the kitchen—constituted her own kingdom! It was too wonderful! She surveyed her possessions with keen delight. Love was life, and love was life. Her admiring gaze rested on the refrigerator. It stood there so immaculate and efficient—just like Mother. Anna Lois felt very unworthy of the sacrifice. But she said to herself, "When I remonstrated she said we would need it longer than they would. Just like her—unselfish and loving!"

The white cannister set on the cupboard was a gift from Joe—dear brother Joe!

Alf, another young brother, made the kitchen stool in his woodworking class in high school and contributed it to the new home.

Her sister, Miriam, fashioned the dainty ruffled curtains and gave them. Her Sunday-school class supplied the chrome electric clock, Uncle Aarons the breakfast set she had washed, and most of her cooking utensils and linens were gifts—the love offerings of those who were infinitely dear to her affections. How blest she was! Her body quivered. She was just too happy.

It all led up to her thoughts of one person—her beloved James. Never in all the world was there a better husband! Dan and Peter and Charles—her friends' husbands—couldn't begin to compare with James. They just couldn't! He was a good provider, and

thrifty and hardworking—sometimes he worked too hard. Industriousness was a commendable virtue, she reflected. His overtime labor on some days was for her, after all, and she loved him the more for it. He was generous and kind, and, better than all his other superior qualities, he was a zealous Christian. Anna Lois considered it a happy privilege to kneel with him every morning and hear his voice, rich and earnest, offer to God the sacrifices of thanksgiving, and ask of Him, too, strength for the days' needs.

Anna Lois loved James with all the devotion her womanly heart could yield. How full and happy was the world with his presence! How good and gracious was God who smiled upon and approved their union! Love—it was so perfect and beautiful—and God too was love.

But love for James had come gradually. Could it be possible that she had not always loved him as she did now?

She was still thinking reflectively as she prepared stuffing for the duck. Miriam and Lula, her sister and cousin respectively, and Lula's friend, Harry, were coming for a New Year's dinner at one o'clock. Harry and Lula's friendship was becoming quite interesting. "An engagement can't be far away," she mused. "They are so well suited—oh, I hope they will be as happy as we are."

Anna Lois dreamed as she worked. Working with and for James was so pleasant. She loved to anticipate his wishes. Date pudding with hard sauce was one of his favorite desserts—she would have it today with the holiday meal—and baked sweet potatoes. He was fond of them.

James—James—he was constantly in her thoughts. Little had she dreamed that the mischievous boy who sat back of her in the little district schoolhouse and sometimes pulled her pigtails would someday be her cherished husband! But common friends, church,

upbringing, interests—all these elements entered into the foundation that would support the love temple as it existed now. It had taken Anna Lois a while to recognize her Prince Charming—he was too close at home. But finally his attentions, chivalry, and one can safely conjecture his prayers, opened her eyes to his real identity.

Her face flushed pleasantly as she thought of the old spruce tree overlooking the valley. The trees everywhere were a riot of color that autumn Sunday afternoon. The air was fragrant with woodsy odors. James had suggested a walk. She gaily assented, and they were off. The panorama of neighboring hills and valleys were best seen from the point of the spruce tree. They sat down and looked and marveled at the handiwork of the Creator. Sometimes they were silent, sometimes they gasped, sometimes they tried to put their feelings into words, and the harder they tried the less they could say! God's presence was close—very close. Then James spoke,

"Anna Lois, I feel that in the past year our friendship has meant much to both of us. I am made to believe that it is God's will that our future pathways shall merge. I have tried to prove myself worthy of your confidence and love, and, if you can care for me with all my shortcomings, knowing me as you have from childhood, and can trust to face the future with me, I shall be most grateful! Will you—would you consent to be my wife?"

Anna Lois was quite unaware of a pending proposal, but here it was and very much in order, too. She managed after a moment to essay a "Yes," and it was just spoken, when the gentle pressure of his lips on hers sealed their betrothal pledge. The moment was sublime.

Her knight had not galloped from the romantic unknown as she once dreamed he would. But suddenly a tremendous appreciation for James welled up within her as she sat there at his side. He was one of whose integrity she was certain, whose family was friend to her family, and to whom she could give her trusting heart, confident that he would always reciprocate her affections and faithfulness. He might not be glamorous, but he was safe. And a woman needed a safe companion to head her home and father her children in this evil day.

The months that followed—how full of joy! Announcing the engagement, and receiving the kind wishes of friends, interested lifelong friends who appreciated sharing their happiness, planning for the new home, and talking, talking, talking always of the count-



less things that betrothed people have to talk about—what glorious months they were!

Assembling the trousseau was a pleasurable task,—knotting comforters, quilting quilts, stuffing pillows, embroidering linens, selecting silver and china—all this before the wedding day in June. Plans and preparations finally consummated with its arrival. The day was theirs and they rejoiced—nay, they exulted in the sheer luxury of it! The ceremony was simple, but solemn and impressive. The vows as they spoke them in the presence of God and man could never be forgotten. Anna Lois remembered a delicious supper and the unwrapping of gifts and gifts, and being the recipient of good wishes until she felt faint from trying to remember them all. Indulgent friends and relatives were reluctant to let them go, but they did finally, and the honeymoon began. Anna Lois remembered how restful and comforting it was to nestle in the car beside James, away from the strain and commotion of the previous weeks and months. Washington was their goal, but they loitered along the way for several days, relaxing their tired, happy bodies and being blissfully contented just to be with each other.

Housekeeping duties claimed Anna Lois' time and energies after they came home. Arranging her house and keeping it, gardening, and cooking to please her husband's palate—and accepting his gentle solicitude (he always feared she would overtax herself)—all this lent infinite pleasure to the young wife.

While Anna Lois dreamed, the dinner cooked in the oven, the house was tidied, the bed made, and the table set. The hands of the shiny chrome clock now pointed to one. James was not home and it was the appointed hour for dinner. She stirred the flour paste for gravy, and hearing the sound of a motor looked out on the snowy landscape. Harry and the girls were driving up to the garage. No host! He would be along soon and she hastened to the door to welcome the guests.

"Fine snow," Harry remarked. He molded a snowball and aimed it above Lula's head. Just then, she alighted on the first step of the veranda in direct path of the missile and it shattered on her collar with a goodly share spilling down her neck. Lula's surprise and Harry's profuse apologies were comical even to themselves. Some minutes passed before the merriment subsided.

"What? no husband?" Miriam queried.

"He went over to Jake's this morning and isn't here yet. He will be here soon, though. Here is the broom. This snow is heavier than I thought."

Brushing and stamping of feet followed, and boots and wraps were removed.

Anna Lois bustled to the kitchen. Everything was on the table excepting the food from the oven and it was ready to be dished up as soon as James came. She had specifically told him that dinner was to be served at one. There was nothing she could do about it, so she slipped off her apron and joined the others in the living room.

"What tantalizing odors in this house!" Miriam exclaimed—"Harry there slept late and missed breakfast."

Anna Lois was chagrined. "And of course you are about famished?"

"Twice so."

After a time the livingroom clock chimed one-thirty, and after a long, long time it chimed two o'clock. The minutes lagged unbearably to the hungry group. At a quarter past two James drove leisurely in!

Anna Lois was too agitated to trust herself to words, but she met him at the kitchen door with tears in her eyes and a pained, rueful expression on her face.

James looked abstractly at the clock and wonderingly at Anna Lois. "Had you mentioned a time for dinner, dear?"

Anna Lois was transferring a very dark brown duck that threatened to fall apart, to the meat platter, and it was with some difficulty that she swallowed and managed to say, "At one."

"O sweetheart! a hundred apologies!" His arm encircled her waist. "This is criminal of

NEW YEAR'S DAWNING

Let us be a little kinder
As the days are going by,
Let us be a little blinder
To the faults that meet our eye;
Let us look beyond the mountains,
To the valleys, sweet with peace;
Let us drink from living fountains,
Till all earthly strife shall cease.

Let the old year, weary, sleeping,
Dream until the New Year's gone,
Joining ages that are keeping
Vigils in the coming dawn;
Then with light and joy and gladness,
Hail a new and perfect day.
Out beyond the clouds of sadness,
Where all grief shall pass away.

—Frona Scott.

me—it certainly is. Do forgive me, Anna Lois!"

There was no mistaking James' penitence—but that couldn't rectify an overcooked meal, one over which she had worked most of the forenoon, and to serve to company besides. She flashed,

"But you've been so sorry before!" and bit her trembling lip to keep from saying more.

James, with all meekness and sorrow, assisted her in getting the food on the table. He called the guests to the dining room, and seated Anna Lois with the chivalry of Raleigh himself.

He was grateful that the conversation returned to her lips, and while she was not herself, she did put forth an effort to be amiable. James reproached himself without mercy for the needless delay. "Anna Lois is an excellent cook, and if I had not been careless she could have proved it to you." The meal was not up to her usual standard, but it was tolerably good. All were very hungry, and an appetite, the French declare, is the best sauce.

But to Anna Lois, nothing tasted right. The sweet potatoes were shriveled and dried up, the duck was more crisp than tender,

and the gravy bordered on the scorched side—the pan had been too brown. And all of it was so unnecessary!

"I wonder if all nephews are as persistent in their demands of an uncle as mine are?" James smiled as he spoke. "They begged and begged me to tow their sled behind my car. And when I agreed to do it their delight knew no bounds. I actually had them to Maria City, and we circled home by way of Jasper Creek. Even then, I could hardly persuade them to let me go."

"Why James!" Anna Lois cried aghast. "That's dangerous—those tots are only three and six."

"They clung on very well, and I drove slowly."

"Ever since Alfie flew off and fractured his leg I have a horror of sled-towing. Alfie was nine when it happened, and Junior and Freddie are so much younger!"

"They just loved the sport, and I guess I did too."

"Sport isn't sport when lives are in jeopardy. James, if we ever have children and you try that with them, I shall certainly discover your pet aversion and antagonize you!"

Well! Anna Lois was upset. James had never seen her quite like this. He wisely disregarded her attitude with a smile and talked on other subjects.

The company left late in the afternoon. James followed them outside. More snow had fallen, so he seized the shovel and cleared the walks and driveway.

When he came in again, Anna Lois was sitting by the register, stabbing at a design on a pillow case. She did not look up, and it was apparent that she was thinking long, hard thoughts.

Her silence made the situation rather awkward, so James selected a magazine from the rack by his chair and leafed through it. An article therein finally claimed his attention and he became oblivious to all else until he heard Anna Lois ask curtly,

"What would you like for supper?"

"Oh—very little—nothing would be better. Dinner is still present. Don't bother at all for me, dear; you've worked hard enough for one day."

"Very well; as you say. I'm not hungry either." Her voice faltered a little.

James looked up quickly. "Don't you feel well? does your head ache?"

"No."

"But your heart does." He was at her side instantly. She was crying. "It's all my fault, Anna Lois. I wish I could convince you how sorry I am that I spoiled your dinner today."

"It's my fault, James; I shouldn't have been so impatient and rude. I'm so ashamed for having rebuked you in front of our guests. I wonder what they thought of me. And what must you think?"

"That's quite all right. I needed it. Towing the children was a dangerous venture—I would never have forgiven myself if something had happened to them. That's what detained me for dinner too."

On and on they talked and apologized. James declared he was to blame and Anna

Lois was not. Anna Lois insisted she was at fault and James exempt! The smiles touched Anna Lois' tears like sunshine and turned them into rainbows. Both were again calm and humble and loving.

"How strange it is, Anna Lois, that it's not the big things that cause our troubles; it's the little ones."

"Yes, they really do! Why, do you suppose?"

"I wouldn't entertain the thought for an instant to seek the company of some other woman. You are the one God intended me to have, and I am satisfied completely."

"So am I!" Anna Lois spoke up happily. Or imagine me gallivanting around with some other man!" Both chuckled over the very absurdity of it.

"We haven't, to my best knowledge, overlooked any major points in the building of our home. We established a family altar at the very start, we labor with our hands and heads to support ourselves; we fear God, live honestly and try to render due respect to each other."

"It would seem that the tenor of our marriage would flow on like a song. Why must some ridiculous little thing enter in occasionally and mar it?"

"I suppose because I am an imperfect man. Today I didn't hear you mention a time for dinner; but you did. To be honest, I know that I have imposed on your good nature, too. It's plain carelessness on my part. I know you felt badly about the omelet I ruined for supper the other evening when I just for no reason at all talked too long with Harry. Several times this winter I couldn't be bothered to pull off my rubbers when I came in to the kitchen to get the grocery list. Your clean floor was tracked up by my snowy feet. A neat, respectable gentleman will hang up his clothes but I often drape them on chairs or the davenport." He went on to name other things. "You prefer comforters on the bed; I prefer woolen blankets. But we use two blankets and only one comforter!"

"And that tongue of mine! If . . ."

"Let it suffice," James pleaded.

"But actually, James, it's these very things that we've named that vex and grieve us. They spoil the idealism of our home life. I can't bear to think of our home as not being ideal. Can't we do something to prevent these little blemishes in the future? Little things lead to bigger ones, you know." There was entreaty in her voice as she looked up at James. He was very wise! Surely he could formulate a plan or make some suggestion that would overcome the trouble—or at least help in that direction.

James, for a time remained very quiet. He stared fixedly at a pattern in the rug. Anna Lois watched him with keen expectation.

Her ruby lips parted in a pleased smile when he turned his tender gaze upon her. Anna Lois loved these moments. Their spirits would blend in sublime fellowship, and she would realize anew the oneness of their union. She was bone of his bone and

flesh of his flesh. The ties of love—deep, God-inspired love—bound them, and those ties had their beginnings in the soul. She basked in the genial warmth of his devotion—and felt herself strengthened and renewed.

James moistened his lips.

"I wonder, Anna Lois, if we could conjure up a plan, some business arrangement, perhaps, that would help us overcome our trouble? It is my opinion that we need to approach it in a systematic way. To the present we have held council at such ill-appropriate times and places—whenever the occasion arose. That isn't ideal. Let us designate a time, say a certain hour a week when we can discuss just the little offences alone."

"The very thing!" Anna Lois approved most heartily. "At such a time we would both be calm and unbiased, and in the right mood to counsel with each other."

"Exactly so."

"But how do you propose that the problems be solved?"

"I do not guarantee that we can solve them altogether, but I think we can improve. This marriage relationship is a fifty-fifty partnership, and we are withal, human enough to desire fair treatment. Do you think it's fair to impose upon love always, to cover up the defects in each other? The conscience of neither one would sanction an unethical act, and the little things are not sinful to the one doing them—they are merely annoying to the other. Many of them are avoidable if we are on guard against them as we are

the larger things. But, occasionally, something is unavoidable, and then, couldn't we make concessions to each other?"

"Of course we could!" Anna Lois' enthusiasm was unmistakable. "After this when we have boiled cabbage at a meal, rice pudding will be served at the climax!"

"That's the point, Sweetheart."

James suggested further that each keep a list of the other's shortcomings, and at the weekly council submit them for discussion and correction. This was to be for mutual benefit.

Anna Lois was delighted.

"James, this is like playing a game. The theory is superb. Do you suppose it will work out in practice?"

"I said it isn't guaranteed. We can only try it out."

"Building an ideal home isn't easy, is it, dear?"

"No indeed; it takes conscious and diligent effort to build and keep it ideal. It pays rich dividends in happiness and satisfaction to those who are willing to pay the price, however."

"We aren't certain that our new plan is going to succeed, but we shall give it a thorough trial, won't we James? And how appropriate to begin it on the first day of the New Year!"

James swept to his feet snatched Anna Lois in his arms, and said, "If common sense, and effort, and faith and hope all fail—love will still conquer! May God grant us a happy Christian year!"

NONRESISTANCE AND THE SERVICE OF THE ARMY CHAPLAIN

By John Horsch

This article is unique in this that it gives some facts that are seldom admitted by those who advocate carnal warfare. In the booklet from which Bro. Horsch quotes liberally the militarily inclined author admits that war is contrary to human conscience. This conviction in the human heart accords with New Testament teaching, as Bro. Horsch clearly shows in his comments.

In certain circles of Russian Mennonites, who have come to America within the last fifteen years, the question of the consistency of the army chaplaincy with the principle of nonresistance has recently been discussed in German Mennonite papers. A brochure published in Germany during the World War (1917) throws welcome light on this question, giving dependable information regarding the tasks of the army chaplain.

The booklet is entitled "Kriegerzweifel, ein Soldatenbuechlein" (Warrior's Doubts, a Booklet for Soldiers). The author is Robert Falke, Superintendent (Bishop) of the Protestant state church in Wernigerode, Germany. It was published by E. Bierman in Bremen. The booklet brings evidence, that many soldiers, who in their youth have received Christian instruction, are subject to serious doubts whether military service can be reconciled to the teachings of Christ. The booklet shows that it is precisely the task of the army chaplain to convince the doubter of the ostensible error of such thoughts.

The author first speaks of the various na-

tional enemies of Germany during the World War, and then continues:

"To these enemies is added, gradually, another, and this enemy is almost more dangerous than those mentioned. That enemy is DOUBT. Of course, we do not speak of doubt as to whether we will win the war. After two victorious years of war, we Germans will not permit ourselves to be robbed of the assurance of victory, and we have forgotten what it is to be fearful.

"It is a different doubt, which is creeping through the trenches and stealing into the hearts of the warriors, namely, religious doubt. It makes the heart sick and paralyzes the arm."

The religious doubt, of which this author here speaks, is the doubt as to whether military service is consistent with the Christian faith.

The author then continues: "This war has become a gruesome murder. Millions of Christians have been buried in the ground. Frightful distress has come over the peoples.

"When the German warrior meets the Frenchman, the Englishman, the Russian in

close combat, he runs the cold bayonet through his body or shatters his head with the gun barrel. How does such murder agree with the command to love one's enemy?

"Those are warrior's doubts! They have arisen mightily in the course of the long duration of the war, and disturb the mind of many a brave man. Soldiers have written us from the trenches and have begged us to help them in their distress."

The author then proceeds to explain away the greatest commandment of Jesus. He says:

"Jesus commands: 'Love your enemies.' Is it not quite impossible to keep this command in war? Many a warrior has scruples on account of the contrast between the command of Jesus and the mass murder in the world war."

"Here one must, first of all, clearly and definitely admit: Jesus has given this command only for relationships between individual persons, but not for relationships of people or nations to each other. In personal relations a Christian should try to love his enemy by not rewarding evil for evil, but by forgiving and forgetting."

"But in warfare between the nations the love of one's enemies has an end. In such a struggle the individual soldier should have no qualms of conscience. He does not bear the responsibility for his killing, but the government. As long as the battle rages, Jesus' command of love is completely abolished. This commandment is not valid during the hours of battle."

"Jesus' commandment of love completely abolished?" Here one is inclined to ask with Luther (in his Catechism): "Where, in the Word of God, is this written?" The author of this booklet has no answer to this question. He does not make even an attempt to give proof from Scripture. It is obvious that his assertion of the abolition of Jesus' doctrine is a miserable commandment of men. Here is popery forsooth.

The author continues in the same manner: "For us, during the engagement on the field of battle, this commandment to love our enemies, has no longer any meaning. The less consideration we use in wielding our weapons, the more merciful it is, for the sooner the war is ended. The killing is no sin in this case, but is a service to the fatherland, a Christian duty, yes, a service to God. The waging of war becomes itself a commandment of love."

"In love to our fatherland and in love to our kaiser, we want to use all means to strike down the enemy, and not make it a matter of conscience."

"Of course, murder in itself pleases no honest Christian. The soldier, too, feels a horror when he thrusts the cold steel through the breast of his adversary or smashes his head with the gun barrel. Only the beast finds joy in murder, not the Christian. The soldier is in a terrible delirium while he is spreading wounds and death about him. When the battle is over, he prefers not to think any more of the slaughtering and murdering. It is as a bad dream, of which we dislike to be reminded."

"As long as the cannons thunder in this world war, the commandment of Jesus:

'Love your enemies' has no longer any validity. It is the greatest blessing for our enemies, if they are defeated, for when they come to realize their wrong, they will mend their ways and become better than they formerly were. Therefore away with all conscientious scruples."

Is it not almost unbelievable, that the attempt is made to defend military service by such arguments? Is it not remarkable indeed that a man who makes a Christian profession and who, besides, holds a high office in a Christian church, can speak of war as murder and as a Christian duty and a service to God, all at one breath? The author contends that the Christian is not responsible to God for the hatred and the deeds of hatred committed in war. The argu-

ments put forward for military service, are not reasons but mere excuses.

The booklet shows clearly that many a soldier's conscience revolts against murdering in war. It is particularly remarkable that the great majority of soldiers in the so-called Christian lands have been taught from their youth that military service is their Christian duty, and yet in so many instances conscience will not be silenced in the long run. It is the task of the army chaplain to help the soldier to overcome such "warrior's doubts." For soldiers, who in their youth have received Mennonite religious instruction, the service of the army chaplain must be even more indispensable than for most of the others. From the militaristic point of view the service of the army chaplain is absolutely necessary.

Scottdale, Pa.

A FEW FACTS ABOUT LIQUOR

Liquor and Accidents

In six major wars in which the United States has been engaged in more than 150 years, the total loss of life has been 244,357.

In the past fifteen years 415,977 men, women and children have been killed in automobile accidents.

During two years, 1935 and 1936, accidental deaths in the United States numbered 211,000.

In the same two years accidents imposed a direct and indirect loss of seven billions of dollars upon the country.

The killed and injured on the streets and highways in one year reached the enormous total of 1,378,000 men, women and children. Of the three children playing upon the nursery floor, one is statistically certain to be killed or seriously injured in an automobile accident.

The automobile killed 38,500 people in 1936; it was 37,000 in 1935; 110,000 received permanent disabling injuries in 1936; 1,230,000 temporary disabilities at the hands of reckless, drunken or helpless drivers. No wonder that the organ of an insurance company says that the price is too heavy to pay, that we must curb this slaughter or give up the automobile.—"Thou Shalt Not Kill," Board of Temperance, Prohibition and Public Morals, of the Methodist Episcopal Church.

Where the Dollar Spreads

Because of the tremendous spread between the cost of raw materials and labor, and the cost of the finished product on the retail market, the capital invested in brewing and distilling returns a very small proportion of the retail value to the producer of the raw material and to labor. The bushel of barley produces 546 drinks of beer, possibly selling for \$54.60; and the bushel of corn makes 4.8 gallons of whiskey, or 614 drinks, selling certainly for not less than \$60, and possibly for twice that amount. Most of this spread is between the wholesale value of the manufactured product and its retail cost, but comparison can be had on the basis of census figures showing the value of manufactured products, cost of raw materials and salaries and wages. These figures afford the following comparison:

Industry	Cost of Materials	Salaries & Wages	Value of Products
Liquor	38.02%	16.04%	100%
Bakery products ..	54.20	19.94	100
Textiles and products	51.13	23.99	100
All industries	50.21	19.84	100

The National Liquor Bill

The total national income produced in 1935 was \$52,959,000,000. If the amount spent on liquor at retail reached \$3,500,000,000, as may have been the case in view of "cutting" and excessive prices for fancy drinks, it appears that we spent one dollar of each fifteen dollars of the national income for alcoholic beverages.—"The Farmer Loses," Board of Temperance, Prohibition and Public Morals, of the Methodist Episcopal Church.

"Drink and Skill"

The Alcohol Research Committee, appointed in 1923 in Great Britain by the Medical Research Council, in their official publication, "Alcohol: Its Action on the Human Organism," said:

"For acts requiring skill the inference from experiments, so far as they go, seems to be that their performance tends to be temporarily impaired after a dose of alcohol of even less than 40 cubic centimetres (the amount contained in three small whiskies or 1¼ pints of beer); especially in the diminished speed and nicety of the required act's performance. . . . Reliable evidence that alcohol improves, in normal circumstances, the efficient performance of any muscular act, unskilled or skilled, seems at present to be altogether lacking."—Board of Temperance, Prohibition and Public Morals, of the Methodist Episcopal Church.

LOFTY FRIENDSHIPS

"The loftiest friendship have no commercial element in them; they are founded on disinterestedness and sacrifices. They neither expect nor desire a return for gift or service. Amid the tireless breaking of the billows on the shores of experience there is no surer anchorage than a friendship that 'beareth all things, believeth all things, hopeth all things'."

—Cooper.

CHRISTIAN MONITOR PULPIT

A NEW YEAR'S MESSAGE

By A. J. Metzler

TEXT: Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:13, 14.

The primary purpose of this message is to show the importance of properly caring for "those things which are behind" in order that we might rightly engage in "reaching forth" to "press toward the mark" during the coming year.

We usually think of three divisions of time—past, present and future. Practically speaking there are only two divisions. The past includes all time up to the present moment, the future takes in all time from the present moment forward. That small portion of time which was yet future when I began this sentence has passed into history as the sentence closes. Time is in a constant review before us. What 1939 will mean to us and what we will mean to God and others in the way of service depends so largely upon the manner in which we "forget those things which are behind."

There are three unfortunate attitudes that Satan would have us to take toward our past. First, he would like us to forget our sins without having them forgiven. He would suggest "turning over a new leaf," making New Year's resolutions with strong determination to do better, or some other such counterfeit, which still leaves our past sins charged to our account. A second wrong attitude Satan would have us to take toward the past would be to remember those sins which have been forgiven and fully satisfied at the cross. Many Christians are miserable because they permit Satan to throw up constantly to them the many failures and mistakes of their recent or more remote past. These fetters of doubt concerning the forgiveness of our past sins can practically stifle all opportunities for Christian growth, service, and testimony, and thus life becomes miserable to us and partly to those about us. Again, the third wrong attitude which Satan would suggest toward the past would be to have us entirely forget God's marvelous blessings and favors to us. Thus we cease to be thankful as we should. This robs us of one basis of our hope and inspiration for the future. Yes, many an individual has at least in part given Satan the victory due to forgetting the things which should be keenly remembered and the memory of things which should be forgotten.

The three attitudes which we believe the Apostle Paul took, according to our text, are the opposite of the above. He forgot his past only as God forgets. In Isaiah 43:25 our Lord says: "I, even I, am he that blot-teth out thy transgressions for mine own sake, and will not remember thy sins."

Truly God will remove them as far from us as the east is from the west and remember them against us no more. But such forgetting on God's part is conditional upon our genuine repentance, willingness to make restitution, reconciliation, and all else implied in His Word. That is how God forgets, and that is also the only way and time we should forget our past. Neither Satan nor man dare accuse us of any past sins, no matter how heinous or disastrous, if we have really met the conditions of God's Word.

A second proper attitude toward the past is to remember every sin and offense until we have fully satisfied the ones involved. Yes, we can be grateful for our conscience, for the Word, for the Holy Spirit, all of which constantly remind us until we have met these conditions as stipulated by God. Yes, remembering our past sins is needful.

A third proper attitude toward our past in order to be properly prepared for the future is a grateful remembrance of all of God's rich favors to us.

In these few closing days of the old year may we take advantage of the opportunities of grace offered us to settle all old accounts in such a way that will fully satisfy God and the Church. It frequently happens that an individual's glorious future is buried under



GOD BLESS YOU IN THE DAWNING OF THE YEAR

God bless the work that lies before your hand!
God's blessing be on all that you have done!
For what is fame, or gift, or treasure grand,
If His approving smile we have not won!

God strengthen you when crosses come to stay,
When shadows close around your heart and home!
God guide your soul when night seems far away,
When all the world's tossed waves are white with foam!

God dower you with kind, consoling words
For wounded hearts with gloom and anguish filled,
Soft, soothing words to sing like happy birds
With voice prophetic, till the storm is stilled!

In body and in soul, God keep you strong
To toil for Him and never fail through fear;
This is my wish, the burden of my song—
God bless you in the dawning of the year!
—Witness.

the debris of the past. How sad it is that individuals of talent and large capacity for service to God and the Church are not willing to meet the conditions of God's Word, and because of this they cannot, like Paul, forget those things which are behind in order that they may reach forth and press forward to the grand and glorious things God would have for them and for others through them in the future!

Paul makes clear why he is so anxious to forget those things which are behind. His mind is set on those things which are before, and "the prize of the high calling of God in Christ Jesus." Truly those things which are before are greater than anything of the past. God has great things in store for His children here and greater things still in the hereafter. In John 17:24 Christ prays that we might be with Him where He is, "that they may behold my glory, which thou hast given me." And in Eph. 2:7 we are told, "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." Truly those things which are before are well worth whatever it may cost in forgetting the past.

In closing may we ask this pointed question: Dear reader, by God's grace will you cross that line which divides 1938 from 1939 with the past forgotten fully to the satisfaction of God? May He grant grace to do it!

Scottdale, Pa.

NEW YEAR PRAYER

Eternal Father, whose years are throughout all generations, how frail we are in a world that was before we were born; how fleeting in a world that will last when we are gone. Yet we are Thine, thought into being by Thy lovingkindness for a purpose beyond our fathoming. Humbly we who live in the house of time lift up our prayer for light and love and life eternal, seeking to know Thee by what is eternal in ourselves as sparks ascending seek the sun.

Lord, as year is added unto year, may we add to our faith virtue, patience, self-control, and a great love, that the longer we live on earth the better may our service be. Grant to us to be wiser tomorrow because of the failures of today, more trustful in the future by reason of the doubts that haunted us in the past, more forgiving because we have so much need to be forgiven. Grant us to love much, to be faithful to all, and, most of all, to be loyal to Thy wise and holy will.

Mercifully Thou hast brought us to the end of another year. Teach us to discern clearly, to walk uprightly, to endure heroically; and when days and works are done, and the house of our dwelling is dissolved into death, oh, receive us into the home of the soul. In Christ's name. Amen.

Editorials

Facing the New Year

The Old Year is rapidly sinking into the great past, where it eventually will lie buried with the ages that have preceded it. The passing of a year is always an appropriate time for reflection and retrospection. As we try to recount the experiences of the past year varied feelings crowd into our minds and hearts. Perhaps it is only human to think first of the hard things we have had to endure—of the pains and sorrows, of the disappointments and heartaches, of our mistakes and failures and their consequent deleterious effects upon our lives. We should indeed give these their proper consideration so that we may profit by them. They can be made to work out for our lasting good if we take the right attitude toward them, for it is true, as some one has said, that we can “make yesterday’s stumbling stones tomorrow’s stepping stones.” In this way retrospection may be a real help to us. But a mere brooding over the past without any desire to learn from our experiences and to make them helps to direct our course of life in the future will lead to despair, to cynicism, and to eventual defeat and failure.

An honest look into the past cannot help but reveal something else also, and that is that all of us have enjoyed rich blessings from the bountiful and gracious hand of the Lord during the past year. If we stop to remember the experiences of joy and blessing they will far outnumber and outweigh those of the opposite nature. We are all too prone to forget the times of joy and gladness and to remember only those which brought unhappiness and grief. The blessings of work and service, the joys of home and friends, the rich gifts of a provident Heavenly Father, and the spiritual blessings in Christ Jesus, should certainly elicit songs of praise and thanksgiving from our hearts.

But our New Year meditations are not complete without also an inward look—an introspection. In this we can evaluate our thought life, our attitudes of mind and heart, our spiritual condition before God. Let us strive, by the help of God, to cast out all evil and debasing thoughts and think only, as Paul says, of the things which are true, and honest, and just, and pure, and lovely, and of good report, and virtuous, and praiseworthy. Phil. 3:8. Let us keep our affections centered upon God and Christ and all else that is included in the “things above.” Col. 3:2. Only the part of our lives that was lived for God during the past year is of any enduring value. We were struck by this statement by a Christian writer: “I am only as old as the days I have lived for God, in the reckoning of eternity.” The effectiveness of my life is in direct dependence on the extent to which my heart is in vital touch with Him. How much of my past has been wasted because of improper thoughts and meditations, of misplaced affections, of wrong attitudes?

As we think of the passing of the Old Year and the advent of the New we must also take a forward look—a prospective view. There are many ways in which we can think of the future. One is with dark forebodings, and for which we might think we have ample justification. When we think of the evil and strife in the world, the tense international situa-

tions that seem to presage another great war, the declension of faith and powerless lives among professed Christians, we could well persuade ourselves to believe that the future holds only the kind of things that naturally fill us with dread. But that is not the Christian attitude. To the Christian the future is full of hope. There are always better things in store for him than anything he has experienced before. The Christian life, if it is true and lived in touch with God and in harmony with His will, must necessarily be “sweeter as the days go by.”

That is not to say that the year that is to come, if our Lord tarries, may not have much of trial and hardship. But such experiences, to the trusting heart, will only make Christ more blessed and precious. Let us face the New Year, then, in the spirit of its being a challenge and an opportunity. We quote here from the Watchman-Examiner:

“The right attitude, the healthful attitude, then, for one and all to take toward the New Year is that it is ‘another opportunity.’ How big it is! How we should value it! How much we can make of it! Opportunity to correct mistakes, to repent of sins, to redeem lost time and service; opportunity to conquer our selfishness and sinfulness, to show the love of God in us by our service to our fellow men, and, most blessed of all, to know and love God more fully and delight more truly in His mercies and goodness. Queen Elizabeth would have given all her kingdom for one moment of time. What would we not give of gratitude and love for another year that we may make it the best that we have ever lived!”

God has wisely seen to it that the future is veiled from our eyes. There probably would be little zest in living if we knew all that was to happen to us during the coming year. The blessings of faith and hope would be largely taken away. How much better it is to face the New Year with our Lord as the Master of our lives, our Counsellor and Guide, upon whom we can absolutely depend from day to day and hour by hour! Let us look forward, then, to making 1939 a God-directed year. “In all thy ways acknowledge him, and he shall direct thy paths” (Prov. 3:6). Resting in that promise, let us go forward with the Lord during the coming year. We have wasted too much time apart from Him in the past. Let us highly resolve that our moments and our days in the coming year shall be spent in His service, under His direction, to His honor and glory. That will mean a blessed life for us and one of helpfulness to every person which our life shall touch in the year that is to be.

“Take Fast Hold of Instruction”

These are the words of the wisest man who ever lived. He knew that if our lives are to count they must be guided by the instruction of the Word of God. Let us state in full the quotation which is partly given above. “Take fast hold of instruction; let her not go; keep her; for she is thy life” (Prov. 4:13). “She is thy life,” shows that apart from this wisdom which comes from God we have no life that is true, for we are “dead in trespasses and sins.” The source of this instruction is given in II Tim. 3:16: “All scripture is given by inspiration of God, and is profitable . . . for instruction in righteousness.”

The Mennonite Church has long recognized that if she is to fulfill her duty to her constituents she must provide agencies for instruction in the Word of God. One of the foremost of these is the Sunday school. Dating back to 1840

when the first Mennonite Sunday school was held at Mason-town, Pa., by Bishop Nicholas Johnson, she has steadily advanced in this means of teaching the Word until today the enrollment in her schools is about 70,000.

At the beginning of the New Year it may be of interest to notice the Sunday-school lessons for the coming quarter, as well as for the whole year. The lessons which we now take up comprise a three-months' series on the "Life and Work of Peter." The life of the recognized leader of the Twelve Apostles makes a most profitable theme for study. May we learn both from his failures and his achievements, and heed the teachings which he was used of God to write as a part of the Holy Scriptures. No less interesting will be found the lessons for the second quarter which treat of the "Life and Letters of Paul," who later became the foremost leader in the Christian Church. The third quarter begins a series on "Lessons from Israel's Leaders," extending from the time of Solomon to that of Isaiah, while the year is concluded by the first half of a six month's course in the "Gospel of Matthew." The year promises a rich season of Scriptural instruction if we make the most of our opportunities of learning Bible truths in the Sunday school.

Objections are sometimes raised to the International Sunday School lessons in that they do not teach enough Christian doctrine. The criticism is not wholly without foundation, and the publishing agencies of the Church have taken an important step in an effort to meet the need of our young people for more systematic instruction in the doctrines of the Bible. Plans have been made for the publication of four quarterlies of "Lessons in Christian Doctrine," covering a year's work and embracing a comprehensive treatment of the great doctrines of the Bible. These quarterlies are designed for use in the high-school ages or those immediately below or above that group. The first quarterly is now off the press and ready for distribution and use by our Sunday schools. It treats on the doctrines of "God, Jesus Christ, and the Holy Spirit." Bro. Edward Yoder, editor of the Advanced Lesson Quarterly, is the author. The second quarter is to treat of the doctrines of "Man and Salvation," the third of the "Church and Her Ordinances," and the fourth of the "Christian Life." The remaining three quarterlies will no doubt be published some time during the coming year, if nothing unforeseen occurs. They are not dated and can be used at any time instead of the International lessons by schools who wish to give this type of instruction to their young people especially. Let our motto in the Sunday school be, "Take fast hold of instruction."

The young people's meeting is another agency of Christian instruction that has filled a large place in the work of the Church. The classified index in "Young People's Meeting Topics Booklet" will show the wide range of Bible truth which is covered by the topics for the coming year. Let us make the best use of the opportunities which this arm of the Church provides for our young people, so that they may not only be instructed "in righteousness" but may be "thoroughly furnished unto all good works."

Another agency of Christian instruction that is being used of God to the upbuilding of souls is the winter Bible school, or short-term Bible school. A number of these are in session now; others will soon begin. May the Lord richly bless these efforts to the strengthening of souls and extension of His cause. Other agencies that have been and are being largely

used in giving instruction in the Word are young people's institutes, summer Bible schools, and week-day Bible schools.

In this connection we again want to call attention to the recently organized Commission for Christian Education and Young People's Work, which, under the direction of General Conference is sponsoring the various Christian educational agencies at work in our congregations, which include all of those mentioned in this editorial excepting the winter Bible schools. A project which the Commission is promoting this coming year is that of daily Bible reading. Mention was made of this last month. We trust all our readers will join in this movement and thus get firsthand instruction from the book of God.

Remember the work of the Commission in your prayers, as well as all other agencies for Christian instruction, the greatest of which must always be the Church, of which the Sunday school, young people's meeting, and other similar organizations are subsidiary working forces. "Take fast hold of instruction" during 1939.

The Christian Monitor in 1939

With this issue the Christian Monitor begins its thirty-first year of service as a periodical of the Mennonite Church. We were privileged to observe our thirtieth anniversary during the past summer. The paper has now had the opportunity of serving the church for a generation. Many changes have taken place in that time, but we still have the same eternal principles of the Word of God to uphold, and our aims and hopes are the same—to provide a magazine that will fill a definite place in the Christian home and which will work for the advancement of the kingdom of Christ on earth.

As we begin the year we want to call your attention to the many helpful articles in this issue. Note the special articles on Nonresistance, by John Horsch; on the Home, by Mrs. Chester K. Lehman; on Missions, by various writers; on the Sunday School, by Anis Haddad, Edward Yoder, and John F. Bressler; on Religious Trends, by M. C. Lehman; as well as a number of New Year Meditations. This month the Bible Study Department is omitted to make room for other material that was especially pressing for admittance. We want to resume these Bible studies again next month.

During the coming year we want to continue to furnish helpful articles on the Home and Christian Life, to give particular help to Christian workers in the Sunday school and young people's meeting, to stand for the doctrines of the Bible as believed and taught by the Mennonite Church, to stand against the ungodliness and intemperance of this present age, and to try to help stem the tide of worldliness in the Church. We ask your prayers in behalf of the editor and his work during the coming year. We are looking forward to beginning two new series of articles soon—Travel Talks by Bro. Geo. J. Lapp, who is on his way home from the India Mission field, and articles on Medical Mission Work by Fred S. Brenneman, of Dhamtari, India. Other special features will be announced from time to time.

Our subscription list is still growing. We thank those who are constantly working to secure new subscriptions. Let us labor on faithfully, not only to reach our goal of six thousand subscribers, but to advance the cause of good literature.

Christian Life

PRACTICAL HOME LIVING

IV. Singing in the Home

By Mrs. Chester K. Lehman

Again Sister Lehman brings to us a most helpful and practical message concerning an important aspect of home life. Do not fail to read these interesting articles each month.

"Come let us all unite to sing."

How shall we teach our children to sing? For answer we might ask ourselves the question, "How did we teach them to talk?" Usually parents are not concerned about teaching their children to talk, because they know that the child will help himself. He will learn his mother tongue by imitation, pure and simple. Just so will he learn to sing. If we want our children to learn to sing early in life we must surround them with song. Some parents may say, "But I can't sing myself." Let us consider this answer. I think it has been proved by work among children that there are very, very few who cannot learn to sing at all. In view of such findings I feel safe in saying that there are few parents who cannot sing for their children. Little children are not critical, and a mother must be a poor singer indeed if her singing is not appreciated and enjoyed by her babes. Just as we need not be great orators in order to teach our children to talk, just so we need not be accomplished singers to teach them to sing.

There are many thrills that come with parenthood. The baby's first smile, his first words that really and truly mean something, and not the least of these is that day when he first really sings. How soon he will do this usually depends on the amount of singing he hears about him. It is at this early age that we can largely guide his choice of music. If we want the children to appreciate real music we must see to it that that is the kind they hear. The child who has always heard good music is not the one who will be craving jazz in his teens. One mother took advantage of using good pictures as a means of impressing some good music on the child's mind. On the wall hung a picture of a shepherd rescuing a lost lamb. Many times the mother took her little girl and sitting before the picture sang, "The Ninety and Nine," interpreting it as best she knew how. The child learned to appreciate and love the song. The beautiful little Christmas cards that come into our homes from our friends each Christmas give us some excellent material for thus endearing the Christmas carols to our little ones through the ear and the eye. I have some cards before me now that as I look at them they suggest all the beautiful Christmas songs from the lullaby, "Away in a Manger" to those exultant yet deeply reverent ones such as "O Holy Night" and "The Hallelujah Chorus."

As we read the Bible stories we can enrich them by correlating them with the hymns written for those occasions. The stories of the passion, the crucifixion, the resurrection, and the ascension of our Lord have all been

themes for writers of hymns. We ordinary people read and tell to our children these stories in our limited way, but we dare not stop there. We dare not stop until we have put into their minds and hearts the thoughts and melodies and harmonies that have accumulated down through the ages. By way of illustration: I might say to my child that we should all be glad because Jesus was born. I might also sing to him the scale starting with high "do" down to low "do," and I venture to guess that it would make little impression on him, but if I take the words of the talented and godly Isaac Watts and sing the scale downward, timed according to Handel, thus breaking forth in that grand song, "Joy to the World, the Lord Is Come," the child will sit up and take notice. He will do more than that. He will get the theme and the music into his system in such a way that he'll never forget it. These poets and composers sent from God do us a service that can never be measured. They express our thoughts and emotions in the beautiful ways we would like to but cannot. By way of further illustration: Again we read of Christ's agony, His death and resurrection, and His ascension. These stories furnish much food for meditation, but how much they are enriched by again living them through with the ones who say, "'Tis Midnight and on Olive's Brow," "When I Survey the Wondrous Cross," "Low in the Grave He Lay," "Rise, Glorious Conqueror, Rise," and "Crown Him with Many Crowns." We could go on almost endlessly giving illustrations of this kind. Here we have access to some of the world's best music at very little cost, and though many of these hymns are considered masterpieces by music lovers, yet they have such a simplicity about them that even the poorest singers among us can pick up the melodies and make them our own.

However if we want our children always to appreciate this type of music we must teach them how to discern between the good and the bad. Let us again draw the analogy between learning to speak and learning to sing. The parents who want a child to use good English will use that kind in his presence. As the child grows older the parents are anxious that he shall learn to read so that he can help himself to more information. They want him to study the grammar of his own tongue so that he will have some rules to govern his use of that language. If he always learned by imitation he would imitate whatever he might happen to hear. If he has learned his rules well he will be able to keep his language and speech correct no matter

where he happens to be or what he happens to hear. This is true of music as well. Yes, our children learn all their first songs by rote, and it is our responsibility to see that they hear only what is good and worthwhile. But we need to go farther. They will be hearing music from other sources, some of which may be very poor both in content and harmony. Now they are no longer always with us. They need to study the rules of music. They must have some standards by which they can determine for themselves whether the music they are hearing is really good. They should learn the rudiments of music if at all possible. In this way they get an introduction to a study of harmony. They learn that some types of music have a majesty, a beauty, and yet a simplicity about them that can be felt as well as heard. They learn also that some types that are supposed to pass for music lack all that makes the other type good. Instead of the inspiration received from the right kind of music the child will know instinctively that what he is listening to does not register rightly, and therefore it makes no appeal to him. Being able to speak well does not necessarily presuppose that one will become a great poet or author oneself, but it does put one in a position to enjoy the works of those who are talented in that way. Continuing the analogy, being able to read music in a limited way does not presuppose that we will become a Handel or a Mendelssohn, but it does help us far along the road of appreciation of works by such composers. The child who has always heard good music can detect and will judge intuitively between what is good and what is not.

God put into us the spirit of praise, and it is only when He goes out of our lives that Satan can step in. Every good thing that God has given us Satan will pervert as soon as he has a chance. This is true of music. The right kind rests and refreshes us. It may exhilarate us and bring to us the keenest enjoyment, but it always makes us better men and women and more fit for service. Satan's perversion of music appeals to the baser emotions of mankind. It suggests the flesh and invariably leaves the hearer worse off than before.

Last month the subject under consideration was, "Worship in the Home," but I feel that, since singing as a means of worship was merely mentioned there, it is well to stress it as such in this discussion.

We should always have singing as a part of family worship. Reading is usually done by a limited number of persons, prayer may be offered by one or more persons, but each and all, large or small, can help in the singing. Oftentimes this is the only part of the worship period that makes much impression on the young child. Even in the singing he will learn the melody long before the words. Next he will learn the words, maybe imperfectly enough at first, but finally they will straighten themselves out in a most delightful and satisfying way. He will some day discover that what he thought of as the "sa'dorum" song means "O come, let us adore Him," that not "Ole Mother Brown" but "'All Other Ground' is Sinking Sand," that "All Sorrows" not "'All Stars' Will Be Over, When I get

Home." Here in the family circle he will learn the songs that will always be dear to him. Yes, these songs will follow him all his life. If he remains true to his Lord they will be vehicles of expression for all his joys and sorrows. They will fit every circumstance of life. On the other hand, should he stray away from his Lord these hymns learned early in childhood may be the means of finally mellowing his heart and bringing him back again into the fold.

Yesterday morning we attended the funeral of an eighteen-year-old girl. She was much beloved in the home, and though hearts were sad and sore, they laid her away with a bright hope of meeting her again. The Scripture lesson that was read was a word of comfort from the God of all comfort, the message given was one of admonition, warning, and comfort. In both messages we heard God speaking through His servants, but the feature of the service that mellowed all hearts and caused the flow of sympathetic tears was the singing of hymns, rich in consolation and sympathy.

Last evening we attended a wedding. Again, the sermon and ceremony were very impressive but much of the beauty of the occasion would have been lacking had there been no singing. Singing should never, in our homes or our churches, take the place of prayer, reading of the Word, or of preaching, but it has its own place to occupy, and it does greatly enrich all the other phases of worship.

There are also songs outside of sacred music that fit many of our moods and are worthwhile teaching to our children. There are songs of childhood, songs of nature, of the seasons, the holidays, of the tenderer sentiments: love, home, schooldays, reminiscences, etc. There are songs of different periods such as the slave songs, the pilgrim songs, and the pioneer songs. There are songs of welcome and songs of farewell. There are boating songs, sleighing songs (dear to an older generation), skating songs, and occupational songs. Of course, these songs cannot begin to rank in importance with the hymns mentioned earlier, and there is no urgent need for teaching them so early. They are not needed in worship, but they can be used to advantage in helping to bind home ties and in making home life more endearing. Usually this type of song is learned by the children in their earlier school years, and as the children learn them we can spend many an enjoyable hour in singing them together.

There are many of these songs that children learn to sing lustily without attaching any especial meaning to them until experience ripens and endears them to us.

I am sure we can all remember the happiest feeling it gave us as children when, as the Christmas holidays approached, some morning the whole school broke forth in singing

"Deck the hall with boughs of holly,
Fa la la la la la la la.
'Tis the season to be jolly,
Fa, la la la la la la la."

or

"Christmas time has come again
Christmas pleasures bringing,
Let us join our voices now
And Christmas songs be singing."

Many a school boy who, learning to sing "Annie Laurie" at an age when he despised girls, later loved to sing it thinking of the one who was dearest to him.

"Last night the nightingale woke me,
Last night when all was still
It sang in the golden moonlight,
From out the woodland hill.
I opened my window so gently,
I looked on the gleaming dew,
And oh! the bird, my darling,
Was singing, singing of you, of you."

The "you" of this song has become the personification of their respective lovers to countless youths or maidens.

A world war veteran related that one night a group of American boys were huddled in a trench in France. They were cold, sick, lousy, and, above all, pitifully homesick. He said that misery was at such a height that if any one had ventured to sing, "Home, Sweet Home" he would likely have been shot. Those boys likely had often sung that song thinking little of its meaning, but now it had become so dear and meaningful to them that they dared not let themselves even hear it sung.

"Where is now the merry party,
I remember long ago.
Laughing 'round the Christmas fireside
Brightened by its ruddy glow.
Or in summer's balmy evenings
In the field, upon the hay.
They have all dispersed and wandered
Far away, far away;
They have all dispersed and wandered
Far away, far away."

"Tell me the tales that to me were so dear,
Long, long ago, long, long ago."



THE TIME TO TRUST

The time to trust
Is when you cannot trace;
When darkness hides God's face,
And settles on your way;
Trust then.

"Who . . . walketh in darkness . . . let him trust in the name of the Lord" (Isa. 50:10).

The time to trust
Is when there's danger near,
And when the heart, through fear,
Would falter or would fail;
Trust then.

"I will trust, and not be afraid" (Isa. 12:2).

The time to trust
Is when some earthly stay,
Or strength, has slipped away,
And left you insecure;
Trust then.

"Though he slay me, yet will I trust in him" (Job. 13:15).

The One to trust
Is God—not self, nor friend;
Man's aid must have an end
Of power, or will to help;
So trust God evermore.

"Trust in Him at all times" (Ps. 62:8).—Sel.

Sing me the songs I delighted to hear,
Long, long ago, long ago.

What a flood of memories these songs bring to the gray-haired grandfathers and grandmothers as through these words and old-time melodies they go back over their lives, reliving their early experiences, bringing to mind again loved ones who have long since passed on.

"O beautiful for spacious skies
For fields of waving grain

America! America! God mend thine every flaw.

Preserve thy soul in self control,
Thy liberty in law."

"Our Father's God, to Thee
Author of liberty,
To Thee we sing.
Long may our land be bright
With freedom's holy light
Protect us by Thy might,
Great God, our King."

By means of such songs as the above we need to teach our children to love their country, not in the sense of worship but in the spirit of reverence and thankfulness for all the blessings we enjoy under her protection and laws.

Again I would remind us that these secular songs, as long as they measure up to the standard of good thought content and good music, have a place in the singing in our homes, but that that place is small compared to the stores of wealth we find in sacred music. As we face the closing of this life everything temporal fades into insignificance and many a pilgrim, young or old has calmly gone forth to meet his Lord, happy in the confidence expressed in Henry F. Lyte's immortal words:

"I fear no foe, with Thee at hand to bless:
Ills have no weight, and tears no bitterness.
Where is death's sting? where, grave, thy victory?
I triumph still, if Thou abide with me.

Hold Thou Thy cross before my closing eyes;
Shine through the gloom, and point me to the skies:
Heaven's morning breaks, and earth's vain shadows flee:
In life, in death, O Lord, abide with me."

In her book, "Streams in the Desert," Mrs. Cowman has collected some beautiful thoughts on this subject, that I would like to share with you all.

"Oh, that we could reason less about our troubles, and sing and praise more! There are thousands of things that we wear as shackles which we might use as instruments with music in them, if we only knew how."

"Those men that ponder, and meditate, and weigh the affairs of life, and study the mysterious developments of God's providence, and wonder why they should be burdened and thwarted and hampered—how different and how much more joyful would be their lives, if, instead of forever indulging in self-revolving and inward thinking, they would take their experiences, day by day, and lift them up, and praise God for them."

"We can sing our cares away easier than we can reason them away. Sing in the morning. The birds are the earliest to sing, and birds are more without care than anything else that I know of."

"Sing at evening. Singing is the last thing that robins do. When they have done their daily work; when they have flown their last

flight, and picked up their last morsel of food, then on a topmost twig, they sing one song of praise.

"Oh, that we might sing morning and evening, and let song touch song all the way through."—Selected.

"Don't let the song go out of your life
Though it chance sometimes to flow
In a minor strain; it will blend again
With the major tone you know.

"What though shadows rise to obscure life's
skies,
And hide for a time the sun,

The sooner they'll lift and reveal the rift,
If you let the melody run.

"Don't let the song go out of your life;
Though the voice may have lost its trill,
Though the tremulous note may die in your
throat,
Let it sing in your spirit still.

"Don't let the song go out of your life;
Let it ring in the soul while here;
And when you go hence, 'twill follow you
thence,
And live on in another sphere."
Harrisonburg, Va.

HOW ASCERTAIN GOD'S PLAN FOR MY LIFE

By Nelson Hestand

An interesting discussion of a subject in which all Christians should be vitally concerned.
"To know and to do God's will" would make a fine motto for the New Year.

As I speak on this subject I rather hesitate because I feel it is one that I myself need and would like to have more light upon. However, since it is a very important one and one on which many young people have questions, I will consider a few phases of it, for many really want to know just what God's plan is for their lives.

In thinking of this subject I am reminded of an illustration that I once heard. A certain mother quite successfully raised a family of seven boys. So someone came to her one day and asked her what method she used. She replied, "Why I used seven methods." Just so it is in determining God's plan for our lives. There are as many different plans and as many different ways as there are different individuals. God has a different plan for each individual. This is because individuals differ. Our experiences are different; none are alike. For this reason it is up to each person himself to determine what God's plan is for him. No one else can do it for him.

To ascertain what God's plan is for your life is often very difficult. And it is really a good thing that it is. The reason why it is so is because it is only given to those who really want to know and do God's will to know what His plan is. I am reminded of the account given where Jesus' disciples came to Him one day and asked Him why He taught in parables. He replied, "To you it is given to know the mysteries of the kingdom of heaven, but to them [the world, the unconcerned] it is not given." Just so it is with God's plan for our lives. People have different motives for wanting to know. Some want to know just because. They are not much concerned about the plan, nor do they intend to carry it out. But to those who really want to know God's will and do His bidding, to them it is given to know His plan. He will reveal His plan to them.

Now coming to the plan itself, let us remember that it is not our own. It is God's plan. Therefore we must come to the place that Jesus did when He came to the cross and say with Him, "Not my will, but thine be done." So often instead of trying to find out God's plan, we make our own plan, choose our own way, and then want God to give His approval of our plan. This will not do. We must seek to know God's plan for us.

In the plan that God has for us it seems to me He leads largely through natural avenues.

For not only does He lead in special callings and special vocations of life, but He leads as well in the everyday common vocations. A farmer, a teacher, a daylaborer, a miner, a nurse, a doctor, or a housemaid may be directed just as much in their respective fields of labor as a missionary, a preacher, a church worker, or a Sunday-school teacher. Oftentimes we look for special calling or special direction and fail to see that all the time God has been trying to lead us through natural avenues. Now sometimes God does lead one in a special way by some extraordinary manifestation to a special line of work, but generally this is not the case. Very often the only way we have of knowing that God wants us to do a certain thing is the fact that we cannot find any reason for not doing it. A certain young man going to the foreign field as a missionary was asked to give his reason for going and among other reasons he gave this as his main reason for going. And that is very often our case. Also our geographical location, the community that we have been brought up in; and the experience that we have had are big determining factors in what God wants us to do.

In ascertaining God's plan difficulties often arise. Many of them, too, are brought about by our own attitude. Very often, like the old cow that looks over the fence and sees better pasture on the other side, we, too, look over the fence at the work someone else is doing or the calling that someone else has been called to. We behold them and the success that they are making, and then we begin to think, "Well, that's what I would like to do—that's what I believe the Lord wants me to do." And by doing this we fail to see the things that He is trying to lead us to, which are right around us—even at our very doors. Then we often desire to know the plan too far ahead. We want to know the whole plan at once. We want to know what our life work will be, what God wants us to do five years from now. Well, for some special fields of service God may reveal His plan in advance, so that special preparation may be made for that work. But for most of us one step at a time is enough. Sometimes, too, fear withholds His plan from us. We are afraid if we yield ourselves over to Him that undesirable things may be asked of us. But listen friends, "God's way is the best way." Another difficulty is due to the fact that we sometimes

are mistaken in our calling. Such measures will lead only to disappointment and possibly to discouragement, too.

Our calling in natural vocations is generally not very difficult. We are so materially inclined that we just naturally fall into some line of work. But the greatest difficulty seems to arise in ascertaining a spiritual calling. We often look at things from such a material standpoint and become so materially inclined that we cannot see the spiritual side. It takes spiritual wisdom and spiritual understanding to determine spiritual things. Therefore it becomes necessary that we read and study the Word of God daily and pray that our understanding and spiritual vision may be enlightened, so that we can see God's direction and follow it.

In deciding upon determining factors in our calling everything must be in harmony with certain other things. For instance, if you have a conviction that you are called to a certain work, that call must be in harmony with the Word, and if it is to some church work it must also be in harmony with the call of the church. Then, too, if the work that you feel you are called to involves some other individual, know also that God will lead through that other individual as much as He does through you. Friends and circumstances may sometimes be determining factors, but one must be careful that he does not lean upon them too much. A seemingly good friend may sometimes lead one in the wrong way.

One of the best testing devices for a call is time. Take plenty of it. If, as time goes on, your conviction increases and your call becomes more evident through other factors, you may be assured that God is leading. In the meantime, if your call is not clear, be satisfied where you are. Stick to the task you are doing. In other words, do not leave one job until you have another. Then, too, await God's time, read the Word, meditate and pray. Don't assert yourself, that is, don't try to shove yourself forward through closed doors. Don't advertise your call. It is too sacred a thing to be published.

In conclusion, if you are in earnest and really desire to know God's plan for your life, and you will to do His will, God will reveal it to you. He is waiting to enlist all who are willing. He has no unemployment line. There is no vacancy that you need to wait for. The place God has for you He will lead you to, but in His own time and His own way.

Culp, Ark.

A BANK'S HONOR

Among the curiosities of the Bank of England may be seen some ashes, the remains of some bank notes that were burned in the great fire of Chicago. After the fire they were found and carefully put between boards and brought to the bank. After applying chemical tests, the numbers and the value were ascertained, and the Bank of England paid the money to the owners. If a human promise can be worth so much, how much more is the promise of God.—The Christian Beacon.

NEW YEAR MEDITATIONS

By David Alderfer

It is a wise provision of God that our lives are broken into periods. Cycles are a fundamental principle of all nature. If all of life were one unbroken track, without junctions and switches and turntables, how wearisome it would be! Return trips are often the most interesting and most profitable.

It is often heard said: "I wish I could live my life over again." That wish can be satisfied in a sense if we take the attitude that each New Year is a new life. It is not best to live a whole life at a time. It is better to live a period at a time; a year, a month, a day, making cumulative periods fit into our scheme of success which will ultimately, by the mercy of God, bring us to our preconceived goal.

While we should give most time and thought and energy to the important present and to the momentous future, the past should come in for its share of profitable meditation.

A Scottish minister, it is said, once preached a sermon on the subject, "Hats off to the past, coats off to the future!" Is this not saying that we should rejoice as much as possible over past victories and successes, profit by errors, make use of all we can of the past, and then plunge into the future with a resolve to work harder and accomplish more than in the past?

Success demands of us that each year finds us farther along in every phase of life than we were a year before. Spiritually each should know his God better and love Him more than he did a year ago. Socially, he must be more useful to the community. His helpfulness to others must be more comprehensive. Mentally, the capacities must be enlarged over a year ago. His appreciation of life must be enlarged because he has made an effort to grasp truths new to him. Other things being equal his health should be better than last year. A better understanding of sane living will increase his physical strength and development. Financially he should, if possible, have made some little gain, however slight that gain may be.

Progress and success demand a forward movement, or at least holding our own. "Coats off to the future" symbolizes well the thing necessary to assure that there will be progress made by this date next year, that there will be no retrogression.

We are living in the most interesting and challenging period of all time. Nineteen hundred and thirty-nine holds untold possibilities for you and for me. All of us will meet intensely dramatic hours and days. We will pass from experience to experience. Each day will bring us into contact with new light and new truth. It is certain that in many ways in the years that are immediately ahead of us, we shall tread along paths which man has never seen before. Mighty is the challenge of the future!

But there are those who have eyes and see not. There are those who have closed hearts in the presence of life's richest experiences. The disciples slept upon the top of the mountain of transfiguration. It was not until they

were awake that they beheld the glory.

It is easy for ignorance and prejudice to close the senses and the soul of man. The more a man knows, the bigger the world in which he lives. The greater the number of his interests and concerns, the greater his joy in life.

Happy the man or woman who has learned to read the signs along the highway of life, who knows which paths to take and which to avoid.

In the old story Hercules met two women at the parting of the ways—Pleasure and Duty. Each of them offered him gifts. Hercules chose those offered by Duty. The path he chose to follow was not the path of pleasure, but that of duty.

A wise man of old once spoke of two roads: "But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble."

The paths, the choice, is before us. To miss the right road is to walk in darkness. But we need not grope in the mist. Jesus leads! Even though the future is hidden we can "greet the unseen with cheer."

"I know not what the future hath
Of marvel and surprise,
Assured alone that life and death,
His mercy underlies.
I know not where His islands lift
Their fronded palms in air:
I only know I cannot drift
Beyond His love and care."

Scottdale, Pa.

A HIGH-SCHOOL TEACHER'S TRUE TALE
OF A CIGARETTE

By H. B. Smith

"How do you do, children?" I ventured pleasantly as I looked into two tiny faces smeared with grime and dirt. They looked up quickly, but greeting elicited no response. "What is your name, my boy?" "Charley Vance, and her name is Mary Vance." The big brown eyes of the small speaker sparkled. "How old are you, Charley?" "I will be thix my next birthday." I saw partly concealed in the hand behind him a half dozen white cigarette stubs.

"What do you do with those things, Charley?"

The tiny bit of humanity hung his head.

"Smokes 'em," volunteered the sister.

"Who smokes them?" I inquired with much concern. "He does," and she nodded knowingly toward the diminutive lad.

I stepped to Charley's side and laid my hand gently on his tousled head. I could hardly find voice to speak.

"Charley, I am your friend, I want you to grow up to be a good man. Won't you throw away the cigarette stubs and promise me that you won't smoke any more? These little things will poison you, child. They will bring you ill health and will keep you from growing into a splendid strong boy."

The chubby fingers relaxed slowly and the stubs fell to the ground. Charley, however, could not be induced to say another word.

That evening as I sat in my home, my own six-year-old clambered over my lap. I drew him to me with a close embrace but my heart was very heavy for the little boy with whom I had talked in the alley.

Twelve years have passed and I still reside in the same western city where I am a high school teacher.

"What is your name?" I asked a sallow-faced boy who last September presented himself for enrollment in the Central High School. He was undersized but had the appearance of being two or three years older than the rest of the boys.

"Charles Vance," he said hesitatingly, and shrank back as if he were an intruder. He

was all unnerved, and I respected for the present his evident anxiety to escape further questioning.

"Charles Vance!" I sat for a few moments dumbfounded. A thousand times I had thought of the name, "Charley Vance."

I enrolled him in my class and did all that I could to cultivate his acquaintance. I found him obedient and willing to do his best; but he could not get his lessons. I tried to help him and was always on the alert not to subject him to any embarrassment. I asked him the easiest questions, but his staring eyes and trembling, white lips as he attempted to respond, evoked my pity. I was at a loss to know what to do. He had been in school a month when one morning he stepped into my room a half hour before school time.

"Mr. Smith, I have my Latin lesson all right this time. I studied it until eleven last night. Won't you be sure to call on me today?" His face brightened as one in sight of victory. I expressed my pleasure, and was glad of the opportunity of adding a word of encouragement.

He came to the recitation with a happy countenance. I waited to be sure to give him the joy of reciting successfully, as he had anticipated. After asking a number of questions of the various members of the class, I turned to Charles with one which I felt sure he could not miss.

To my surprise he faltered; his look changed to a vacant stare. For a moment he moved uneasily in his seat, and then, quick as a flash, he sprang to his feet, and started toward the door. I shall never forget the demon-like glare of his eyes. They looked like two balls of fire. The dark lines beneath were a striking contrast to the pallor of his cheek. His metallic voice shrieked out an oath, which was followed by a rapid volley of unintelligible syllables and then he bounded from the room. It was his last day of school. He was a wreck both in body and mind.

(Continued on page 32)

MISSIONS

THE ARGENTINE MENNONITE MISSION

A Resume of the Work for 1938

By J. W. Shank

The Missionaries.

The work during the year 1938 was strengthened by the arrival, late in the former year, of seven missionaries. The departure of the Lauvers and Elsa Shank, during the same period, left us with a total gain of only four over the former year. The present missionary body consists of seventeen missionaries and fourteen children, thirty-one in all. Health is reasonably good. All are in the harness and working. The Lantzes and the new missionaries, the Brennemans' are expected in the near future.

Our Native Force.

There are eleven full-time native workers. This includes five married couples and one single sister. There are other part-time workers who are not in active religious work but in the schools and in the printery. One native worker, a young woman, married and moved out of the district, thus being lost to the work. She was an excellent teacher and of strong Christian character.

Bible School Products.

This year, for the first time in five years, we have had a class of students graduating from the complete Bible course of four years. There were three young men and one young woman. Some of these will in all probability be called into active work in the Mission. It is a problem to secure people as students who have the essential character background for definite Christian work.

The Field Outlook.

The field is not decreasing. During the past year work was opened definitely in one new town and periodical visits were begun in several others. The vast rural districts are as yet unreached. Since the farms are so large, the rural districts can not be thickly populated. That makes the problem of rural evangelism more difficult. We feel the need of one man who could be constantly in the field and occupied in evangelistic efforts. There are also many more towns where we should do regular work. The work in the Cordoba District (Cosquin) is growing. An immediate task will be to stake out more definitely the territory we should occupy in that region.

The Congregations: Spiritual Temperature.

A number of congregations are making definite strides forward in activity, increase in membership, and in attendance. Others

are rather in the lukewarm class. The general spiritual temperature is better than it was a year ago. This gives us some encouragement to press on.

Medical Dispensary.

The return of Sister Gamber to the field has made possible the revival of the idea of work along the line of nursing. In the Pehuajo property there were several rooms available for some special use, but not altogether satisfactory, as they were, for a medical dispensary. These have been remodeled in such a way as to make a very suitable place for our new medical or nurse's work. There are two rooms available for outside patients, that is, cases of people in delicate health who need the special care of a nurse. Besides, Sister Gamber has two other rooms for herself. This includes space for kitchen and dining. A new bathroom has been installed and a nice storeroom for supplies and clothing. The future of this work will depend upon the vision and opportunities of those in charge.

Bible Coach and Tent Work.

For several years our extreme shortage of workers made it almost impossible to do any constructive work with this equipment. This year a beginning has been made to put new life into the movement. At the close of the year an active campaign is on. Under the auspices of the same department special series of meetings for evangelism have been held in all of the regular stations and in many of the outstations. The results have been gratifying.

The Endless Task.

"How can they believe in him of whom they have not heard?" Oftentimes we feel keenly the force of these words. There are literally tens of thousands of people, living in the towns occupied by the Mission, who have not in reality heard of Him whom we

preach. Sometimes we can spend days visiting from door to door trying to interest people in our Christ, and yet, after the campaign is over, we look sadly over the situation and say, "Is it possible that they still do not care?" Jesus was often amazed at the unbelief of men. Is it surprising that the world is full of unbelief today when the so-called Christian nations fail to practice the teachings of the Christ in whom they profess to believe? No; our task is not done. It is yet in its beginnings. It is an endless task while the world stands.

The Supreme Vision.

"With you always . . . even unto the end of the world." In our minds we picture the workers who through the centuries went up and down in the world, tarrying here and there, exploring new fields and suffering the pains of hard service. In the name of Christ they went gladly and boldly, for had not Christ promised to be with them? Our vision today is sometimes blurred by hard refusals and opposition, by the ignorance and superstition of our audiences; yet we clearly see what our task is. We see the possibilities in the life of one saved soul. We see what might come of one small congregation built up in His name. God give us more vision and more courage to follow on. Christ has promised to be with us always, and we can not fail.

BIG MONEY

It is estimated that the present fiscal year's legitimate (?) drink bill will exceed four billion dollars. Four billion dollars—lots of money!

See that big, tall clock in the jeweler's window? I note that it ticks once a second. Suppose to it were assigned the task of ticking out one dollar each tick to pay this one year's liquor bill. It would have to tick thirty-two years at a dollar a tick to pay the first billion, and would have to tick one hundred twenty-eight years to pay one year's drink bill. The poor clock would stop short, never to go again, if it knew such a task was put upon it. It would have had to begin before the war of 1812 to save money enough to pay this one year's bill.

And I began to suppose that Adam, having lived six thousand years ago, was still living and could continue to live indefinitely. And that he could save only the paltry little sum of ten thousand dollars every year. And if the task was imposed upon him of paying this one year's drink bill in the United States he would now have paid less than sixty million dollars (\$60,000,000), or the price of one superdreadnought battleship, on the debt. He would have to pay the sum of ten thousand dollars a year for four hundred thousand years, or sixty-six and two-thirds times the length of all recorded human history, before he got out of debt. And some people wonder what is the matter with this country!—Rev. U. T. Hollenback in "Free Methodist."



A Typical Mountain Home, Cosquin, Argentina

THE POWDER KEG OF THE WORLD

By P. G. Raud

Most people have some knowledge of the political turmoil in which Europe is embroiled today. But are we informed on the great spiritual needs of "Europe's Unevangelized Millions?" Europe today presents a great missionary challenge to the Christian Church. The Mennonite Church is entering the field through the avenue of relief work in Spain. Will you pray that this may be the entering wedge to a real Gospel testimony in Europe?

Not only for months but for years Europe has been in turmoil. Europe has been and will remain the powder keg of the world. Although civil war has been going on in Spain for over two years and although the political conditions in other parts of Europe have been like exposed powder for about a year, there need not be an explosion. Much prayer has kept and can continue to keep the fatal spark from the powder keg.

Some people think when critical situations arise in Europe that the Lord's work cannot go on. Quite the contrary. Particularly during these past few months it has been easier to talk to people about their souls, for they have been faced with the uncertainty of this present life. For nearly six months I have been among them—in southern France near the Spanish border, along the Russian border in Finland, Estonia, and Poland, and in countries in central and eastern Europe where we have Mission stations and workers. Bible conferences, evangelistic meetings, preaching, and teaching the Word of God have occupied most of my time.

One Result of the War Scare

During the most critical time, both in May and in September, I was in the countries which had to do directly with the crisis—Czechoslovakia, Austria, Germany, France, and England; and never have I found so many open hearts and open doors. This hunger for God is noticeable among both Jews and Gentiles. Wherever I went I found it. People would say, "We have nothing to look forward to. Everything might be swept away from under our feet. What can abide forever?" The uncertainty of this life for the European makes the Lord's work there very important and precious in these days.

For instance, in two places the people couldn't come together in the day time because of the heavy work on the farms; so we had meetings from 10:30 to 12:30 at night. Every one who came walked from three to ten miles, and the place was crowded. Again the next morning, which was Sunday, people were already coming to the meeting about seven o'clock. Isn't that real hunger for the Word of God? What power caused these people, after working hard all day in the fields, to come to a meeting at 10:30 at night, to stay for two hours, and then to come for another meeting early the next morning?

The political tension and war scare instead of hindering our work have increased the desire of the people for something steadfast and sure, and this desire gives us many more opportunities than ever before. In France people gathered together not only to listen to the Word of God but to eat it. The spiritual hunger in that country which is supposed to be frivolous, materialistic, and hard was amazing. Hundreds of places are open to us there for the preaching of the gospel.

An Open Door

God has put before us a wide open door. There are adversaries it is true, but God wants His Word fed to these multitudes. What a privilege it is to give the gospel to millions of distressed souls who have never had one chance to hear that Christ died for

their sins, and who have only a hopeless future to look forward to. What a joy to see the comfort and help they find in the Lord Jesus Christ.

Because of these enlarging opportunities in Europe we need your increasing interest, your increasing prayers, your increasing co-operation, and more young men and women to do the work. Think about this deplorable fact—400,000,000 people composed of Roman Catholics, Greek Orthodox, Communists, Atheists, Mohammedans, Jews—all white people—mostly untouched by the precious gospel of Jesus Christ in Europe!—Europe's Unevangelized Millions.

THE ROMANCE OF USEFULNESS

By D. E. Martin

In any church community there is usually a somewhat extended list of those classed as shut-in folk. Under direction of the pastor I was asked to visit some of these people who do not so often get to the services and who like to hear what is going on. Coming to one home where a father lives with his son I was told that he would be found in his workshop behind the house. Entering the shop I saw a man fully six feet in height standing before a lathe, with a hood over his face to protect himself from the dust.

As I entered he removed the covering and closing down the machinery began to talk. From our conversation I discovered that he was manufacturing walnut bowls. These bowls, made of seasoned walnut timber, might be described as similar in form to the ordinary bon-bon box only somewhat larger and without a cover, and when finished according to the cabinet maker's art, presented a quite attractive piece of workmanship. I said to him, "What are you making them for?" He then handed me a finished article and said, "On the inside of the bottom you will find in gold letters the words, 'Oh, Eternity!'" followed by a question mark. On opposite sides of the exterior, also in gilt, are indicated two Scripture passages, John 1:12, and John 3:16." Then he further said, "To any one who will memorize these two texts, together with First Corinthians, chapter 13, Paul's great paean of love, I give one of these bowls. They are really Gospel messengers." It is the same principle that is embodied in the tagging of wild geese by Jack Miner, the celebrated naturalist, who places aluminum bands on the legs of geese, each band bearing a text of Scripture.

Then I said, "Do you know how far these bowls have gone?" He waited a moment and then answered, "I have sent them to the United States and South America, to various parts of Canada, to London, England, and to Poland."

He had touched at least three continents and the British Isles. Then I ventured, "How old are you?" and he responded by saying, "Guess." To be safe, I said, "Seventy," and he replied, "Guess again." Then I said, "Seventy-two," and he said, "Guess again." And so we went on by stages of two years till finally I said, "Ninety-two." Then he closed the inquiry by saying, "I am in my

ninety-third year," and there he was busy some considerable part of every working day of the year.

This is not all, for I soon ascertained that this remarkable shut-in was doing his work under serious handicaps, being practically blind and with hearing almost gone. Perhaps one of the most surprising things of all is that he teaches a Bible class every Sunday in one of the large city churches.

Why does not this interesting veteran settle down in some cozy corner of his son's beautiful home and take life easy? The only answer I can find is that he has been caught up by the romance of usefulness. That is the urge that carries him on from day to day. To this man has come the call of the world.

Sleeping by the waters of the throbbing and restless sea one night in the first century, A. D., Paul saw the figure of a man standing on the shore of the land beyond the sea. The man was motioning. He was calling and crying, "Come over and help us." To the apostle the call of the world was the call of a great need.

Was not this the story of Brainard as he went to the forests of America pouring out his soul to God for the salvation of the heathen Indians? It was this that sent Carey from the shoemaker's bench to the pagans of India and that led Mary Slessor to turn her face toward Calabar.

Our blind bowl maker has heard the insistent call of the world and in his little shop is seeking to respond.

In Canada there is a minister now in his one hundredth year, the oldest living ex-moderator of the former Presbyterian church in Canada. We refer to Dr. W. T. McMullen, of Woodstock, Ontario, known and honored from ocean to ocean.

Quite frequently Doctor McMullen writes for one of our most important dailies. These articles from his ready pen on fundamental topics, for timeliness and clearness of thought, would do ample credit to any strong, educated man in the land at his best. The desire for usefulness has kept him interested and alert.

There is a charm about this love of usefulness that redeems life from a sense of drudgery. Dan Crawford, the missionary, tells us that the wild African people among whom he has labored for so many patient

(Continued on page 29)

Educational

HEAVEN AND EARTH ON SACRED MT. TABOR

By Anis Charles Haddad

This article supplements the Sunday-school lesson for January 15, "Peter Sees Christ's Glory." The writer apparently accepts the traditional view that Mt. Tabor was the scene of the Transfiguration, while many scholars believe the event to have taken place on Mt. Hermon. A study of the geographical setting is interesting, but we should not let it detract from our appreciation of the importance and significance of the event itself.

We started from Nazareth one Sunday afternoon and drove to Mount Tabor along rough paths of the bare, rocky hills, white with rock and gray with bushes of Spina Christi. Far away to eastward, but very clear, is Mount Hermon. Around us lies a world of hills, bare except for an olive wood here and there and silent but for the larks. The intervening ground is tableland with a gently undulating surface and belts of plantation and clumps of trees and vistas of green turf bordered with shrubbery. Over it, to the height of 1,200 feet or more, rises Mount Tabor. It is undoubtedly the most conspicuous hill in central Palestine—not from its altitude, for there are others much higher, but from its isolated position, unique shape, and unfading verdure. When seen from the north its curved outline breaks the dull monotony of the hills of Galilee; from the south it is still more imposing. Then it swells up like a vast dome from the Plain of Esdraelon and in the richness of its foliage and delicate green of its forest glades it presents a pleasing contrast to the brown, rocky summits of Ephraim and the bare white crown of Judah.

The guidebooks say much of Tabor's sylvan loveliness. I was prepared to discount this as the efflorescence of pious imagination, seeing in this solitary tower the site of "Christ's transfiguration." But those misleaders for once fell short of fact. We drove over a long stretch of land carpeted with flowers. All the spring loveliness is here in a prairie of wind-ruffled color. The wild pastures are in places rock-ribbed.

We had now reached the foot of the mountain. The great tableau that everyone has in his mind's eye on reaching this mountain is the Transfiguration of our Lord! How often it has been duplicated by the artist! How often thought on by the devout. Tabor will always be a place of great interest. Its remarkable shape and striking position would attract admiration in any country, and the magnificent prospect from the top will always draw tourists thither. I have climbed to it many times, and shall certainly repeat my visits whenever I pass this way.

To make an easier approach to the mountain the ancient mule path along the hills of Galilee was abandoned, and from Daburich to the summit of Mount Tabor a road four kilometers long is cut for vehicles. We reached the foot of the mountain and the car began the perilous ascent. The curves are sharp and the car had to back up and go forward several times in order to edge around. The road zigzagged and doubled back onto itself repeatedly, but always at a higher level.

Occasionally we looked back on the view, for often the best outlook is not to be had from summits, and so here the best view over the Plain of Esdraelon is from four hundred feet up! Then we rounded a curve and once again strode unto the face of exquisite crimson and inky blues daubed all over the sky with a carefully careless technique.

Here and there during the ascent we see traces of the once monumental stairway of over four thousand steps cut in the solid rock. In prewar days Tabor was better wooded than it is today, for much of the wood was cut down by the Turks during the World War.

Tabor is thought by many to be the Mount of Transfiguration, and as the traditional scene of that wondrous event it yields an interest to none of Palestine's holy places. I could quite understand this mountain being chosen as this exalted site. It is high and roundheaded, stands in a remote position, separated from all the other hills. It is wrapped in silence—far from the world. A fine, sweet air ruffles its close-growing flowers. It is clustered with memorials of crusading zeal in perpetuating the transfiguration scene. Peter's unfulfilled desire here to make three tabernacles, the spirit of superstition in a later age literally accomplished. I confess I gave my mind up to Mount Tabor in the thought that "it is good to be here."

Admitting the fact that the top of the mountain was very early occupied as a fortified military post it is by no means conclusive against the tradition that Tabor is the scene of the Transfiguration. It is not probable that the camp covered the whole summit, and even if it did there was nothing in the visit of four "unarmed peasants" to attract the attention of the Roman soldiery. There are many secluded terraces on the north and northeast admirably adapted to the scene of the Transfiguration. I have been delighted to wander through all of them.

* * *

Roll back twenty centuries and again view Tabor. The day is bright and beautiful as today, and the same rich landscape is smiling in the same sun. There is Nazareth with its population, and the same beautiful plain where rolled the smoke of battle and struggled 30,000 men in mortal combat. But how different is the scene that is passing here!

Christ leaves nine of the disciples in one of the villages near, and taking the favored three, He ascends one of the lesser heights of the mountain to spend the night in prayer. They look out over the landscape ere night falls on the scene and see the blue waters of Galilee. The village is soon out of sight, hidden

by an intervening ledge, but they hear the barking of its dogs, borne up to them through the still air.

The Son of Man stands on that height and casts His eyes over the quiet valley through which the Jordan winds its silver current. Three disciples are beside Him; they have walked together up the toilsome way and now the four stand, mere specks on the distant summit.

The Master is kneeling in prayer apart. The three had wrapped their cloaks around them, and lying on the grass, fall asleep. The Son of Mary—the Carpenter of Nazareth, the Wanderer with whom they have eaten and drunken and traveled on foot many a weary league in all the intimacy of companion and friend, begins to change before their eyes. Over His soiled and simple garments is sparkling a strange light, steadily brightening into intense beauty, till that form glows with such splendor that it seems to waver to and fro and dissolve in the still radiance. It was not like the light of the moon but like the light of the sun; it was inherent glory.

This blaze that lit up the mountainside as with an unearthly searchlight, falls on the eyelids of Peter, James, and John, until they awake in amazement. The three disciples gaze on it in speechless admiration, then turn to that familiar face. But lo! a greater change has passed over it! The man has put on the God, and that sad and solemn countenance which has been so often seen stooping over the couch of the dying and entering the door of the hut of poverty, or passing through the streets of Jerusalem, and pausing by the weary wayside—aye, bedewed with the tears of pity—now burns like the sun in his midday splendor. Meekness has given way to majesty, sadness to dazzling glory—the look of pity to the grandeur of a God. The still radiance of heaven sits on that serene brow, and all around that divine form flows an atmosphere of strange and wondrous beauty.

When they fell asleep the little party consisted of four, and to their astonishment they now number six. These are glorified beings. No human conception can imagine the dazzling glory of all.

One of the three is undoubtedly their own dear Master. Oh, how amazingly beautiful is He! The two others are like Him, and are speaking to Him aloud with voices, language which they can hear and understand. Though they might talk of His future death, Peter could only think of the present glory. Let this metamorphosis of the Man of Galilee but continue, and let Moses, the greatest of all leaders, and Elijah, the mighty prophet, remain as His supporters, then all Judea and Galilee would come to Tabor and accept Jesus as the true Messiah.

"Oh, if these unbelieving Pharisees could but get a glimpse of this glory of the Lord!" thought Peter, "they would never again ask for a sign." Even the Romans on this mount would yield to such supernatural glory, and widely acknowledge Him the king of the Jews.

Peter naturally cries then, "Lord, it is good for us to be here." Confused by the scene and dazzled by the splendor, he was ignorant what he was saying. He knew not the meaning of this sudden appearance, but he knew

that heaven was near and God revealing Himself, and he felt that some sacred ceremony would be appropriate to the scene. While his bewildered gaze was fixed on the three faces before him, his unconscious lips murmured forth the feelings of his heart.

No answer is vouchsafed to his cry. But lo! another wonder. A cloud is hurrying along the sides of Tabor. This is not an uncommon sight in itself. But it is no ordinary vapor. Matthew tells us of the glory-brightness of that wonderful cloud. As it enveloped them all, an overwhelming dread seized the three disciples. "They feared as they entered into the cloud." There had been six on Tabor, but now there were seven, for there came a Voice—the very Voice of the Almighty God Himself once more—"This is my beloved Son: hear him."

The Transfiguration is over. The cloud has gone, the two witnesses have vanished, their lowly Master and Teacher is Himself. His garments no longer glisten. The moon shines on the dark slopes of Tabor and there are only four of them once more. The three, wide awake indeed now, gaze with hearts still palpitating with excitement, but the Spiritual Visitants have all gone. "When they had lifted up their eyes they saw no man, save Jesus alone."

How long the vision lasted we cannot tell, but all that night did Jesus, with His disciples, stay on that holy mount. Of the conversation that passed between them there we know nothing; but little sleep, we imagine visited their eyes that night. As they sat on the high summit and watched the stars, as they rose one after another above the horizon, and gazed on the moon as she poured her light over the dim and darkened landscape, words were spoken that seemed born of heaven.

* * *

Standing alone, commanding such a magnificent view, it seems just the place for that wondrous scene. And yet that glimpse of heaven needed not any earthly surroundings to make it more impressive. It was so purely a revelation of heaven that nothing is gained by fixing it in the midst of beautiful or barren scenery.

Seating myself there on a stone with my back against a terebinth tree, I remained lost in the contemplation of the wide prospect and of the events connected with the scene. Grand is the panorama, grander than which the mind recalled. Nothing could induce me to leave it. The view possesses a higher interest for the Bible student and the Christian traveler than its hoary and desolate ruins and its magnificent basilica. It is one of the wondrous panoramas which time can never obliterate from the memory and whose striking features and vivid coloring change can never dim. On the north Naphtali's brown peaks running in

a series athwart the glowing sky. Further to the east a little corner of the Lake of Galilee slumbering in its deep, deep bed. How great the changes that have passed upon all this region! Yes, the Plain of Esdraelon now so peaceful has seen pursuers and pursued. It appears like one vast carpet thrown back to the hills of Samaria and the foot of Carmel. In variety of patterns and richness of colors, it is not equalled by anything in this country.

In the distance, ranged along its opposite side, I see dimly the isolated hills on which once stood the cities of Taanach and Megiddo. Directly facing me four miles distant beyond the eastern arm of the plain rises the "hill of Moreh," a gray, treeless ridge. The Little Hermon with its sloping villages of Endor and Nain present themselves as if bowing before it, and the great Hermon to the north seems as though it picks up and re-echoes the benedictions of Mount Tabor, eternalizing them in its mantle of perennial snow.



A View of the Sacred Heights of Mt. Tabor

Naturally Mount Tabor was and is still a favorite place of pilgrimage, and it has been described time and again in Christian travelers' literature. Multitudes of pious pilgrims, heedless of authority and intent only on earnest belief with imaginations aflame, climbed to the top over a stairway of 4340 steps cut in the solid rock, traces of which are to be seen here and there along the winding path. They sang hymns upon the way and ceased only when they reached the plateau on the crest.

Even the religious orders have been rivals for the possession of Tabor. In spite of every demand for possession since 1100, the Franciscans have firmly held the sacred mountain, where today in their grand and imposing basilica they chant the praise of Him who "was transfigured before us."

Here we are standing in front of the basilica—wearing the old ruins like a crown—and standing above them is the new building, a "transfiguration" in itself of the material elements therein displayed with new splendor in honor of the Transfiguration of Jesus.

Let us enter the great basilica comprising

the chapel supposed to have been dedicated to Moses and Elijah. At the eastern extremity of the apse stands an altar built up again of the rough original stones and surmounted by a plain cross. This altar is by immemorial report believed to mark the spot where our Saviour stood during the occurrence of the ineffable event of the Transfiguration. Who can look at it in dignity and suggestiveness? Now it is roofed in. I prefer the infinite arc of the skies and for decoration the wild flowers and creeping ferns and grasses which grow amid the moldering stones!

How the sacred rocks and altar catch the first golden rays of the rising sun! It flushes first a silver gray, then a light pink, deepening in hue; richer and richer, redder, more roseate till almost blinding in its intensity. In the arch over the window we read the words that came to the lips of Peter, "Lord, it is good for us to be here."

Hallowed by so many recollections, it was with regret that we left Tabor after three days' stay. However we went and visited the place where according to a tradition, Jesus said to the disciples "tell the vision to no man, till the Son of Man be risen from the dead." A heap of ruins then, today one finds a small chapel that covers the sacred spot.

As we went down, we thought how different is heaven and earth. Can there be a stranger contrast than the earthly battle and the heavenly Transfiguration on Mount Tabor? One shudders to think of Barak and the Son of God on the same hill—one with his wars and the other with Moses and Elijah just from heaven. But no after-desecration

can destroy the first consecration of Mount Tabor, for baptized with the glory of heaven and honored with the wondrous scene of Transfiguration it stands a sacred mountain on the earth.

Jerusalem, Palestine.

WHAT IS INSIDE?

Men talk what is in them. If their minds are full of business and politics, their words will show it; if they are occupied with froth and vanity, with fashion and folly, the words they say will give evidence of it. A man cannot shake off himself; and his words contain the very essential elements of his existence. The man who has nothing to say for the Lord, knows little about the Lord. "Out of the abundance of the heart the mouth speaketh." He who would speak for God must be filled with Divine thoughts. "Let the Word of Christ dwell in you richly with all wisdom." That Word shall make you wise unto salvation through faith, and from its fullness you shall pour forth blessing to others, as you proclaim the wonderful works of God.—Publisher Unknown.

SOME RECENT TRENDS IN RELIGIOUS THOUGHT

By M. C. Lehman

Bro. Lehman presents an enlightening article that should help us to keep our bearings in the maze of crosscurrents in modern religious thinking.

A general statement formulating some of the issues between what is known as theological "modernism" and "fundamentalism" is necessary in order to properly appreciate some trends becoming discernible in the present.

As expressed in the Westminster, Augsburg, Dortrecht and other historic confessions of faith some of the distinguishing features of "fundamentalism" are the following:

1. God is the completely sovereign creator, conservor, and ruler of the universe transcendent, immanent, and personal.

2. The Bible is an inerrant revelation of God's will for all mankind for all time.

3. Jesus is the personal revelation of God in the flesh; in whom dwelt all the fullness of the Godhead bodily; the satisfier of divine justice in the demand of the death penalty for sin; the conqueror of death by miraculous resurrection; the ransom of souls from the penalty of eternal death for the guilt of sin; now personally reigning in heaven with God His Father.

4. The Holy Spirit is the third person of the divine, triune Godhead and the personal representative of Christ on earth today.

5. Man is God's creature endowed with a soul for which he is a responsible, willing agent involved in the crisis of death or life in a world hereafter according to faith or disbelief and the deeds done in the body. Man is unable to save himself.

6. Sin is the willful transgression of God's law.

In contrast some of the distinctive features of modernism are the following:

1. The Bible is not inerrant and permanently authoritative but a collection of religious writings, disclosing progress of religious and ethical thought over a period of about ten centuries which needs to be subjected to criticism because of modern scientific theory, historical research, and the social need for a new ethics.

2. God is a living principle at the heart of the universe before which human beings are infinitely precious. Such a God has initiated a vast growth-process called evolution, the apex of which is humankind. This principle is considered personal by some, and impersonal by others.

3. Jesus is the best human embodiment of perfect life so far produced in the world, and so is ethically the Son of God. A process of apotheosis has obscured His real self and robbed His personality of much of its human value for mankind as living example. He is the closest approach to God and interpretation of God's attitude toward mankind.

4. The Holy Spirit is the personal, posthumous, influence of Jesus in the world today.

5. Man is the apex of a process of evolution within nature as the result of an inherent principle of natural selection and so the nearest approach to God.

6. Sin is man's maladjustment to the evolutionary process in a cosmic and social world.

Many other possible distinctions with implications might be given but these will suffice to proceed.

The obvious divergence between the above statements of views will form the base for our critical examination of a perplexed world's reaction as many are militantly lined up in support of one or the other of these views and still more are unconcerned. I believe it

is fair to say that the "modernist" views above expressed indicate two general tendencies which are not mutually exclusive. These tendencies and their implications have some significance as to the factors and conditions conducive to the historical development of "modernism."

These tendencies are the following:

1. The humanizing of deity by subordinating deity to rational categories and abrogating all ideas of transcendence,

2. The depersonalizing of deity.

From this observation let us pass on to a brief statement about the historical development of the present day "modernism."

In 1911 Professor Olin A. Curtis of Drew Theological Seminary made a survey of theological thought in the United States and summarized his findings in the following quotation from his report.

"In the theological situation I found in my study, a powerful movement which I was obliged to regard as a direct response to the failing sense of sin. To cover this entire movement, in its various phases, I called it the **modern mediating movement**. This name I deemed fair and fitting, inasmuch as, in the theology of the movement, the ostensible aim nearly always is to place a feasible bridge between Christianity and the modern mind, or, as one of the leaders in the movement said, 'to relieve the present strain on faith.' . . . As to mediating books no one book has appeared in a class with Wm. Newton Clarke's "Outline of Christian Theology" (1906). From this has come Wm. Adams Brown's "Christian Theology in Outline." . . . 'I look upon Ritschlianism as the creative center of the mediating movement.' . . . With the publication in 1901 of Albrecht Ritschle's 'Unterricht in der Christlichen Religion' (Instruction in the Christian Religion) our alert preachers have easily come into actual contact with the master mind of the movement."

In tracing this movement to its possible sources Professor Curtis cites the publication in 1902 of a book entitled "What Is Christianity?" which was purported to be a series of lectures at the University of Berlin by Professor Harnack. This book is said to have had a very marked effect on theological thought in the U. S. A. and to have carried forward the theological trend expressed in a work by Professor Hermann of Marburg University published in 1886 entitled "Der Verker des Christen mit Gott" (The Christian's Communion with God).

This work was already at that time expressing advanced liberal theological thought in Germany. The English translation and American publication of Ritschle's and Harnack's books brought Hermann's work into tremendous vogue. An impartial reading of these works will readily show that their main objective is the bringing together of religious thought and new scientific theory apparently contradictory to religious faith. The technique resorted to in order to accomplish this is the depersonalizing and rationalizing of Deity.

It may be possible to trace this trend to more remote sources in the theology and metaphysics of Schliermacher and the theological implications of the Kantian, "Ding an Sich." The point that is to be noted here however is that the American attempt to "relieve the strain on faith" in Clarke's and Brown's works had its source in German theological writing. In fact the similarities between German and American theological thought when studied in chronological sequence, and developmental stages noted, give indications that the theological trend in America set off by the works of the above theologians was, "Made in Germany." This trend is characterized by a tendency to regard Deity in purely immanent and impersonal terms.

It will be interesting and necessary to note conditions existing in Germany simultaneously with the theological development noted above which have the potentiality to foster it. Among others the following may be noted.

1. A sense of economic and social security. 2. Scientific achievement and advanced scholarship. German Universities were drawing students from all nations. 3. A feeling of military superiority. 4. A sense of political solidarity and the possible dominance of German kultur.

Conditions in America at the time when Clarke and Brown's books appeared were also such as to foster a feeling of human sufficiency and may be characterized as follows:

1. A sense of unlimited resources. 2. A rapidly receding frontier. 3. Immense wealth. 4. A vast educational system although a bit naive.

Comparison of conditions in both nations shows that the psychological, social, and religious tendencies in both countries could easily be identical as springing from similar backgrounds. American mind-set was as favorable for the assimilation of a mediating theology as was German mind-set for its production. Very potent factors in both countries were economic, social, political, and academic features of national life in each case. A feeling of self-sufficiency in both cases tended to depersonalize and minimize Deity as a transcendent entity.

In bold contrast to the theology assuming an exclusive immanence of God, note the following as an expression of a now very popular theological trend in Germany, on the continent, and with a beginning vogue in America. While not identical in all respects with a "fundamentalist" position it is far from "modernism" and the direction of its trend is in the direction of fundamentalism.

Brunner, "The Theology of Crisis," p. 29 f. "A God who is identical with the depths of the world or the soul is not really God. He is neither the sovereign of the world or of man. He is too close to both of them to be really their Lord. Indeed He is merely another aspect, the hidden portion, as it were, of the world and of myself. Such a religion, in its final analysis, is nothing but ancient paganism, a deification of the world and self."

"Such a God is not really personal. What is not personal cannot be my superior but must be my inferior. For the personal is above the impersonal. A God whom I shall have to know through an interpretation of the world or of myself is less than I am, because I give utterance to him who himself

is dumb, as it were. He becomes a personality only through me."

"This religion of immanence is not really based on faith. Faith is an answer to a call, a response to a challenge. An immanent God however, neither calls or challenges me. He does not demand a decision. In fact a decision is not even possible. A religion of immanence excludes decision because the divine is supposed to be identical with the deepest self of man. Man is not asked to choose one or another alternative, for man is already in God and God in man."

"For this very reason man never becomes a real personality. For decision is the essence of personality. Only when man comes to a crisis and is compelled to choose between life and death does he become a personality. At the very moment when God challenges man to make his decision man is given personality. Apart from faith, which constitutes man's decision, personality is not to be found. Man becomes personal when his own will is broken into by the will of the Lord."

A natural question arises. Were there any changes in the secular life of Germany which preceded this sudden change in theological thought? It is significant that the Barthian theology arose as a reaction against a theology of exclusive immanence when Germany was in the throes of military disaster bringing with it its inevitable political upheaval, social insecurity and economic desperation. The following may be given as characterizing the mind-set and emotional bias of German life in 1923-4 when Barth's "Romer Brief" made its wonderful appeal to a desperate German population. There was a defeated Germany. The economic status was completely insecure. Social life was disarranged. Anguish because of killed loved ones was in nearly every home. There was a political transformation of government system and a general feeling of insecurity and futility with the present order of things.

The completely immanentistic, impersonal, rationally subordinate deity of liberal religious thought in Germany broke down and was not satisfying for a people in crisis in all phases of their life. No theology which fails to take into account all phases of life, particularly the tragic phases, can endure for life individually, and in groups is of all sorts and conditions. Germany had produced and America had assimilated a theology adapted to the feelings of an economically, socially and politically confident people.

This tendency or desire for a theology with a more realistic estimate of life and its implications is beginning to assert itself in the English speaking world also.

A leading modernistic paper, "The Christian Century," occasionally expresses a feeling of uncertainty as is to be noted from the following titles of articles and editorials: "What's the matter with liberalism?" "Is liberalism bankrupt?" "After liberalism what?" "Can liberalism meet the modern challenge for a new social order?"

Ministers of national and international prominence are beginning to sense a feeling of inadequacy with liberal theological thought on the part of the masses. Note the following quotation from a sermon by H. E. Fosdick preached in Riverside Church recently. "Modernism is excessively preoccupied with intellectualism, dangerously sentimental, pre-

dominantly man-centered and has too commonly lost its ethical standing ground and its power of moral attack." Such expressions could be quoted from many other religious leaders.

Any impartial survey of indices of recent periodical literature, both religious and secular, will show that the anticipation of at least a renovation of the whole liberal position is a very evident characteristic. This is to be seen as springing from a sense of futility engendered by the realization that modernism has not inherent within it that which meets the normal religious aspirations of the human heart.

Further indications of this desire on the part of the masses for a more definitely personal and atheistic expression of religious faith is to be seen in the type of radio service supported by popular subscription from most of our mid-western broadcasting stations. These are usually of a rather demonstrative but warmly appealing nature and above all definite in their theological commitments. These programs are increasingly popular among people who have become somewhat dissatisfied with the liberal theology they detect in their pulpits.

The same may be said for the tabernacle movement also spreading rapidly through the middle west. Statistics show that in nearly every city of over ten thousand inhabitants (and in many smaller towns) tabernacles have sprung up in the last ten years. Only slight acquaintance with the frequenters of these tabernacles discloses them to be malcontent, nominal members of liberal churches who find religious satisfaction in tabernacle services where theological commitments are



THE OLD YEAR AND THE NEW

The past is gone; the old year fades
Into dim vistas soon forgot;
It takes its place in memory
With peace or pain it brought.

We leave it all, with all our sins,
Beneath the cleansing Blood;
We place last year with humble heart
Low at the feet of God.

Have we done aught of good to men?
Some victory did we win?
Some days of radiant gladness know?
Had secret peace within?

"Forgetting all," we leave the past,
Its sorrow and its pride,
And leave its records all to Him,
Our Lord, the Crucified.

And forth to face a strange new year
With trembling feet we go;
But still His hand will gird us up
To meet tomorrow's foe.

The past is gone; the future waits.
What will that future see?
Perhaps before the year shall close
We shall His glory see!

—Homera Homer-Dixon.

clear although the services rather demonstrative.

Another movement on a higher social level is also indicative of this same trend. The Buchman Movement, although professedly noncommittal as to the formulated issues between modernism and fundamentalism, is nevertheless a catering to a more definitely personal and expressive form of religious life which is lacking in modernistic circles.

The recent phenomenal growth of the Nazarene Church is another indication of the same tendency. This church has grown into a numerically strong denomination in the United States from very humble beginnings in the last thirty years. It supplies expression for religious feeling, worship and service of thousands leaving liturgical and theologically noncommittal churches.

These are ominous signs on the horizon that not all is well with modernism. It certainly lacks that which satisfies the human heart. The modernist has failed to realize that in supplying that which the human heart is designed to demand, in the way of genuine religious expression, he must recognize a "consumptive demand." This he has failed to do.

It is noteworthy that modern science is not now hostile to a definite and personal theism. The recent findings of Compton in subatomic physics further confirm Planck's theory of indeterminism. Jeans and Eddington in England follow the same vein. "The reality of the objective world must be forever unknown to science as such" (Eddington). Watsonian Behavioristic psychology is rapidly losing its erstwhile prestige and hormic teleological interpretations of psychic phenomena are acquiring vogue. A purely mechanistic determinism as an explanation of ultimate reality is not in line with the most modern science.

While science is not even now a definite theism it is less hostile than previously and its most recent findings leave room for the supernatural and many of its implications in creation, revelations, and salvation. It is quite possible to be scientific and religiously thoroughly theistic at the same time.

It is frequently made indictment of fundamentalism, or the form of Christianity accepted largely a generation ago, that it has failed to give an effectual witness against evident evils in our modern social, political and economic life. A fair statement of this viewpoint is to be had from the following quotation from "The Christian Century" of September 26, 1934, p. 1204 ff.

"Limiting itself to the inner life, it (Christianity) made an easy adjustment to the secular order; it fitted itself neatly into the whole system of nationalism, imperialism and capitalism. Protestantism became a sort of private chaplain to the state, blessing its wars, its tariffs, its profit motive, its class privileges, its brutal discriminations, its 'economic man,' and the inordinate wealth gathered in the hands of a small minority."

"Why has Christianity allowed our unchristian social system to go unchallenged? The answer is plain. It was because the Christian community was preoccupied with the ideology of the inner life. It sought to regenerate the souls of men by direct action, while all the time the total secular environment in which these same men and women lived, and to which their real inner

life was a living response, was left unmodified and unchallenged by the Christian gospel."

In the light of this indictment must the fundamentalist group confess that its theological tenets in the past account for impotence in witness against and lack of effort for the eradication of certain features in our past and present world set-up? Is modernism responsible for fresh Christian ethics which would eliminate war, unfair accumulation of wealth, race prejudice and an acquisitive social order? If so is it true that fundamentalism's preoccupation with the "ideology of the inner life" is responsible for such impotence?

It is not true that liberal theology is first to be nonresistant or pacifist. The church of the first two centuries of the Christian era required a soldier to resign when converted. There are denominations, such as the Mennonites, which have held for non-resistance for four hundred years before our present modern theological trend began, and these have held rigidly for a conservative theological position from the beginning. Mennonites and other communions carried on communities to exemplify a more equitable distribution of wealth in this country as early as the seventeenth century. Modern liberalism cannot lay claim to the production of a fresh ethic. What is claimed along this line was begun by churches who were preoccupied with the "ideology of the inner life."

Modernism has been alert to point out to orthodox communions and individuals that lack within them of a witness of the Gospel against such great sins as war and special privilege of any kind. Orthodoxy should thank liberalism for this and with contrition for the past rededicate itself with fresh courage to live the whole of the Gospel of Christ

in a world now so sorely perplexed and in many ways increasingly susceptible to the message of Jesus.

To liberalism orthodox Christianity must, however, also say two things in addition to admitting the charge of weak witness against great national sins. Our weak witness is not due to wrong doctrinal belief or "pre-occupation" with ideology of the inner life, because it is only the Christian possessor of that inner life who can witness for that abundant life which repudiates and sacrifices to the uttermost to stop great national and social wrongs like war, special privileges, and imperialism. Liberalism's indictment of the ethics of orthodoxy here justly goes deeper than Dr. Morrison intended, for a lack of clear witness against great wrongs must mean a lack of experience of sufficient of the abundant life of Christ inwardly to fructify into courageous sacrificial witness against great group sins.

Finally, and by way of summary, we want to say that a God who is only immanent is not a God because he is only part of that life in which man himself lives. Liberalism cannot survive so long as no supernatural, transcendent God is its center. Such a God must incarnate and reveal Himself to the world and be immanent through the presence and operation of His Spirit in the world today.

Humanity will be satisfied with nothing less. As ministers we must live this fact in our lives and preach it and all its logical and theological implications from our pulpits to be true to our commission as servants of Christ.

Goshen, Ind.

INFORMAL ASTRONOMY

VI. More Reminiscences and Comments on Education

By D. A. Lehman

As a visitor in the Chicago schools, one of the most helpful and suggestive exercises I saw was conducted in Miss Q.'s room. She encouraged her pupils to challenge each classmate's statements. By using reference books and newspapers they posted themselves on the topics of the lesson. When a pupil had recited and before he took his seat, one or more pupils were on their feet to ask questions. If either made a mistake another would rise and enter the lists. This gave information, taught the use of dictionaries, and other supplementary material. The pupils evidently enjoyed the plan. It involved a healthful contest, and rivalry is always enjoyed by rugged youngsters.

President S. when he taught at the Case School of Applied Science, enjoyed a challenge. One day the boys acted fresh by asking odd questions. He paused and said: "You young fellows think you are smart. I can give you a little proposition in geometry that you can't prove. It is, If the bisectors of two angles of a triangle are equal in length the triangle is isosceles." They worked at it for weeks but failed to prove it. Can you? I dictated it to a proud class in Ohio. In a few

weeks a young man said: "I have proved your proposition." I said, "O. K. Give us a chalk-and-talk demonstration." He went to the board and began. Then I asked him why his last statement was true. He couldn't tell us. He blushed and took his seat. He never mentioned it afterwards.

British Thoroughness

Incidentally it may be in place to say that those who have worked in British schools assert stoutly that it is far more difficult to pass their examinations than to pass our high-school examinations. In their schools it is not uncommon for about one-third of a class that has been examined on the four year's course to be failed and required to do more work in order to be graduated. Such thoroughness I believe is necessary to maintain a standard of intrinsic value to their diplomas. Graduating people who have played overmuch and have not taken their work seriously defeats the prime purpose of the high school and gives the taxpaying citizen not a square deal but a dishonest raw deal. I am confident that our standards must be raised in order to secure the confidence and respect of our patrons.

Several years ago a teacher in the summer term of a college in Ohio was telling me about her students. She casually remarked: "I don't fail any of them. I leave such decisions to be made by the teachers in their regular courses." She accepted the honor and pay for teaching within the walls of a small college, but declined to accept her real responsibility.

A Principal's Confession

A principal of a city school with whom I associated at the University of Colorado, in talking of his work, said: "I never fail the young people. I pass them on to the higher institutions, who may decide whether they should be accepted and promoted!" He seemed not to care that his feathering his own nest by spinelessly avoiding hurting the feelings of his pupils and their fond papas and mammas was resulting in crowding the classes of highly paid doctors of philosophy, busy with research problems, and thus hindering both their success in accomplishing a reasonable amount of the advanced work for which they were trained as specialists, and doing well the teaching of capable young leaders of general intelligence and morality.

Official Surveys

In conferring with men who have conducted surveys to determine the relative merit of the work in small colleges and academies, one is shocked by their unfavorable report. One secretary condemned their ethics in almost unprintable language. Their officers, similar to officers in public schools, have often yielded to the temptation to boost their enterprise unfairly as they can do since their patrons desire favorable reports and naturally have implicit confidence in the integrity of educated religious leaders. Also, heretofore the citizens have had but little opportunity of checking on their management. Knowing as P. T. Barnum used to say: "The American public likes to be fooled," they have allowed their educators to graduate pupils, especially sons and daughters of prominent families, even though their grade of work was clearly below par.

Personal Experience

The reader will perhaps excuse my relating a personal experience. After spending several years studying, at Wesleyan University, Connecticut, and the University of Chicago, I accepted a position to teach mathematics in the University of the Pacific near San Jose, California. The following summer my colleague, C., and I studied astronomy at the Lick Observatory. After a few weeks spent measuring the angular distance between the components of a list of double stars, I received a letter from the President of a college near Cleveland, Ohio, offering me a position to teach mathematics and astronomy. The letter contained the remark: "Our salaries have been \$1,000 a year, but we hope to raise them soon to \$1,250." I reasoned thus: "Either that college is a prosperous, growing institution, or the president is trying adroitly to fool me. It cannot be true that a Christian educator would practice a rank deception to secure a teacher." So I applied. I said to my comrade: "If I accept that position, will you take my present position?" He agreed very eagerly. I resigned, recommended him as

agreed, and we were both elected. During the year our salaries were reduced to \$850.

Climbing Mt. Shasta

During my trip to the west four of us, President McClish, two husky students and I were preparing dark veils and goggles in preparation to climb Mt. Shasta. We hired as a guide a man who had before taken adventurous parties over the three days' mule-back trip to the summit of Mt. Shasta and back. When we were nearly ready to leave for Mt. Shasta our guide went back on us. He complained that a woman declares she is going along if we go; but he said: "I have tried taking women along, and they became sick. They can't endure the hard climb through the snow. Since she insists on going along I won't go." So we missed climbing to the summit of Mt. Shasta, and I was greatly relieved, for Mrs. McClish was worrying uneasily for fear the doctor could not stand the climb through the deep snow, but she said she depends on the Principal of the Academy to help him. Think of me, not used to mountain climbing, carrying a dreamy doctor, weighing 60 pounds more than I, up through the snowdrifts of volcanic Mt. Shasta! We were becoming somewhat afraid of accidents for we had just read of a woman from the University of Chicago who in hunting for a certain plant heard a noise above her. Looking upward she saw a heavy boulder coming right towards her. She dodged quickly aside just in time, for the rock grazed her shoulder. A painful dark spot reminded her for weeks of her narrow escape.

The Canadian Rockies

Leaving California, the Italy of America, and associating with a company of delightful tourists, I soon viewed the beautiful valleys of the Willamette and the Columbia, boarded a fine boat at Tacoma, enjoyed a restful sleep at Victoria and, a bit seasick, reached Vancouver. Then ensued the wild scenery of the Canadian Rockies, a romp on the boulders near the mouth of the splendid glacier in the Selkirk Mountains, then a lively run to Chicago and my new field of work in northern Ohio.

Teaching in Ohio

In a few days I became aware that my institution consisted of two co-operating colleges, B., the older, emphasizing English, mathematics, and science, and G., which had grown from merely a German Department of B. to a strong rival college, emphasizing German, Greek, French, and music. My judgment soon told me that kindly co-operation must be substituted for quasi-unfriendly rivalry, and I associated with both sides and sometimes spoke to the students in meetings of Christian Endeavor societies and of the literary societies.

In a short time one of our officers accused me of scheming to be elected president of B.; also two prominent students called on me and, after expressing their dissatisfaction with the administration, inquired whether I would accept the presidency of B. They also spoke of arranging to leave B. I assured them that I was not aspiring to be president.

They left us as did many others. Special inducements in the way of assurances that

prospective students could finish the course and graduate in a year brought in a good number of new students many of whom were inefficient. Some of them were promoted and graduated who were not adequately prepared.

Promoting Weak Students

To illustrate I might mention a few typical cases: A young chap had been failed in geometry. He entered my geometry class and I patiently illustrated the meaning of the propositions and the proofs of the simpler ones, but he seemed utterly unable to learn or to follow the steps of a simple proof such as, "The diagonals of a parallelogram bisect each other." So in all honesty I had to fail him. Later on he took some lessons with M., a public-school teacher who passed him in geometry, but he was so unsocial and stubborn that his literary society expelled him. I spoke to the president about him. I insisted that he is not capable of earning credit for college courses and he should not be promoted towards graduating. President W. gave no decision. All he said was: "Who will know any difference in two or three years from now?"

In another class I noticed during an examination that S., one of the English students glanced towards me uneasily. I walked back of the class and, coming to the shoulders of S., I grasped his papers and said: "Please let me look at your papers." He held them firmly and exclaimed: "These are my papers!" Fortunately I had torn a notch out of the edge of the papers with a sample of his writing.

He arose and assumed a threatening attitude. So I asked him to leave the room. The next day I received a note from him stating he was sorry I had accused him of cheating, as he was innocent. To clinch his statement he enclosed papers which he claimed were written in the examination; but there was no notch torn out of them! I explained the events to President W., but he seemed unwilling to approve my act. However, when I showed him the ears torn out of S.'s copied papers and the lack of notches in the false papers sent me, he yielded. When S. found out that it was proved that he had cheated, he admitted it; also that he had lied. Well, poor man! He was a local preacher, and he thought it was necessary to smooth out his record, so that he could continue going out over week ends to earn enough money to continue his studies and secure a regular appointment as a minister!

"Consistency, Thou Art a Jewel"

For some months I enjoyed my meals in company with a few public-school teachers at Mrs. Stone's. These teachers told, among other events, about Miss W., a high-school student who was ambitious to get grades of A. When she was given a B, she and her papa, Professor W., would call on Superintendent R., and demand an A. R. would agree to speak to the offending teacher who would change the grade to A. In the fall she joined my class in college algebra. She seemed more unfriendly and less successful than my best students, so I, not being an opportunist, gave her a B. Soon she found me alone in my recitation room, and made a howl, protesting she

never got such a low grade before. In the evening she and her papa, a prominent Professor in G., called at my room and demanded that her grade be changed. I said I do not change grades without a good reason. Finding that I would not compromise, Professor W., excited and with his arm raised, said threateningly: "I will make a fight against you on this!" He had attracted my attention before by his frequent earnest admonitions to the young people in meetings of the Epworth League!

Many stories were told about his absent-minded breaks. Mr. T., an assistant teacher, enjoyed telling of his buying a revolver for defense on a trip to Europe. After he returned he got the revolver from his trunk and asked T. to show him how to shoot it off!

Various Presidents

In order to save the double institution from being closed, a new President was frequently elected. Finally Dr. F., whose wife was reported to be wealthy, was elected, but she did not donate her property to the college.

Dr. F. was very pious, but not well enough educated nor able enough as a financier to be successful, though it must be admitted he had a powerful voice. He led the chapel exercises frequently with extremely little variation in method. Usually he would hunt a few minutes for an appropriate hymn, then "mirabile dictu," would announce the same hymn that was sung at the previous exercise! He did some teaching, especially of psychology. One day the lesson included defining induction and deduction. One of the students when called on to recite said: "Inductive reasoning is the process of deriving a general truth from particular truths. Deductive reasoning is the process of deriving particular truths from a general truth." But Dr. F. declared the student had interchanged their meaning! After the class was excused one of the girls did what a man would hardly risk to do. She marched right up to his desk and, pointing to the sentences in her textbook, showed him that the student was right!

One of the typical events occurred when the Trustees elected as President Dr. B., who was having good success as pastor at Youngstown. He accepted, then came and spent several days investigating in the college town and then resigned. He wrote a long report for the local paper in which he bluntly stated that after careful investigation he had come to the conclusion that the financial situation had been misrepresented to him. So he returned home to continue his pastoral work.

Soon after I arrived I met a man who always seemed unusually friendly. He arranged to meet me almost daily. I asked my landlady about him. She replied that he seems to be a very fine man, but his weakness is that he does not pay his bills. A fortnight later he asked me to lend him a few hundred dollars. I found it inconvenient to accommodate him. Several months later he was appointed Treasurer of the Board of Trustees of the College! Goshen, Ind.

"On the plains of hesitation bleach the bones of countless millions who, at the dawn of victory, sat down to rest, and resting, died."

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

PETER COMMENDED AND REBUKED.—Matthew 16:13-25

Lesson for January 8, 1939

Golden Text.—Thou art the Christ, the Son of the living God.—Matt. 16:16.

Matt. 16:13. The time in the ministry of our Lord had arrived when it was necessary that He should reveal unto them the fact that in order to be the world's Redeemer He would have to die for its redemption. Up to this time they would not have been able to receive it, neither then were they able to do so. Many things the Lord hides from our eyes because of our inability to perceive and receive. The first step in preparing the disciples for this momentous announcement was to get them to discover Him for themselves as He really was. To do this He asked them what they knew of the community's concept of Him. From this He learned that while the community believed Him to be an extraordinary character, none had grasped the truth of His Messiahship. To all He was just another "very good man."

Verses 15, 16. Peter was the spokesman for the apostolic band. He may have occasionally spoken unwisely, but evidently expressed the judgment of the entire group. In both the statements studied in this lesson it is evident that the rest could say "Amen" to the words of Peter. And Peter's Great Confession was the confession of the Twelve with the possible exception of Judas Iscariot. And wherein was his confession different from the judgment of the masses? First, he saw in Jesus the Messiah, the greater Son of David whom David himself called Lord. But contrary to Jewish conceptions he saw in Him more than just a greater King, descendant from David's loins; he saw in Him also His divine origin as the Son of the living God. David had foreseen this when he declared that it was impossible for man to be man's redeemer; that only the Lord could accomplish this work. Psalm 49:7, 8, 15. The Messiah was to be a greater prophet than Moses, a greater king than David, and a more efficient sacrifice than all the combined sin-offerings and paschal lambs that Israel had ever offered. This Peter saw.

Verses 17-19. That man is indeed blessed to whom is revealed by the Spirit spiritual truth that cannot be known to carnal minds. The gates of hell may prevail against things earthly, but cannot prevail against things heavenly. The fleshly strength and mental powers of the saints pitted against the fleshly strength and mental powers of the ungodly may be overcome; but the Church of Jesus Christ, endued with wisdom and power from on high, cannot be overthrown. This faith

in the Deity of Jesus Christ on the part of the saints; their appropriation of the ALL POWER conferred upon the Church by His spiritual presence among them (Matt. 28:19, 20), makes the Church a conquering force in every generation. Defeat comes only when we deny His Deity and fail to avail ourselves of the spiritual powers placed at the disposal of the saints. The keys of the kingdom are given to the king. We are kings and priests unto God. Not only to Peter were the keys given with power to bind and unloose, but to all the kings and priests of God in every generation was this power and authority given. Gen. 41:43; Psa. 105:22; Joseph, a type.

Verse 20. There is a time for everything, including talking. Saying things out of turn, even though they are true, may do more harm than good.

Verse 21. It was necessary that the Twelve should be made aware of the spiritual nature of Christ's work. They had been banking too much on the material expectations. No man can teach heavenly truth as long as his concepts are only on the plane of the material.

Verses 22, 23. We are, like Peter, a strange medley of good and bad, of spiritual and fleshly. One moment he speaks the words revealed from the heavenly Father; the next moment, with equally good intentions, he protests that God should forbid that any such thing should happen to our Lord. But if it hadn't we would have had no Saviour from sin. But Peter's habitual attitude of mind (meaning of "savorest") was that of a natural man. Truly we all need to pray that God give us a renewed mind, that we may not absorb Satanic suggestions and fight against our own good. Life is created only through the giving up of life. Spiritual life enters and empowers the soul, only as we crucify the old man with all his affections and lusts. And he who would save the carnal does so at the loss of the spiritual. Earth and its vanities must be forsaken if we would gain heaven and its glories. Christ was not the loser because of the sacrifice He made for man at the command of the Father; we will not be losers at any sacrifice we make at the command of Christ.

PETER SEES CHRIST'S GLORY.—Matthew 17:1-18; II Peter 1:16-18

Lesson for January 15, 1939

Golden Text.—We beheld his glory, the glory as of the only begotten of the Father.—John 1:14.

Moses and Elias had been persuaded of the promises of God and embraced them. They had thus received the benefits of Christ's atoning blood and were reaping the reward in

glory. For the benefit of the Twelve and all future believers the Lord arranged a meeting on Mt. Hermon with these two glorified saints that they might converse before the Twelve on the greatest theme and most marvelous work that God has ever done for man—redemption through the death of Christ and His resurrection. If this is a subject that angels desire to look into (I Peter 1:12); if it is the theme of the glorified saints; surely it is a topic for investigation to the living of earth. Call it the "religion of the shambles" if you will, the fact remains that the death and resurrection of our Lord is the only thing that has brought hope to an otherwise hopelessly lost world. I will glory in the CROSS.

Matt. 17:1, 2. The Transfiguration came upon our Lord while He was praying. Prayer changes not things but persons. And when we are changed the world around us will also be changed. The Greek word here is "metamorphoo" which usually has the sense of a complete transformation from one person or thing to another. Besides its use here it is used in Romans 12:2, where we are exhorted to be transformed by the renewing of our minds; and in II Cor. 3:18, where we are metamorphosed into the likeness of the Lord by the Spirit while we with open face behold His glory. This change is taking place now gradually and shall be completed when we shall awaken in His likeness. Phil. 3:21.

Verse 4. On the mount of Transfiguration Peter wanted to stay with the Lord, for it was good to be there; on the mount of Calvary He didn't want to go at all, for that was hard on the flesh. Christ was just as ready for the one as for the other, both depending on the will of the Father. We can be thankful that when it was Peter's time to go to the cross that he was also ready. We often recoil from danger when seen afar off, but find that He giveth grace when the ordeal must be met.

Verse 5. There were seven persons at the meeting on the mount: Father and Son, two translated saints, and three believers still in the flesh. It is still true that wherever His saints are gathered there He will be in their midst. Jesus was and is God's beloved Son. In Him He was well pleased. The Son came to do the Father's will, and always did the things that pleased Him. If we were as diligent to do the Father's will as the Son is, He would be equally well pleased with us. Moses said that the people were to hear that Prophet that should come, in all things. Failure to do so would result in being severed from the congregation of His saints. The Father tells us to hear Him. I will open mine ears and hear what the Lord hath to say unto me. Psa. 85:8; Acts 3:22, 23.

Verses 6-8. Fear of the spirit world is natural to all those in the flesh. For this reason, no doubt, God hides spiritual beings from

our eyes. His angels are constant attendants of those who shall be heirs of salvation. Their presence is just as real as though they were constantly visible. But the Father wants us to look unto Jesus, to keep our eyes fixed upon Him, and to follow in His footsteps. To Peter He said, "Follow thou me." To us He says likewise.

Verses 9-13. In these verses the Lord explains a prophecy that troubled the disciples. They had been taught that the Messiah was to come, but that His coming was to be preceded by the coming of Elias. The Messiah had come, but where was Elias? Jesus explains that this prophecy was fulfilled in the person of John the Baptist, who had come in the spirit and power of Elias and had prepared the way of the Lord. Many other prophecies would also be made clear to us if we depended on the Lord for enlightenment rather than on our imaginations.

Verses 14-18. It may be good to be on top of the mount, but it is good for the world if we come down and labor in it, relieving human misery. Christ came to earth, not because earth was more desirable as a place of abode, but because He was needed here. So Paul longed to go home to God, but felt that it was needful for others' sake that he remain here. But if I want to be of the utmost benefit to my suffering fellow I must spend much time in fasting and prayer. The citadels of Satan can only be conquered by resorting to spiritual violence. II Cor. 10:4, 5; II Pet. 1:16-18. The Word of God is neither fable, allegory, nor fiction. The story of the Apostles was not an invention but a plain statement of truth. Those who believe and teach otherwise rob themselves and others of many spiritual blessings.

PETER DENIES HIS LORD.—Luke 22:31-34, 54-62

Lesson for January 22, 1939

Golden Text.—Let him that thinketh he standeth take heed lest he fall.—I Cor. 10:12.

"Man looketh on the outward appearance, but the Lord looketh on the heart." We speak of this as Peter's great sin, and sin it was; but the Lord looked upon Peter's refusal to allow his feet to be washed as a greater sin. Had Peter continued in his refusal to allow the Master to wash his feet he would have been guilty of the sin of rebellion (I Sam. 15:23) and would have lost his portion in Christ. The sin of our today's lesson was a sin of weakness into which he fell through overconfidence. He was speedily reclaimed and was a humbler and better man for the experience.

I Cor. 10:12. No man can ever be sure that he will not fall. He can be sure of this—that he will be tempted; and if in that hour he trusts in himself rather than on his Lord he will fall. We are not ignorant of Satan's devices and have learned that when a man boasts of what he will never do, that presently Satan will have him doing that very thing. The man who boasts of his strength today will have occasion to lament his weakness tomorrow. Watch and pray and lean hard on Christ. That is your only hope of safety.

Luke 22:31-34. In these verses the Lord lifts the veil and reveals to us the workings

of the spiritual powers about us. Satan is ever busy seeking to destroy (John 10:10), and the Lord and His angelic host are just as active to deliver. But God finds it necessary for the individual's future good to allow Satan to tempt us. He is permitted to do this, but never above what we are able to bear. In every life there is a lot of chaff that the individual imagines is good grain. The testings of temptation prove how much of us is chaff, and how much is good grain. The fiery furnace proves how much of what we thought was silver is dross. When Peter learned his weakness, he ceased his boasting; and when he was fully restored he could speak words of hope and encouragement to his brethren in the hour of their temptations. When we are weak, then are we strong; and inversely, when we think that we are strong then we are weak. God understands us much better than we understand ourselves, and because of this has pity where our brethren do not.

Verse 54. Peter made several missteps which brought him to the edge of the precipice of sin. Let us observe and take warning lest we do likewise. First, he boasted that he would never fail his Lord, even though all others would; second, he slept when he should have been praying; third, he resorted to carnal weapons to protect his Lord; and fourth, he followed afar off when they had arrested the Lord and were taking Him to the city for trial. The next step was natural, and Peter found that he had a very bad fall. Let us learn something for ourselves in these things. First, boasting is properly excluded. If we must needs glory, let us glory in the Lord. Only vain persons boast of their superior goodness.

As "all prayer is based upon the sense of human need" you cannot expect a man to have a heart for prayer when he feels self-sufficient. Had Peter realized his danger he too would have agonized in prayer as did our Lord. You will also, when you realize the dangers that beset you. Resorting to human devices to overcome the powers of evil will cause us to do the very thing that brings us under their power. Had Peter not cut off the ear of Malchus he would not have had reason for fear of harm to his person that night. John feared nothing. And had he taken the position of an avowed disciple of the Lord, as did John, he would not have been asked about that relationship. An open confession of faith, even in times of persecution, is much safer than to try to hide your faith from the world. Following the Lord from afar is always the prelude to not following Him at all.

Verses 55-59. My associates have a right to know where I stand, and it is most natural that they should ask me, if I do not tell them otherwise. But I have no business to be found in a crowd of the enemies of Jesus. It would be useless for a Lancaster Countian to deny his origin. He gives himself away wherever he goes; so also the man who has been a follower of the Lord. There are many things about him that will prove that. Better not try to deny it.

Verses 60-62. The time to quit sinning is before you begin; but the time to repent of your sin is the next moment after you have

fallen. The eye of Jesus upon me will bring more conviction than a drowsy conscience. And Jesus does behold me. Prov. 15:3.

PETER DECLARES HIS LOVE.—John 21:11-19

Lesson for January 29, 1939

Golden Text.—If ye love me, keep my commandments.—John 14:15.

John 21:11. On the morning of the Resurrection Jesus had told Mary that the Master would meet with the disciples in Galilee and that she was to tell them so. On that first Resurrection Day the Master appeared five separate times to the disciples. One week later He met with the Eleven and rebuked Thomas for not believing. This meeting was later. In all He appeared eleven times to the disciples if you include His post-ascension appearance to Saul. At this time there were seven disciples by the Sea of Galilee. Time hung idly on their hands, while they waited for—they knew not what. Peter's restless spirit had to find something to do, so he suggested that they go afishing. Was it wrong for them to go fishing? Of course not. No more so than it would be wrong for a preacher of today to tend his garden. It would have been wrong for them to return to former sinful things, but earning a livelihood by means of the labor of your hands is not a sinful thing. When Calvin Coolidge was President he spent his vacation on the farm where he was reared and pitched hay. Was it wrong? No, we admired him for it. But in this case God had a hand in directing these men. They went fishing, toiled all night, and caught nothing. Again the Lord demonstrated to them that it is only under His directive providence that they can have success, for when they cast the net under His direction they caught a multitude of fish. The net did not break then; neither has the Church suffered from too large gatherings. The Church suffers from the failure to catch anything because its fishers are not working under the direct guidance and blessing of God. Always land your fish and let none escape. It is not enough to get men to confess Christ; gather them into, and keep them in the fold.

Verses 12-14. Did you ever have something to happen to you that seemed more like a dream than a reality? The disciples had such an experience here. Sometimes the saint has such experiences with his Lord, and they are blessed. Such are times for reconsecration. But while the Master's supreme interest is in how much we love Him, even our resurrected and ascended Lord is also interested in supplying our bodily needs. Perhaps we have here a reminder that it is not His will that His preachers spend so much time toiling for physical sustenance that they cannot properly take care of His sheep. There is no doubt about it that ministers, unsupported by the church, greatly neglect the pastoral care of their members. It is only after He has fed me that I can feed others.

Verse 15. On the night of the betrayal Peter declared that though all men forsook the Lord he would not. It is never good to boast, and your boastings are generally tested to see how much is to them. Peter's boastings had been tested, and he had been found wanting. Now the Master wants to

know Peter's present opinion of himself; therefore He asks these questions. Then also it is a principle of personal relationships that the more we love the more we want to be loved. The Lord loves us with an unathomable love, and His very being cries out to our hearts to be loved in return. Why not tell Him that we love Him and then prove it by our life's devotion.

Peter's egotism had suffered a severe case of depression. He no longer compared himself with others to their disparagement. He was even afraid of himself. The Lord used the word "agape" (Gr. for the most exalted form of affection) but Peter answers with the word "phileo" (Gr. for the ordinary friendliness of men one towards another). They that love God will do what they can to take care of God's little ones. In doing it to them we do it to our Lord.

Verse 16. The Lord in His second question did not ask Peter whether he loved Him more than did the other disciples, but just a personal question independent of all others, and that is the vital question after all. I may love the Lord more than some people do, but not nearly as much as I should; but when I love the Lord I will do my work so lovingly for Him that others will learn to love Him too. To tend means to shepherd.

Verse 17. In this question the Lord uses the weaker word for love (phileo) which Peter has used in both his answers. This and the fact that the Master asked him the third time grieved Peter. But he should not have been grieved. Had he not thrice denied his Lord! Peter should have been glad that the Lord reinstated him at all. If I really love Him I will follow Him even unto death. So did Peter and then proved that he loved the Lord.

PETER PREACHES AT PENTECOST Acts 2:5-18, 36-41

Lesson for February 5, 1939

Golden Text.—Not by might, nor by power, but by my Spirit, saith the Lord of hosts.—Zech. 4:6.

The Feast of Pentecost is known in the Old Testament as the Feast of Harvest, or the Feast of Weeks, or the Day of the Firstfruits. Ex. 23:16; 34:22; Num. 28:26. It always came fifty days after the Passover from which we get the word "Pentecost." At the Feast of Harvest, besides bringing the Lord an oblation of the firstfruits of the harvest, they also poured out with great solemnity a pitcher of water in the Temple in the presence of the multitude in commemoration of the smiting of the rock in the wilderness by Moses. It was on such an occasion that the Master spoke and said, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (Jno. 7:38). So the giving of the Spirit to all flesh was already foreshadowed in the wilderness and in the ritual of the Temple worship, as well as foretold by the prophet Joel. The place of abode of the disciples was the Upper Room, the place of prayer was the Temple, and it was there that the Spirit was poured out upon the band of believers.

Verses 12, 13. Strange signs and wonders had happened in the land of the Jews in recent months. At the time of the crucifixion the sun had been turned into darkness (and

what about the moon), and there was a great earthquake. After the resurrection of the Lord many of the saints which slept arose and appeared in Jerusalem; and now another wonder—a group of 120 persons with flaming tongues on their heads and gifted tongues in their mouths are proclaiming in many languages the wondrous works of God. No wonder the multitude are perplexed and bewildered and ask, "What meaneth this?"

Verses 14-18. One of the strongest proofs of the truths of Christianity is fulfilled prophecy. Present-day students may misinterpret the meaning of the prophecies, but I do not believe that the apostles did so. The interpretation they gave is the correct one. Some people say the last days are yet to come. Peter said that they were here at the time he spoke. So did the writer of Hebrews, Heb. 1:2. So did John, I John 2:18. And I believe they knew what they were talking about. Peter himself gave a remarkable demonstration of the effect of the outpouring of the Spirit and His infilling. He seemed devoid of fear as he boldly proclaimed his allegiance to Christ; he declared the Jewish nation guilty of His murder; his message brought conviction unto repentance unto salvation; he declared the Jesus whom they had crucified to be Jehovah and Messiah.

Verse 37. What shall we do? Almost every man and woman asks this question sometime. The follies and sins of the past accumulate and finally come upon us like avalanches. It is then that we realize the fearfulness of our sinful past. Happy are those whom conviction of sin drives to the Lord before judgment is fully executed. The accumulated sins of many generations, culminating in the crucifixion of Christ, was re-

quired of that generation. Only those escaped who found refuge and deliverance in Christ; the rest passed through the worst experience that any people ever knew or shall know. Matt. 23:35, 36; 24:21.

Verses 38-40. God requires two things of the sinner who seeks salvation, and in return grants him two inestimable boons. He requires repentance and baptism. These are predicated on faith in the deity and redemptive work of Christ. Repentance is sorrow for sin and a complete reversal of attitude of heart and mind towards God and Christ. The world is an untoward generation; that is, it is departing from the living God. To be saved we must turn and come to Him. Of the world, none seeketh after God; to be saved you must seek Him with your whole heart. Baptism is the answer of a good conscience towards God; an evidence of saving faith in God and His Son Jesus Christ.

Repentance and confession of sin are followed by remission of sin. Water baptism has its spiritual counterpart in the baptism of the Holy Ghost. Jesus Christ has become God's means of salvation to the whole earth. Isa. 49:6. He is the Saviour of all men. And whosoever shall call upon the name of the Lord shall be saved. Racial and national boundaries are broken down never to be rebuilt; for in Christ Jesus we become the family of God in heaven and earth. He is our peace (from Aryan word "paak," which means uniting separate elements into one). We are made one in Christ Jesus. A nation of God's elect was born in one day at Pentecost. Isa. 66:8. That kingdom is growing and will grow until He comes. The temporal kingdom of God is here; the everlasting kingdom is over there.

PETER, A MAN OF COURAGE

By Edward Yoder

Bro. Yoder, Editor of the Advanced Sunday School Lesson Quarterly, presents a view of the life of Peter which may be different in some respects from that which has been usually accepted. We feel that his discussion will be helpful to us as we take up the study of the new quarter's lessons on the "Life and Work of Peter."

Simon Peter is quite a prominent figure in the New Testament record, both in the Gospels and in Acts. It is naturally impossible to give the full story of his life and labors in a brief essay. The different sides of his character and personality are all profitable for our study. His personality as a whole is one that appeals to perhaps more readers of the New Testament than that of any other man. Peter seems in many ways the most human of the apostles. His warm, hearty, transparent nature appeals to everyone. We feel that Peter is so much like the everyday folks we know. People admire him for his ready action, and while he makes blunders and mistakes, his vigorous rebound after moments of failure makes him a striking figure. While Peter might be "down" sometimes, he certainly was never "out."

In this brief study of the man Peter, it is as a man of courage that we shall consider him. Perhaps it is not natural for us to think of him as a man with any particular reputation for courage. Yet a study of the daring side of his character, his venturesome faith and bold action on frequent occasions, action

that sometimes approached foolhardiness, all taken together would seem to justify our thinking of Peter as a man of outstanding courage. His apparent mistakes were not generally careless and impetuous blunders; they were more often the straightforward actions of a man of strong and courageous character, and firm, though sometimes mistaken, convictions.

Simon Peter first appears in the Gospel story as one called to be a disciple by Jesus of Nazareth. Now a disciple is first of all a learner, one who accepts some other person as his leader, guide, and teacher. The disciple believes that his teacher has some truth or some view of life that is worth learning and adopting. We all have perplexing problems and questions to face, and feel the need for some teacher to show us the way to face life and its conditions. Peter saw in Jesus from his first meeting with Him something that attracted his interest and devotion.

The observation has been made by someone that it is not ignorance that presents a teacher his hardest problem. It is rather the fact that people know so much that is not so. When,

besides knowing things that are not so, the individual is also strongly attached to his mistaken ideas and refuses to give them up for the things that are so, then truly the teacher's task is a hopeless one.

Simon Peter, upon becoming a disciple of Jesus, probably knew plenty that was not so, but he was not one of those who refused to open his mind and heart to other things which he did not as yet know. The first indication that Peter was a man of courage is found in the readiness with which he accepted the Lord's call to discipleship. This is the more clear when we recall that he was then already a man of mature years, married and settled down in his own home. He was furthermore well established in a profitable business, and no doubt felt he had found his own place and niche in the life of his day. Nevertheless Peter had courage and faith great enough to leave all his life plans and enter upon an entirely new and as yet unknown career in life. This was a resolution of no small courage.

The ready response of Peter to Christ's invitation to follow Him and become a fisher of men was not a rash step taken without thought and on the spur of the moment. He had doubtless listened to the claims of others who were setting themselves up as guides and deliverers. As we know from history, the first century of our era was a time of religious and social unrest in Palestine, as well as in the rest of the ancient world. Many people were seeking for peace of heart and soul. Certain groups of religious devotees existed who withdrew from society and lived in ascetic seclusion, seeking for salvation and religious peace. The names of a few are still known to us, such as the Essenes and the Therapeutae. Individual ascetics, as well as religious and political reformers, set themselves up as teachers and prophets. Josephus, the Jewish historian, in his autobiography describes how in his early life he spent three years under the teaching of a certain ascetic, named Banus, a character who reminds one in some ways of John the Baptist. False messiahs and self-styled deliverers were continually agitating for followers.

It is probably safe to assume that Peter had had repeated opportunities to attach himself to some religious movement or leader before he met Jesus of Nazareth. But his practical sense and sanity led him to pass by them all. When, however, he met Jesus his interest was at once aroused. As he learned to know Him, he discovered in Him some one quite different from any leader whom he had seen before. Here was a Person who appealed to his practical mind as one worthy of confidence and obedience. His earlier resistance to the appeals of religious and political enthusiasts did not develop in Peter a pride of mind that hindered him from responding to the call of the true Messiah when He appeared. He had the courage to be open-minded and to react differently from what his friends knew him to have reacted before to like appeals.

Peter was a man of positive convictions based generally upon faith. He was more or less independent in his thinking, not merely echoing the thoughts and ideas of those around him. After he had been steadily in the

company of his Teacher for some little time, Jesus elicited from His intimate disciples some thoughts as to who He Himself was. The mass of the people of Galilee, who had earlier flocked to Him, were already losing interest and speculated whether He might be some prophet come back to life, Elijah, Jeremiah, or perhaps John the Baptist. Peter had a deeper insight as a result of his fuller acquaintance with the Master and his openness of heart to instruction from the Holy Spirit. He was not hesitant to confess the conclusion that had been taking form in his own mind. He frankly acknowledged that Jesus was the divine Son of God. Even if he could not comprehend all that was implied in his statement, he was eager to express his conviction about the Master.

However, Peter held some other convictions respecting his Teacher which were not inspired by the Father in heaven. When Jesus first began to teach the disciples concerning His approaching death, Peter, like the others, was greatly shocked. He felt himself called upon to correct the Master. Merely the risk of making a mistake did not discourage the leading apostle from boldly expressing what he thought. And so when Peter emphatically declared that his Master should never fall into the hands of enemies to suffer disgrace and death, he found himself as soundly rebuked for his presumption as he had been warmly commended for his insight shortly before.

Various incidents in the experience of Peter as a disciple illustrate his courageous spirit. He requested permission from the Lord to walk to Him on the water, while the others remained safely in the boat. His faith and confidence in the divine Teacher were not shaken by the fact that other followers in large numbers were turning away and walking no more with Him.

It is possible, as we read the story of Peter denying that he knew Jesus at the time He was under arrest before the Jewish council, that the impression is formed of Peter as a weakling and a coward. On the surface it might appear that he was ashamed of his connection with the Lord Jesus, at least so his sad denial is frequently interpreted. Still, upon a closer examination of Peter's attitude in connection with that experience, one cannot be so sure that he played the coward at the time. There are certain indications even here of his characteristically courageous nature.

Although Peter had been most severely rebuked for suggesting that Jesus should never fall into His enemies' hands and so suffer death, and although we do not read that Peter ever spoke like that again when the Lord later repeated this unwelcome prediction, it is not evident that Peter was convinced or that he altogether gave up the thought in his own mind for which he had been rebuked. Instead he appears to have firmly resolved in his own heart that, so far as he was concerned, such a thing would never happen. He would do everything he could to prevent any violence being done to his beloved Master.

It comes out in the statements Peter made that he was fully resolved and prepared to die for the Master. Evidently he had made

up his own mind to protect the Master by force or to die in the attempt. With courage and determination in his heart he cherished his resolution without saying very much about it. When the Master predicted that he would soon deny that he knew Him, Peter firmly announced his purpose to lay down his life rather than deny Him or leave Him to His enemies. There is no reason to think that he did not in his heart firmly and boldly intend to do just that. To this end he secretly provided himself with a sword concealed under his clothing the days before the arrest.

The Master and His eleven faithful disciples repaired at midnight to the familiar garden on the slope of Olivet. Peter was likely exhausted from the prolonged nervous strain of the past days, and further by his own mental conflict between what he felt was the Master's evident intention and his own presumptuous resolution. In this condition he fell asleep along with the other disciples while Jesus prayed in agony.

The moment, however, that Judas with the company of temple police and the accompanying mob appeared, Peter must have been up and wide awake. When he saw the men lay violent hands on the beloved Master, he knew the moment had now come to act upon the desperate resolution he had formed and cherished during the past days. Snatching the sword he carried, he moved to the edge of the crowd and there in the glaring, shadowy light of the torches he struck wildly into the surrounding mob. He was ready to see the matter through, though even at the moment he could hardly help feeling the incongruity between his own purpose and the calm, mysterious behavior of his Master.

Peter's life was now in very real danger. The well-armed, though unorganized mob would have quickly taken their revenge upon the rash disciple, had not Jesus promptly rebuked Peter for his unlawful, presumptuous act and also healed the damage he had done. It is clear from reading the accounts that Jesus wanted His disciples to scatter out and leave Him whenever the moment of His arrest should come. He did not wish them to stay by Him and needlessly expose themselves to possible danger from the officials or the mob just because they were connected with Him. He was now offering up His life for the sins of the world, and He wished no one to try to defend or protect Him.

At the moment of the arrest Jesus requested that the officers leave His disciples to go their way. Most of them did flee and probably concealed themselves for safety. It would seem that the discreet thing for Peter to do, especially after incurring the hostility of that crowd of slaves and hangers-on by his violent action, was to keep himself entirely out of their reach and sight. But in Peter there were other motives than mere discretion and considerations of personal safety.

His characteristic boldness and courage come out again in the fact that he did not withdraw into concealment, but followed the crowd that led Jesus away, first at some distance behind and later joining their company around the fire in the court of the high priest's home. His love for Jesus was so strong that

(Continued on page 31)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

The Methods which God has ordained for bringing His revealed will to men have been the best that could be used under the circumstances in all ages of time. God has always chosen men as messengers of His Word to tell their fellow men what He has revealed. Prophets were given these messages by special inspiration from God, and they delivered them, not as their own words, but as the words of God. As more of the messages of the prophets were written and God's laws were set down for others to read, the message of the teacher came to be more of an interpretation and an explanation of that which was written. Today God calls men with the responsibility to be overseers of the flock of God and to spread abroad the Word of truth to people of all lands. The gift of the preacher is not equal to the inspired prophet of God, whose message was the very Word of God itself, but his work is directed by the Holy Spirit's illumination in which he is made to understand the message God would have delivered to the people and is given a gift to deliver it in an effectual way. In our study of Methods during the year we are studying them from the viewpoint of Mission Study. We shall have throughout the months the following methods:

Preaching the Word;
Establishing the Church;
Intercessory Prayer;
Gifts for the Cause;
Relieving the Needy;
Institutional Work.

As all these methods are used and the purposes of God for the salvation and upbuilding of souls are kept clearly in view, we should be able to spend profitable time in our study and be encouraged to throw ourselves more heartily into the work to which God calls us to serve.

The **Doctrinal Studies** for the year have been selected with a view of covering in due time as nearly as possible the whole range of fundamentals in doctrine, including the doctrines of the Bible so often neglected.

God, Christ, the Holy Spirit, Man, Sin, the Bible, the Plan of Salvation, the Church, the Ordinances, Satan and his works, Christ and His work, etc., are themes that will have their share of attention in our studies on doctrine.

The **Boys and the Girls** will have studies from various sections of the Bible in both the Old and the New Testament. These studies will include characters, incidents, and teachings of value, which it is hoped the young may especially profit by as well as enjoy. The study this month is concerning the prophet Balaam and his love for the wages of unrighteousness. While it is a profitable study for youth, it will lend itself to the adult mind with even greater force because of the added experience of older ones.

Heart-searching lessons may be made of all the topics, if they are earnestly studied and thought through, with the people in mind who usually attend the services. Oh, let us be in earnest to obtain the best results from these studies! Why should our meetings become a problem when our opportunities are so great to make them a blessing? We can hardly study a lesson from the standpoint of food for adults in spiritual growth when the largest part of the congregation for whom they are prepared needs things that will bring a revival spiritually for their hearts. May we as workers be able to discern these needs and adapt our work accordingly.

METHODS OF SERVICE—PREACHING THE WORD.—II Tim. 4:1-8;

Rom. 10:6-17

Topic for January 8

MOTTO

"Preach the word."

MEDITATIONS ON THE TOPIC

I. **Preaching** is God's chosen method of saving those who will hear and believe. I Cor. 1:21. We think of preaching as the heralding of the message of the Gospel. It is done by those who are set apart for this task. There is a distinct service to be performed by men particularly ordained for the work. This calling comes from the Holy Spirit through the Church. It came to the Apostles in the ordination by Jesus Christ. It has been committed to faithful men since the days of the Apostles by the method of the Spirit's call and the action of a Spirit-filled Church. Such ordained men have been used of God to proclaim the message in all the world and in

guiding the congregations of saints who have responded to the message.

All teaching of the Word is not limited to specially ordained men. Laymen in the days of the early church gave testimony to the Gospel message and brought many into a saving knowledge of the truth. And laymen of both sexes have ever been active in the service of Christ in various ways to bring the message of the Word to others. But the work cannot prosper and maintain the true standards without a leadership of those with authority to oversee the work of the Church and the service of spreading the Gospel. There must be some method of checking up on work done. Unauthorized men may preach and work out of harmony with the truth. If such loose methods are tolerated without proper oversight, the work will fast degenerate into a false Gospel, and the power of God will be removed from the activities.

Men who resent being under authority are destructive to the plan of God in spreading the Gospel and deserve to be marked (Rom. 16:17, 18 and their teaching avoided).

II. **The Text.**—II Tim. 4:1-8.—This sets

forth the charge that comes to an ordained man in the ministry of the Word of God and gives the testimony of one who has been faithful to his trust.

Rom. 10:6-17.—The message of faith accepted and believed according to God's plan of faith and confession brings salvation. But it must be brought to the people by preachers before they can act upon it. Therefore preachers must be sent forth to tell the message to others.

III. **Suggestions for Junior Programs.**—The Church-going juniors will understand the thought of preaching the Word of God to the people. It may be a little more foreign to them to understand the situation of a child who never heard a preacher of the Word. From our earliest remembrance we have known our parents and teachers and preachers who have given us a knowledge of God and the Bible. As we became able to read we learned to read the Bible which gives us more understanding. We appreciated the teachers and preachers who have made its teachings plain to us. As we have learned to know God by experience we have found the joy of looking to Him for light in the presence of His Spirit that we may more fully know His will.

From such a course of life we may bring the boys and girls a vision of how the preachers ought to be sent with the Word to the places in the world where the boys and girls and their parents have no one to teach them. As their compassion is touched they can be made to feel a desire to have a share in sending missionaries who may preach the Word of God and the plan of salvation to those who know it not. Use the part of the outline suggested for juniors and make assignments suited to the ability of the boys and girls.

OUTLINE STUDY

I. God's Plan to Make His Word Known in Preaching.

1. To save men who will hear and believe.—I Cor. 1:21; Rom. 10:14, 15.
2. The due time for the preaching.—Tit. 1:3.
3. To every creature.—Mark 16:15.
4. Especially to the poor.—Luke 4:18.
5. Through ordained men.—I Tim. 2:7; II Tim. 1:11; Acts 1:22.
6. By those set apart by the Holy Ghost.—Eph. 4:11-13; Acts 20:28.
7. By the testimony and life of every Christian.—I Thess. 1:6-10; Acts 8:4.

II. How the Service of Ministering the Word is Done.

1. In the Church and home and social circle.
 - a. By preachers and overseers.—Heb. 13:7, 17.
 - b. By Sunday-school teachers.—Rom. 12:4-8; I Cor. 12:27-31.
 - c. By Bible-school teachers, etc.—Rom. 12:4-8; I Cor. 12:27-31.
 - d. By personal work.—I Thess. 5:14; Rom. 15:14.
 - e. By older men and women.—Tit. 2:2, 3.
 - f. By young people.—Tit. 2:4-6.
2. In special evangelism.—Rom. 1:14-16; 15:15-21.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Preach, Teach," etc.
2. How We Learn to Know God's Word.

- By hearing faithful men preach it.
- By what our teachers explain to us.
- By the help of our parents.
- By the help of Christian friends.
- By learning to read it.
- By asking God to enlighten us.

For Seniors.

- God's Plan for the Preacher and His Preaching.
- The Service of Teaching the Word by the Various Servants in the Church.
- The Results God Expects in the Preaching of the Word.

PERSONAL THOUGHT

A preacher is the messenger of good tidings. Thank God for the message prepared of God to be brought to the people through the preacher.

SEED THOUGHTS

Remember, there are only a few model preachers. We have read of only one perfect Model, and He was crucified many centuries ago.—Fowler.

Jesus chose this method of extending knowledge of Himself throughout the world; He taught His truth to a few men, and then He said, "Now go and tell that truth to other men."—Brooks.

Every sermon must have a solid rest in Scripture, and the pointedness which comes of a clear subject, and the conviction which belongs to a well-thought argument, and the warmth that proceeds from earnest appeal.—Brooks.

It is a great mistake to think anything too profound or rich for a popular audience. No train of thought is too deep, or subtle, or grand—but the manner of presenting it to their untutored minds should be peculiar. It should be presented by anecdote, or sparkling truism, or telling illustration, or stinging epithet; always in some concrete form, never in a logical, abstract, syllogistic shape.—R. Choate.

Of all vocations the Christian ministry is the most sacred, the most exacting, the most humbling.—W. Robert Nicoll.

Flowers of rhetoric make poor food for faith.—Sel.

**GOD'S WORK AS CREATOR.—
Gen. 1:1-31**

Topic for January 15

MOTTO

"In six days the Lord made heaven and earth, the sea, and all that in them is."

MEDITATIONS ON THE TOPIC

I. God's Creative Work.—Speaking of work, we think so often in concrete deeds of our own that we can scarcely think of God's working when He simply speaks worlds into existence and furnishes them with all things by the action of His will and the word of His command.

God remembers our weaknesses and uses language suited to our need as He inspires men to speak of His creation. The Psalmist thinks of God's work in terms of man's activity by saying: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Ps. 8:3,4). God's fingers are not of human forms and of material being, since we know that God is a spirit and works by spiritual actions in bringing about His work. But the "finger of God" is used to indicate His power. Ex. 8:19.

The creation of God, as we see it, is the heavens and the earth which God created by the "breath of his mouth" (Ps. 33:6). God's word of command, or word of promise, cannot fail. Just as the world was cre-

ated and all things in it were created at His word, so shall every promise made to man be surely fulfilled, and every disobedience be judged.

Everything God has made is made in perfect order and without fault. No bird or beast or living creature came upon the scene before God had a perfect world with provisions for their happiness already made. Over all other created things God set man, who is of a higher order than any other of God's works. God had the whole universe ready for him in the day of his creation. Then God commanded him to have dominion over all other creatures and to use the whole earth as his possession.

II. The Text.—Gen. 1:1-31.—This tells the story of the creation in simplicity and in grandeur which commands the respect of all intelligent beings and brings enlightenment to the simplest mind.

III. Suggestions for Junior Programs.—Endeavor to get the successive steps in the creation of the world and all things in it clearly before the minds of the boys and girls. Do not muddle their minds with theories of men about it. After all, the simplicity of the account and the impressions made upon the most uncultured mind is the impression God intended to make upon us all, and we do well not to be wise above that which is written. What we cannot understand through reason we can after all understand by faith. Heb. 11:3.

The Suggestive Assignments for Juniors will set forth some of the lessons that may be impressed by the work of creation as well as the order in which God did it. The study should bring forth a spirit of worship and devotion in all that engage in it.

OUTLINE STUDY

- When God Did the Work of Creation.**—Gen. 1:1.
- The Time God Used in Creation.**
 - Six days.—Ex. 20:11; Gen. 2:1, 2.
- How God Did the Work of Creation.**
 - By the word spoken.—Ps. 33:6-9; Heb. 11:3.
 - By Jesus Christ.—Eph. 3:9; Col. 1:16; Heb. 1:2; Jno. 1:3.
- The Order of God's Creative Work.**
 - The first state.—Gen. 1:2 (First day).
 - The diffusion of light—day and night.—Gen. 1:3-5 (First day).
 - The water and vapor—the firmament.—Gen. 1:6-8 (Second day).
 - Seas and earth; plant life.—Gen. 1:9-13 (Third day).
 - Sun, moon, stars.—Gen. 1:14-19 (Fourth day).
 - Animal life in water and air.—Gen. 1:20-23 (Fifth day).
 - Land animals and mankind.—Gen. 1:24-31 (Sixth day).
- Special Arrangements in Creation.**
 - The Garden of Eden.—Gen. 2:8-17.
 - An help meet for man.—Gen. 2:18-23.

SUGGESTIVE ASSIGNMENTS**For Juniors.**

- Text Word, "Created."
- God, the Wise Creator.
- The Power of the Creator.
- The Work of Each Day of Creation.
- God's Special Work for Man.
- What God Expects of Man.

For Seniors.

- What the Creation Teaches us of the Creator.
- The Perfection in Creation.
- Man and His Creator.

PERSONAL THOUGHT

How excellent is the name of the Lord who created all things and has made man in His own likeness and has given him great honour above all creatures!

SEED THOUGHTS

"I am fearfully and wonderfully made."—Ps. 139:14.

"God looked upon His world, and saw 'twas good, 'twas great: Rejoice, rejoice, O man, in that which I create;

For thee this earth, with all its rich supplies, Delve, soar, seek, find, and after that the skies."—H. L. Chapman.

As Phidias contrived his mechanism so that his memory could never be obliterated without the destruction of his work, so the great name of God is interwoven in the texture of all that He has made. His goodness blooms in every flower; His glory beams in every star. There is a God! The sun speaks it in his splendor by day, and the moon in her radiance by night. There is a God. Inanimate nature, from the pebble upon the beach, to the orb that shines in the vaulted sky, declares it; and animate existence, from the tiniest insect, to Gabriel before the throne. The earth is full of Him. His majesty commands the cherubim; His temple is all space; His arm is round the worlds.—Jos. Dare.

"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof."—Ps. 19:1-6.

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man that thou art mindful of him? or the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord, our Lord, how excellent is thy name in all the earth" (Ps. 8:3-9)!

**SCENES FROM THE LAW—THE
COVETOUS PROPHET (Jr.).**

—Num. 22:1-41

Topic for January 22

MOTTO

"Take heed and beware of covetousness."

MEDITATIONS ON THE TOPIC

I. Balaam's Folly.—Balaam had a reputation as a prophet of the Lord whose words were true. Whether this reputation came from experiences of a time when Balaam was true to God, or whether it was merely a built-up faith because of some happening in his experience which was attributed to his claims of power, Balaam, nevertheless had such a message from God which made him clearly know that God had blessed Israel and that Balaam's opportunity to make money would not reverse the matter.

But Balaam "loved the wages of unrighteousness" and sought to get hold of the wages if possible. He sought God's permission again after His will was already plainly known. And when God gave him permission to go in the second and third revelation, Balaam did not recognize the utter folly of accepting God's permission rather than to follow God's good pleasure. How vain it is

to seek a vision aside from what God has already plainly revealed! Israel did it when they lusted for flesh in the wilderness. Men and women are doing it today when they have a plain "Thus saith the Lord," and yet seek to assure themselves that they need not obey it because they have prayed God to reveal it if they shall change the way of their own heart's lust.

Blinded by covetousness, Balaam did not see what the beast saw in the way. God opened his eyes in time to save him from instant death by the angel of the Lord. But even so Balaam went on. When the heart is set on its covetous desires, God will finally let us go on and receive the fill of its own folly. Balaam went from bad to worse, until he died a sinner among the enemies of God whom he sought to befriend in their wickedness.

II. The Text.—Num. 22:1-41.—This tells the story of Balaam's experience up to the point when he came to Balak and was taken upon the high places of Baal to see the people of Israel. The following chapters tell of his experience in giving God's message concerning Israel and of Balak's anger at him.

III. Suggestions for Junior Programs.—Get the story of the lesson clearly before them. Balak was afraid of Israel. Balak wanted to do them evil but was afraid of them. He thought out a way to defeat them by hiring a prophet to curse them. The results follow in the story of Balaam's coveting the offered wages of Balak but being unable to do what Balak desired. Impress how blessed it is for us to "hunger and thirst after righteousness" at all times. How foolish it is to beg God for permission to do what we know He is not pleased to have us do! But when God permits us to do what He has already indicated are not His best wishes for us, we may know that it means leanness in our souls and sorrow in our lives, perhaps eternal death, if we do not repent of our folly.

Assign lessons from the story of Balaam to individuals who can develop them in talks or essays. Or have some adult develop them by the method of drawing out the boys and girls in their thoughts.

OUTLINE STUDY

- I. **Balaam's Home**—Pethor, in Mesopotamia.—Deut. 23:4; Num. 22:5; 23:7.
- II. **Balaam's Reputation.**
 1. Able to speak a blessing or a curse.—Num. 22:6.
 2. Called a diviner, or soothsayer.—Josh. 13:22.
 3. Called a prophet.—II Pet. 2:16.
 4. Prophesied good for Israel.—Num. 24:2-9.
- III. **The Folly of Balaam.**
 1. Coveted the money of Balak.—II Pet. 2:15; Jude 11.
 2. Asked God a second time what was plainly told the first.—Num. 22:12, 19.
 3. Went with the messengers of Balak.—Num. 22:21, 35.
 4. Taught Balak how to cause Israel to fall under a curse.—Num. 31:16; Rev. 2:14, 15.
 5. Perished as an enemy of God.—Num. 31:8; Josh. 13:22.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Some form of the word "Covet."
2. Doings of Balaam.
 - a. What was displeasing to God.
 - b. What was pleasing to God.
3. Lessons from Balaam.
 - a. The sin of covetousness.
 - b. The danger of not heeding God's Word.
 - c. Asking permission to do what God has already forbidden—the sin.
 - d. When God permits what He has forbidden—the peril.

e. Commit some words of blessing upon Israel spoken by Balaam.

f. The wickedness of leading others into sin.

For Seniors.

1. "Wages of Unrighteousness."
2. Persistent Asking for Forbidden Things.
3. When God Gives Self-will Its Way.
4. Memory Gems in Balaam's Messages Concerning Israel.

PERSONAL THOUGHT

I would know the will of God and do it. Keep me from the way of evil desire for pleasures which God has not chosen for me.

SEED THOUGHTS

Of covetousness, we may truly say that it makes both the Alpha and Omega in the devil's alphabet, and that it is the first vice in corrupt nature which moves, and the last which dies.—South.

The only sovereign remedy is to give Christ the pre-eminence in our hearts; for then we shall undervalue all temporal things in comparison to Him.—Selected.

If money be not thy servant, it will be thy master. The covetous man cannot properly be said to possess wealth, as that may be said to possess him.—Bacon.

Let none be puffed up with a conceit of visions and revelations, when even an ass saw an angel; yet let those be ashamed of their own sottishness, worse than that of beasts that perish, who, when they are told of the sword of God's wrath drawn against them, while they persist in wicked ways, yet will go on.—Matthew Henry.

THE PEACE OF GOD.—Jno. 14:20-27; Phil. 4:1-9

Topic for January 29

MOTTO

"Let the peace of God rule in your hearts."

MEDITATIONS ON THE TOPIC

I. **The Peace of God.**—We think of peace as that which brings right relationships and happy harmony between one and another. There is a side of peace which means that reconciliation has been made and accepted in the relation of our soul with God. There is a side of peace in which our soul is made to possess the peace which God has made for us in Christ. It is this latter meaning of the term with which our topic deals. "We have peace with God through our Lord Jesus Christ," and we have as a result of this the "peace of God." A state of tranquillity has entered our soul. Faith has banished all fearfulness. The Spirit of God is witnessing with our spirit that we are the children of God. This witness not only gives sweet assurance that all is well, but that indwelling presence fills our heart and mind with the very fruit of peace. We cannot explain it—it "passeth all understanding." But we know that it is there, and our fellow men learn that it is there by the way we bear the fruit of peace in our relation to them and to the world. They see it in our lives when we meet the situations that would vex the spirit of the Christless, and can keep our balance of love and good will and faith toward God. And when the storms of life overwhelm us, that faith in God brings us to the place of prayer in which we pour out our hearts before Him and commit our way unto Him and receive as a result the help and the comfort which is peace and joy in the presence of the Holy Spirit.

We have a responsibility in the matter. We are to "let the peace of God rule" in our hearts. The Spirit of God moves upon us, and we are not to quench Him. His ministry is to be gladly accepted.

II. The Text.—Jno. 14:20-27.—"I am in my Father, and ye in me, and I in you." This, in short, is the message of the passage. This manifestation of Christ in us is the result of our taking the right attitude toward His plan of salvation and the consequent receiving of His life and blessing in the gift of the Holy Spirit.

Phil. 4:1-9.—Here the peace of God is put into action in unifying the brethren and sisters and in bringing about a state of peace within the individual who meets the condition of trust.

III. Suggestions for Junior Programs.—The meaning of the word "peace" and the manner of making peace between man and man and between God and man should have some attention in the discussion of the subject. The blessedness of peace in the heart may well occupy the attention of the boys and girls. Some concrete illustrations as to the difference between a person who has that peace and one who has not, may serve to make the meaning of the peace of God in the heart plain. Perhaps the story of the jailer at Philippi and Paul and Silas at the time of their being cast into the inner prison would illustrate the difference. The action of Paul and Silas in prison illustrates their peace within. The alarm of the jailer when the earthquake came and the rejoicing after he had been converted illustrates the contrast of the two conditions without and with peace. Other illustrations can be found. Perhaps some from the actual observation of the boys and girls. The outline study is suggestive of how that peace may be brought into a person's experience.

OUTLINE STUDY

- I. **The Conditions for the Peace of God.**
 1. Faith.—Rom. 15:13.
 2. The fruit of the Spirit.—Gal. 5:22.
 3. Prayer and trust.—Phil. 4:6, 7; Isa. 26:3.
 4. Yieldedness.—Col. 3:15; Rom. 8:5, 6.
 5. Love of God's law.—Ps. 119:165; Prov. 3:17.
- II. **God's Provisions for His Peace in the Heart.**
 1. The atonement.—Col. 2:13-18.
 2. The working of His Spirit in our heart.—Rom. 5:1-5.
- III. **The Effect of the Peace of God.**
 1. Fearlessness.—Jno. 14:27.
 2. Keeping the heart and mind.—Phil. 4:7.
 3. Quietness and assurance.—Isa. 32:17, 18.
 4. Fits one for sowing the fruits of righteousness.—Jas. 3:18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Peace."
2. Peace.
 - a. Making peace with God by Jesus Christ.
 - Confessing sin.
 - Receiving pardon.
 - Obeying God.
 - b. Receiving the peace of God.
 - The Spirit in our heart.
 - The Spirit bearing fruit.
 - Letting God have His way.
 - Asking God and trusting Him.

For Seniors.

1. Compare Peace with God and the Peace of God.
2. Peace Which Passes All Understanding.
3. How to Be a Partaker of the Peace of God.

PERSONAL THOUGHT

"Peace which passeth all understanding" is not described in words. May we meet every condition necessary to receive it as the gift which God is so ready to bestow.

SEED THOUGHTS

There have been keen agonies, sore heart-aches, but they have been short, and a sweet peace abides. Can it be His peace? Is it possible that to such a weak, sinful creature

as I, the Comforter has indeed come? I must believe this, and that it is His presence that cheers me.—A. H. K.

"It is not that I feel less weak, but Thou wilt be my strength. It is not that I see less sin, but more of pardoning love in Thee, and all-sufficient grace. Enough! And now all fluttering thought is stilled; I only rest, and feel that Thou art near, and know that I am blest."—F. R. Havergal.

Two sorts of peace are more to be dreaded than all the troubles in the world—peace with sin, and peace in sin.—Jos. Alleine.

CHRIST'S INCARNATION.—Jno. 1:1-14;
Phil. 2:1-11

Topic for February 5

MOTTO

"Made himself of no reputation."

MEDITATIONS ON THE TOPIC

I. God Manifest in the Flesh.—Christ incarnate means that He was sometime without flesh and blood. He was with the Father before the world was in a glory transcending all others. His prayer near the close of His earthly career was, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

When He had become incarnate, He willingly took a lower position. He accepted the limitations of a human body. He was made in the likeness of men. He humbled Himself to the earthly state of human beings and subjected Himself to the most trying ordeal through which men pass—death. He did not shrink from the lowest of the low in dying the most shameful death—even the death of the cross. Throughout His life of humiliation He was subject to the pains and sorrows of men. He was hungry and thirsty. His body suffered weariness. He did not exercise His Almighty power to relieve His body from the pains and weakness which our bodies are subjected to in our earth life. He passed through infancy and childhood as weak as any other babe or child would be at the same stage of growth. Jesus grew as other boys would grow—"in wisdom and stature." He was subjected to temptations "in all points" as other men are. He took the earthly position of a Son in that He looked in dependence to His heavenly Father, crying to Him for all things that He needed as a human being.

But lest we pry too far into the great "mystery of godliness" we must acknowledge that in the midst of all His humiliation the God side of His being was not any the less true. In due time He manifested His glory even on earth that men might believe on Him and trust Him as their Lord and Saviour. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (Jno. 20:30, 31).

II. The Text.—Jno. 1:1-14.—Here John tells of the eternity of the Son of God who was with God in the creation of all things and how He was made flesh and dwelt among us. How His glory was made manifest while yet among men and how he made the Father known to us.

Phil. 2:1-11.—This passage sets forth the humility of the Son of God in taking upon Him the form of a man and subjecting Himself to death for the sake of serving us. Then followed the exaltation in which His name is made greater than any other name in heaven and earth.

III. Suggestions for Junior Programs.—Draw out the story of Jesus. Begin, as John did, with His heavenly and eternal being. Tell the story of His birth and His growth and His manhood. Tell the story of His

three years in the ministry—His baptism, His teaching, His miracles, His suffering and death, His resurrection, His ascension to glory, His presence in heaven as our Saviour. Have the boys and girls give answers to the questions: Why did Jesus not remain in glory when it was so much better? How did His becoming a man help us? What can He do for us by being in glory now?

The suggestive assignments will bring out what it meant to Jesus to become as a man, and what His becoming a man means to us. Truly it was love in the Father and the Son to make such a sacrifice for the salvation of men.

OUTLINE STUDY

I. He Willingly Took the Form of Humanity.

1. That He might serve us by dying.—Heb. 2:14; Phil. 2:7, 8.
2. That He might be merciful and faithful.—Heb. 2:17; 4:15.
3. That we might become rich.—II Cor. 8:9.

II. He Had a Human Body.

1. Born of a woman.—Gal. 4:4; Luke 2:7.
2. Of the seed of David.—Rom. 1:3; Acts 2:30.
3. Teaching of God.—I Jno. 4:2, 3.
4. A human body resurrected.—Luke 24:39; Jno. 20:27.
5. As the Son of man in glory.—Acts 7:55, 56; Matt. 26:64.

III. He Took Human Limitations of the Flesh.

1. Hunger.—Matt. 21:18.
2. Thirst.—Matt. 19:28.
3. Sleep.—Matt. 8:24.
4. Weariness.—Jno. 4:6.
5. Agony.—Luke 22:44.
6. Death.—I Cor. 15:3.
7. Temptations.—Heb. 2:18.
8. Development.—Luke 2:52.
9. Dependence in prayer.—Heb. 5:7.
10. Baptism with water and with the Holy Ghost.—Luke 3:21, 22; Acts 10:38.
11. Sorrows and griefs.—Isa. 53:3, 4.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Flesh" when used of Christ Jesus.
2. How Jesus Was Like Men.
 - a. In birth.
 - b. In bodily needs.
 - c. In bodily sufferings.
 - d. In temptations.
 - e. In sorrows.
 - f. In dying.
3. Why Jesus, as God, Became a Man.
 - a. To be like us.
 - b. To feel pity for us.
 - c. To die for us to save us.
 - d. To be our example.

For Seniors.

1. The Manner of the Incarnation.
2. The Purpose of the Incarnation.
3. The Spirit of the Incarnation.

PERSONAL THOUGHT

My adorable Saviour and Lord! What manner of Love the Father hath bestowed upon us! May we truly appreciate it and use the opportunities brought to us.

SEED THOUGHTS

The incarnation of God in Christ reveals this truth, that the love that seeks and saves the lost is a love that suffers. On the one side is loss, Gethsemane and the rugged burden of Golgotha, but the other is gain, the gain of the world's redemption.—Wesley R. Davis.

The incarnation of God is a necessity of human nature. If we really and truly have a Father, we must be able to clasp His feet in our penitence, and to lean on His breast in our weary sorrowfulness.—C. F. Deems.

In His love and pity He redeemed them.—Bible.

"For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us."—I Jno. 1:2.

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."—I Jno. 4:3.

THE ROMANCE OF USEFULNESS

(Continued from page 15)

years are skilled in carving red mahogany. Before starting the day's work they offer this prayer, "O God, thou hast made all things beautiful but we must lend thee a hand."

One often meets in quiet, unexpected places fine and well applied philosophies of life. I remember once talking with a widow as she bent over the wash tub and this is what she said: "I am glad to have plenty of washing to do and sufficient strength for my work, that I may provide for my family and send them out into the world with a better start than I had." Another view-point might have caused her to chafe against her environment. To me she had the spirit of every-day heroism that gives genuine interest and zest to life.

Then, too, the romance of usefulness carries with it a constant source of satisfaction from the consciousness of having a part in the great program of doing good.

In John Wesley's day the colliers of Britain were virtually slaves, and even in later years little children were sent from workhouses to Lancashire cotton factories, and these children from six to eight years were compelled to work from five o'clock in the morning to eight o'clock at night. In those days there were two hundred and twenty-three offenses for which a man could be hanged. The world has traveled onward far since then, because of those who have invested themselves sacrificially in the interest of humanity. Of the Son of man it was said, "He went about doing good." Then we think of that scarred warrior of the cross, the rugged apostle of the Gentiles, who, amid manifold dangers, having carried the good news of salvation over land and sea, looked back and said, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day."

This was the closing testimony of a man who had found deep and abiding satisfaction in a life heroic in usefulness.

There is here a wide-open door for all. The youth of the world who have entered in have found more happiness and satisfaction than from anything else that life can furnish. Someone has well said:

"Measure thy life by loss instead of gain; Not by the wine drunk, but the wine poured forth;

For love's strength standeth in love's sacrifice; And who suffers most has most to give."

—The Watchword.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

JEHOVAH'S JUDGMENTS ON JEW JINGO NATIONS

They . . . shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all of those that despise them round about them; and they shall know that I am the Lord their God. —Ezekiel 28:26.

Without raising the debatable question as to the time when the Lord will punish nations which take a jingo (warlike) attitude to the Jew, let it suffice here to discuss but a few points. (1) **Those That Hate the Jews, and Despise Them.** (2) **The Lord's Judgments Upon Such.** (3) **The Lord's Blessed Purpose Concerning the Jew.**

The Jews may appropriately be called the "Nation of Sorrows." They have endured Assyrian and Babylonian captivities, felt the force of Roman oppression for centuries, were hated in Africa, expelled from Spain, tortured in Russia, persecuted in France, frowned upon in England, even as late as 1020 A. D. and 1272 A. D., felt the bloody hand of Germany in 1348 A. D., and now again feel the jaws closing in upon them in Germany, Italy, and elsewhere. They are experiencing the anti-Semitic spirit in its worst form in Germany, altogether too much in Italy. No chronicler can write up the sufferings of the Jew. Only the Lord God knows, and will in time deal out justice. It is true that the Jews brought upon themselves a great deal of their own suffering. Since they have rejected Jesus Christ as their Messiah, they have given the world no great prophets, as they did aforetime. They have actually given the world false prophets, such as the Talmudists; the pantheist Spinoza; Moses Mendelssohn, the real inventor of modernism; Karl Marx, the father of revolutionary disorder; Freud, the father of indecent psychology; and others of their ilk. However, when the world thinks of these, they should also think of the Lord Jesus Christ, the antidote to Marx. When Israel goes back to its own riverbed, they will discover the spiritual stream of that mighty Jew, St. Paul. They will there discover a new spiritual era.

First, several incidents of Jew hatred must suffice. McCormick, of "The Presbyterian," writes:

We very well know that there are millions of Germans who hang their heads in shame over the terrible crime the Nazis have committed against the Jews. In savagery and mercilessness it out-Herods Herod. It puts the Hitlerites in a class by themselves, sets them outside the pale of civilized nations, characterizes them as a party with which it is impossible to have honorable dealings, because they have no honor. To condemn a whole people for the impetuous act of a crazed youth; to burn their synagogues, smash the windows of their stores, destroy their homes and then compel them to pay for the damage done by the wild Nazi mob; to levy a fine of \$400,000,000 and collect it at the point of the bayonet, bankrupting their miserable victims; and to close all doors of opportunity and hope for the Jews is worse than anything that has happened since Nero threw Christians to the lions. Had the Nazi leaders any imagination at all, they could have seen that such a course of action would shock the whole world and align all self-respecting people of earth against such abominable cruelties.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

The following "Ad Nauseam" is from the pages of the Liberal News Chronicle of London, England:

Sixty-two prosperous German Jews were forced to run a bloody gantlet at Sachsenhausen Concentration Camp. Two long ranks of Adolf Hitler's personal "Schutzstaffel" formed the gantlet, down which the 62 Jews were forced to run. As they approached between the ranks, a hail of blows fell on them. As they fell, the Jews were beaten further. The orgy lasted half an hour. . . . Twelve of the 62 were dead, with skulls smashed. All the others were unconscious, some with eyes out and faces flattened in. . . . Police, unable to bear the cries, turned their backs.

The German program is outlined by the "Black Shirts," a paper high up in political circles:

Last week "Das Schwarze Korps," descended from appalling generalities to particulars. It proposed this program to destroy Germany's Jews as follows: first impoverish them; this will end in the Jews' having no other means of livelihood than to descend to criminality; at this stage of development we should therefore face the hard necessity of exterminating the Jewish underworld in the same fashion in which . . . we exterminate criminals generally—by fire and sword.

Because it is necessary, because we no longer hear the world's screeching and because, after all, no power on earth can hinder us, we will now bring the Jewish question to its totalitarian solution. The program is clear.

The Jews must be quartered in streets and housing blocks where they will be among themselves and come into touch with Germans as little as possible.

Second, the Lord's judgments have always fallen upon nations which touched Israel, the "apple of his eye." All the great nations that persecuted the Jews, are but historical incidents, and the Jew still lives on. Undoubtedly, this is what Jesus Christ had in mind, when He spoke, "This generation [specie or breed] will not pass, until all these things shall be fulfilled." They have not passed. They will survive the present bloody orgy. Down the ages the nations which cursed Abraham's seed were cursed; they who blessed them, were blessed. This is one of the reasons for the blessings upon the great democratic nations of the earth. Woe betide the nations who have been killing the Jews, starving large numbers of innocent men, women, and children, so as to remove them from their midst. Reliable authorities estimate that many millions have been starved to death or killed by hostile powers, which are determined to remove the Jew from their midst. Thousands, if not millions, of Jews are being driven from one place to another, with no place for the soles of their feet to rest. Truly, the Bible declares that the sufferings of Israel are part of God's judgments upon them. This, however, does not give any nation or individual the divine permission to persecute the Jews. The penalties promised to those who despise and persecute them are

bound to be visited upon the offending persons or nations.

Third, why does the Lord God appreciate the Jew? Why should we appreciate the Jew? (1) Because of their antiquity. They outdate many great empires. (2) Because of their founder, Abraham. This great man made the world's longest shadow. (3) Because the Lord made the Hebrew race the custodian of the divine oracles. Included are the Ten Commandments, the basis of all Christian morals. (4) Because their history was prophetically prewritten. This shows God's interest in the people. (5) Because they have enriched the Gentile nations. We have inherited the Treasury of the Psalms, the ethical and religious insights of Israel. (6) Because of their choice characters, Moses, Isaiah, Amos, David, Solomon, and a host of others. (7) Because of the "growing prophecies" concerning their restoration. This reveals the interest of Jehovah in their well-being. (8) Because this nation gave the world the supreme personality of the Lord Jesus Christ—the sinless One, the only Perfect Character. (9) Because the nation of Israel gave the world's Redeemer. (10) Because the charter members of the Christian Church were mostly Hebrews. (11) Because the New Testament was largely written by Hebrews. (12) Because of their contribution to the world's knowledge and science. (13) Because of their choice characters today. Many of these I value among my dearest friends. (14) Because of the perpetual character of the nation. Listen to Isaiah, "For as the new heavens and the new earth which I will make, shall remain before me, so shall your SEED and your NAME remain" (Isa. 66:22).

In the meantime, what can we as Christians do about the Jews' plight? We can pray. We can treat them well, personally. We can manifest the spirit of Christ towards them. We can urge our governments to deal graciously with them. We can protest against their persecution. We can expect God to intervene in their behalf, according to the **Prophetic Word**.

THE AMERICAN ELECTIONS ARE OVER

Men's hearts failing them for fear.—Luke 21:26.

There is a sort of mass fear in the world. Stephen Leacock writes in the "Banking Journal": "We are all afraid together. We have lost courage." He said He was speaking for at least a hundred million people in the United States. Undoubtedly, he was quite correct. "Distress . . . with perplexity" (Luke 21:25) is certainly here on a universal scale. How could it be otherwise? The newspapers are full of bad and disquieting news. Our modern facilities for carrying news have been greatly enlarged—newspapers, radios, magazines, etc. All kinds of men are predicting all sorts of things. We are told that we are on the verge of going **Communist**. The next prophet tells us we are going **Fascist**. It may be that the old adage may not be true, that there are only two sides to the question. It may be that we ought to think sometimes, oftentimes, that there are three sides to the question: first, the one man's side of the question; second, the other man's side; third, the right side.

You may ask, "What does all this have to do with the American elections that are over?" Just this, everybody seems to breathe a bit easier. The Christian Monitor is not partisan, but we think we can safely say, that even the Democrats breathe a little easier, in spite of the Republican successes. Really the Democrats have an interest in the Republican victories. The way matters stood there was no representative government at Washington, and largely throughout the states; it was rather **party government**. This makes things look as though we were heading straight for Fascism, or as some predicted, Communism. There was no question about it, the straws did show which way the wind was blowing—it was blowing both ways. In this case, **both ways were bad**. The American people do not seem to want to go either way. They believe that the right way is the third side of the question—**Democracy**.

For the national health and safety there is nothing better than a strong minority party to check the majority party in office. This makes for balance. The **come back** makes all breathe easier. God bless our nation.

MEMBERSHIP STATISTICS OF RELIGIOUS BODIES OF THE UNITED STATES

Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.—Ephesians 3:21.

Numerical factors are not the true criterion of what is going on inside the Christian Church. Nevertheless within these churches you will find the "Wheat," the "Sons of God," the "Church Triumphant." As we remember our Lord's injunction, "Judge not," the Apostle Paul's, "The Lord knoweth them that are his," and our own inability, we refuse to attempt to label the sheep or tag the goats. That "**day**" will declare it.

Withal the above consideration these statistics will be valuable as a study. Dr. George Linn Kieffer prepared these reports for the Christian Herald before his death, April 25, 1937. They say that the figures are reasonably correct, and were painstakingly gathered from official sources and checked with the greatest care.

An interesting feature this year is the **sixty-year comparison**. You will notice that in the year 1878 only about a third of the nation was affiliated with the Christian Church, while in 1938 about the half of the nation is so affiliated. We are sorry that the Mennonite Church in general has not kept its records as well as some others. This accounts for the use of the word "**estimated**." May we be a little more diligent in coming days. There has been, and there still is some carelessness in the keeping of exact church membership records. The Episcopalians and Colored Baptists have had the largest numerical increase, 574 per cent; followed by the Lutherans, and the Southern Baptists. The Mennonite Church more than doubled its membership. These figures would have been much higher if it had not been for the language problem and the hesitant attitude to evangelism and missions in bygone generations. The reason why the Methodist Church is not included among those which made the largest headway in numerical strength is because they furnished many of the holiness groups with their membership.

SIXTY-YEAR COMPARISON OF CHURCH MEMBERSHIP 1878 AND 1938

Religious Body	1878 Approx- imate'y	1938 Latest Reports
Baptist, Regular: North	608,556	1,471,788
South	1,026,413	4,595,602
Colored	661,358	3,796,645
Others: Free-will	78,012	79,650
Other Free-will	25,000	.....
Anti-mission	40,000	103,125

Seventh-day	8,539	6,793
Seventh-day (German)	3,000	500
Six-Principle	2,000	800
Total All Baptists	2,452,878	10,332,005
Congregational (Orthodox)	384,332	1,030,914
Disciples	591,821	1,597,779
Dunkers	60,000	192,588
Episcopal, Protestant	338,333	1,942,322
Reformed	9,448	8,900
Evangelical Association	112,197	234,257
Friends, Evangelical, (est.)	60,000	105,917
Lutheran, General Council	184,974	.....
General Synod, S.	18,223	.....
Independent	69,353	.....
General Synod, N.	123,813	.....
Synodical Conference	554,505	.....
Total all Lutherans	950,868	4,589,660
Methodist Episcopal	1,755,018	4,364,342
South	832,189	2,822,516
African	387,566	650,000
African Zion	300,000	597,785
Colored	112,938	379,436
Methodist Congregational	13,750	15,428
Free	12,318	47,480
Primitive	3,369	12,081
Protestant	135,000	198,780
Reformed (est.)	3,000	400
Union American	2,250	20,101
Wesleyan	17,087	26,751
Total All Methodists	3,574,485	9,109,359
Mennonites (est.)	50,000	116,655
Moravian	9,491	43,361
Presbyterian, Gen. Assembly	578,671	1,903,747
South	120,028	497,816
United	82,119	180,065
Cumberland	111,863	70,539
Synod, Reformed	10,473	6,430
General Synod, Reformed	6,800	1,943
Welsh Calvinistic	11,000	.....
Assoc. Synod of the South	6,686	21,585
Other Bodies (est.)	10,000	.....
Total Presbyterians	937,640	2,687,772
Reformed Ch. (late Dutch)	80,208	159,343
Reformed Ch. (late German)	155,857	469,205
Second Advent	70,000	42,592
Seventh-day	15,570	151,987
United Brethren	157,835	411,674
Ch. of God, Winebrenarian	30,000	29,000
German Evangelical Church Union,		
Bible Christians, Schwenkfelders,		
Bible Union, River Brethren,		
little known, (est.)	25,000	.....
Aggregate "Evangelical"	10,065,963	35,879,311
Misc. non-evangelical bodies	250,000	6,646,095
Roman Catholic Population	6,367,330	21,322,688
GRAND TOTALS	16,683,293	63,848,094
Population (census)	47,932,945	129,377,000

MENNONITE SCHOOLS AND COLLEGES

A wise man will hear, and will increase learning; but fools despise wisdom and instruction.—King Solomon in the Book of Proverbs.

They tell us quite frequently that statistics are dry, but to the thoughtful student they are a fertile territory in which to make some thoughtful observations. We are indebted to the "Mennonite Quarterly Review," and Bro. Silas Hertzler for the following statistics covering Mennonite Schools, and their enrollment, for the years 1937-1938.

Schools	College	Academy or High School	Bible	Other Departments	Total Enrollment
Goshen College	409	.....	88	.....	4971
Bethel College	432	.....	.....	373	4692
East. Men. School	50	122	143	394	354
Hesston College	43	113	1077	276	290
Bluffton College	246	.....	.....	405	286
Tabor College	147	67	.....	16	215
Ontario Bible School	.....	.....	1808	.....	180
Freeman Junior College	61	87	.....	.....	148
Menn. Collegiate Inst.	23	57	.....	.....	80
Corn Bible Academy	.....	73	.....	.....	73
Oklahoma Bible Acad.	.....	60	12	.....	72
German-Eng. Academy	20	28	12	.....	60

Morgenstern Bible Sch.	46	46
Tabor Bible School	38	38
Herbert Bible School	37	37
Mountain L. Bible Sch.	24	24
Dinuba Bible School ⁹	23	23
Zoar Acad. & Bible Sch.	23	23
Bethesda Bible School	12	12
The Menn. Bible Acad.	11	11
Total	1431	2938

- 1 Not including 26 Bible Correspondence students.
- 2 Bethel College Bulletin, April 27, 1938, p. 90.
- 3 Non-credit music students.
- 4 Bible correspondence students not of college grade.
- 5 Music and art students.
- 6 Correspondence and extension students not of college grade.
- 7 Includes 100 special six-weeks Bible term students.
- 8 School term of twelve weeks annually.
- 9 The Reedley Bible School has been transferred to Dinuba, California.

We shall give a few observations. Including the 26 correspondence students, Goshen College passed the 500 mark, the highest enrollment of any Mennonite College or school. Bethel College has the highest enrollment of college students. Eastern Mennonite School the largest academy or high school enrollment, with Hesston a close second. The credit of having the largest enrollment of Bible students goes to Ontario Bible School of Kitchener. The list includes some 20 colleges, academies, and Bible schools. May the Lord bless them, and make them a blessing to the Cause.

PETER, A MAN OF COURAGE

(Continued from page 25)

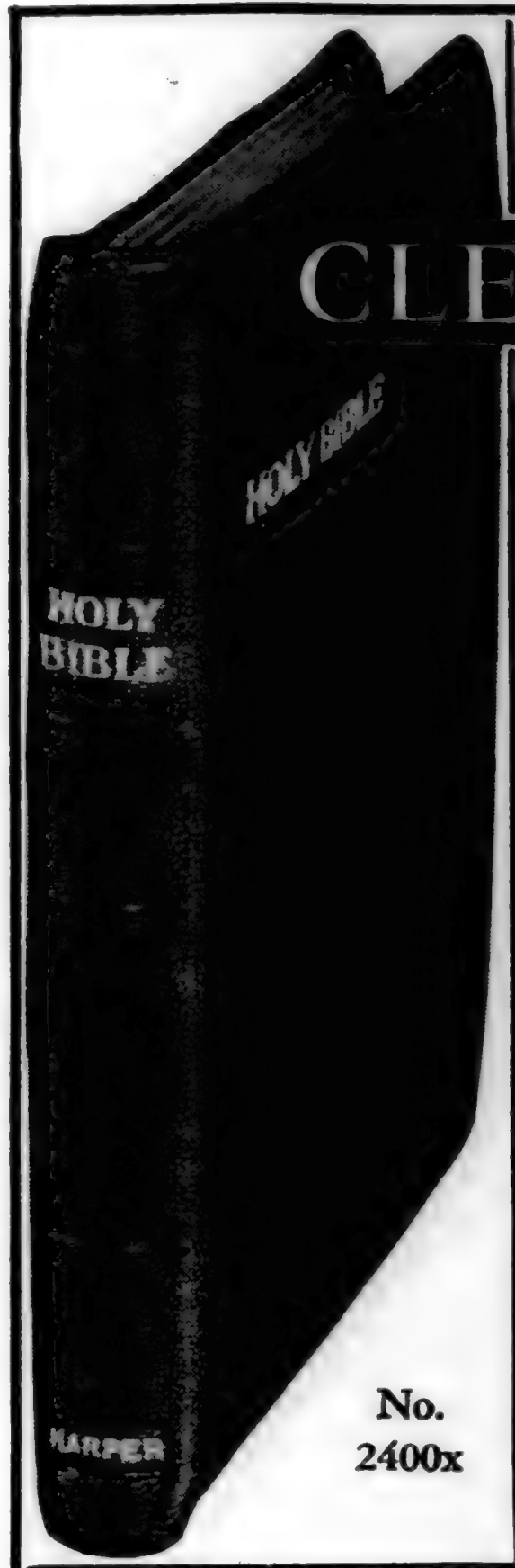
he still was ready to expose himself to danger in order to keep within sight of the Master. It was night, and he no doubt hoped that in the dim light in the garden his features had not been clearly observed and that now he might not be recognized in the dimly lighted courtyard. No fear for his life could keep him from staying around to see the end.

For a time Peter mingled with the crowd incognito, and he may well have begun to hope that no one present would recognize in him the violent assailant of the garden, and at the same time he was able to watch what was happening to the Master he loved. At length, however, someone suspected who he was, scrutinized his features as the dim light from the charcoal fire lit up his face, and charged him with being one of the followers of Jesus. Wishing only to continue still unmolested, Peter at first denied nonchalantly that he knew anything about the matter, and later with oaths and imprecations tried to maintain his assumed pose.

The Master from a distance overheard Peter's denials and glanced in pity at the erring disciple just as the cock was crowing. Peter recalled, probably for the first time since the words were spoken, the prediction that he would deny knowing Jesus. He started up, left the room and outside burst into bitter tears of chagrin and sorrow as he began to see what a sad predicament he had gotten himself into through his presumptuous, self-willed determination to defend his Master. His error had certainly not been one of cowardice or unfaithfulness, but of unsanctified, unconsecrated boldness and courage.

Peter recovered himself from his stumbling steps in due time. No longer was he the self-confident, presumptuous Peter, ready to set

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man named Æ-nē-ās, which had kept his bed eight years, and was sick of the palsy.	4 ver. 22 ch. 5, 9 & 22, 18 c ver. 26	2 "A devo- "feared Go which gav people, and 3 "He saw
34 And Peter said unto him, Æ-nē-ās, Jesus Christ maketh	1 ch. 2, 6, 16 2, 6, 16	

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up his own will and his own ideas against his Master, who was now his risen Lord and Christ. His love for Christ was really deepened, and Peter was now a disciplined and a stronger personality than ever before. After Pentecost he is still the leader and spokesman for the company of the apostles. He took the lead in boldly and courageously preaching the Gospel of the risen Lord Jesus Christ and with wonderful results. He fearlessly faced officials and councils to maintain the right to obey God rather than men.

There were still some truths for Peter to learn, new ideas for him to receive and act upon, deeper spiritual insights and understandings for him to experience. And he was even more ready than ever to learn from God the things he still needed to know. Under the immediate and repeated guidance of the Holy Spirit, his spiritual horizon was steadily enlarged until he saw the work of God's kingdom as world wide in extent and touching all classes and conditions of men.

Thus we find Peter, with John, laying hands on the believers of Samaria and bestowing upon them the gift of the Holy Spirit. Later, through a special vision from heaven, Peter

was taught the lesson that God does not distinguish between classes and races of people, nor between Jews and Gentiles. All are alike eligible for His mercy and grace, on condition of faith and repentance. Because he had courage to obey God he was also unafraid to brave the misunderstanding, criticism, and even hostility of some of his brethren by receiving uncircumcised Gentiles into the fellowship of the Christian faith.

It is not without reason that Peter has always held a large place in the tradition of western Christendom. Not all the traditions connected with his later life and activities are historical, but they do reflect the high regard in which he has always been held, as also the large place he filled in the early history of the Christian Church. He was used of God because he had the courage to follow Christ, to learn of Him, and to obey God rather than man.

Scottdale, Pa.

He who receives a benefit should never forget it; he who bestows one should never remember it.—Charrow.

WAIT

Keep still. When trouble is brewing, keep still. When slander is getting on his legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement, at any rate. Things look differently through an unagitated eye. In a commotion, once, I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter! but life rubbed a little sense into me and I kept the letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness, I leaned to reticence, and eventually it was destroyed. Time works wonders. Wait till you speak calmly, and then you will not need to speak, maybe. Silence is the most massive thing conceivable, sometimes. It is strength in very grandeur.—The Youth's Visitor.

TRUE TALE OF A CIGARETTE

(Continued from page 13)

Three weeks later I glanced over a morning paper and read under the death notices these pathetic words, "Charles Vance, aged seventeen." I chanced to have some acquaintances with the family physician and mentioned the matter to him. He told me that Charles was a victim of nicotine poisoning and that the parents had given their testimony that the awful habit which had ruined his life, had its inception when he was a child upon the streets five years of age.—Evangelical Beacon.

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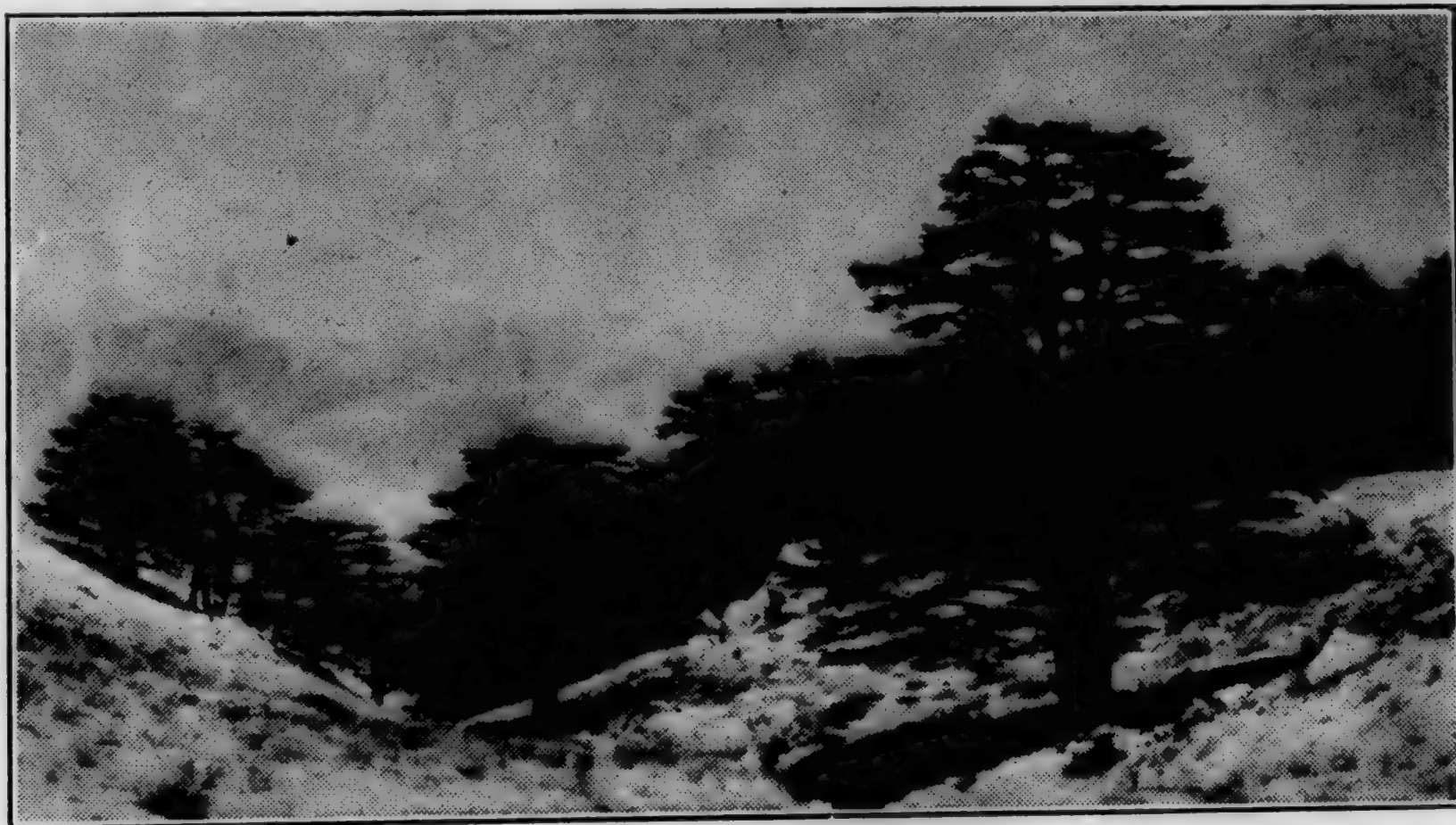
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The righteous . . . shall grow like a cedar in Lebanon.—Psa. 92.12.

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A THRILLING TALE OF ANCIENT GREECE

Rarely, indeed, is such friendship seen nowadays, as existed between Damon and Pythias; not only did it endure during the sunshine of prosperity, but it was a love that remained firm during the withering winds of adversity.

For some reason, not now known, Pythias fell under the displeasure of Dionysius the Elder, called by Cicero the tyrant of Syracuse, and while far from home, wife and family, was taken prisoner and

Condemned to Death

for conspiracy. Pythias pleaded that he might be allowed to return home once more to arrange his affairs, at the same time being desirous to bid farewell to his loved ones.

The king at first was adamant in refusing such a favor, but latterly relented and agreed to accede to Pythias' request, provided that he could get a substitute—one that would take his place in the dark dungeon, and also, in the event of his not returning by a certain day, the hostage would agree to suffer on the scaffold.

At this juncture the heart of Pythias might well have failed him, had he not been able to rely upon the friendship of Damon, a native of Syracuse, who willingly came forward.

As Surety for Pythias.

Damon was incarcerated in the prison, while the condemned man was released for a time only, that he might return at no distant date, so that the sentence against him might be carried out. You may be sure there was an affectionate parting as the one entered upon his self-imposed punishment, while the other, mounting a swift horse, sped on his sorrowful homeward journey, carrying the tragic news of his impending doom.

The days quickly passed, and soon the time drew near for his return, and every preparation was made for a public execution. Damon, finding that his friend does not return as soon as expected, instead of thinking Pythias has taken the opportunity to escape, feels that some unforeseen event has hindered him, and only hopes that he may be longer delayed in order that he may die in his stead. At last

The Day for the Execution Arrives

and Damon, 'mid the lamentations of his fellow-prisoners, is led out to bear the punishment as surety for Pythias.

The king is there, and so is the executioner. Damon is brought on to the scaffold, and, 'mid the gaze of a vast concourse of people, the headsman, sword in hand, prepares to carry out the death sentence; but just at this moment there is a commotion at the fringe of the multitude. A short delay takes place, and Pythias—bleeding, haggard, and travel-stained—limps up to the scaffold. There he explains his delay, caused by swollen streams carrying away his horse, and how he had, at the danger of his life, made his way on foot through many perils.

Then ensued, between the two friends,

A Contest as to Which Shall Die

on the scaffold: Pythias pleading that he was the one that was sentenced, and, therefore, on him should the executioner perform his office; while Damon sought to die for

his friend who, he said, had arrived too late. The dispute might have lasted long enough had not the king hastily ended it.

Tyrant as Dionysius had been called, yet he could not help being greatly attracted by such a friendship, and declared that one who had made such a friend cannot be a conspirator,

Commanded Both to Go Free,

and sought to be admitted also as one of their friends.

Such is simply this beautiful and familiar story in ancient Grecian history. It touchingly portrays the height to which human love can attain. Yet I have known of greater love, for in former days I was a conspirator against a greater and mightier Monarch. He had indeed never injured me, yet was there bitter hatred on my part towards Him, and even while I was still in rebellion against Him, He sought in many ways to win my love, but for long enough to no purpose.

I was Condemned to Perish

and should soon have been past hope, when I learned that Another had not only offered to die for me, but had really taken my place and suffered for me. When I learned who this was—even the King's only Son and Heir—I laid down my arms and was reconciled to the One I had before looked upon and treated as an enemy.

Do I speak in enigmas? See in God this mighty Monarch who gave His Son, His only One to die for His enemies; as it is written: "Scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:7,8). There are but few cases



PINES

There's something in a pine
That shows a Hand divine
When tall, and dark and high
Against a sunset sky.
A haunting loveliness
No other trees possess.

They whisper in the night
Beneath the calm starlight.
And scented breezes play
Amid their boughs all day,
While many nests are made
Within their sheltering shade.

Their needles in the spring
Weave soft, thick carpeting.
In summer they are cool
As any mountain pool.
In fall, their sober green
Is restful and serene
Amid the rioting
Of autumn's coloring.
But, in the winter time,
Of this, our northern clime,
Snow-crowned on every side,
Then, pines are glorified!

—May A. Baker.

THE POWER OF APPRECIATION

How often do we express our appreciation of each new day God gives us? It is the least thing we can do and ought to be our first joyous task of the day; but how often do we do it? How often are we dimly conscious of it? A new day is our greatest gift and it is appropriate to start it off with a few joyous words. When we arise tomorrow morning let us exclaim in deepest appreciation—"I thank you, Father, for this brand new day, which is in reality a vast new world." With that we are started off with a firm footing that should lead us to a full appreciation of our other blessings.

It is a known fact that we are prospered by only the things of which we are deeply appreciative. The things which we do not genuinely appreciate never really become a part of us. They glide off as water from a roof and are lost. The only reality about us lies in the things of which we are constantly appreciative. We recognize negative conditions and by that recognition make them a part of us. We have a tendency to think lightly of the good that comes to us, despite the fact the good greatly exceeds the bad. It would be better for us to become consciously appreciative of our good and thereby increase its flow.

When we check up on ourselves does it hurt us in discovering that we have done something for which there was no need, and consequently for which we've received no appreciation? It does. We feel foolish that we have wasted our time and effort on a needless project. It is the same with the good with which God provides us. If His good is unappreciated by us His effort to supply us bountifully with all the fine things of life is practically wasted. Wasted, for if we do not fully appreciate them, we are not really accepting and using them. For us, His blessings cease to exist. God is merciful and His blessings are eternal—always there for us to accept, to use, to appreciate.

Let us make a regular practice of appreciation and cultivate a sincere, appreciative attitude. Changes in our state of affairs are bound to follow. Limitations that held us as though securely bound in chains will melt away. A much larger vision will unfold before our eyes; new ideas will flow into our minds; things that we've always wanted, but never thought were meant for us, will gradually become our own; injustices that we selfishly inflicted upon others will transform into acts of justice. The law is not one-sided. The attitude of others toward us will be bound to change. Whereas we were too often apt to attract the ill-will of others, we will begin to attract the same love we pour out.

Then we see that through appreciation we are opening the way to live the rich life God intends for us.—Edward Geary.

known of one willingly daring to die for his friend, but never was there one, except the Lord Jesus,

Who Would Die for His Enemies.

Accept then Christ the Saviour, the Substitute God has provided in your room and stead.—F. W. F., in The Christian Graphic.

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No. 2

THE SAME WINGS

By Nadine S. Roth

"Was your book good?" Grandmother Anderson looked up as Lois tossed the book she had been reading aside in a token of finality.

"Oh, just another story that ends well; the poor faithful heroine marries the wealthy railroad man this time," a supercilious smile was playing around the corners of her mouth. "I wonder why they don't write more stories that are both clean and true to life?"

"Don't you think a story could end happily and yet be true to life?" a slight wistfulness had crept into the old lady's voice. Young people were so cynically taught these days.

"Now really, Grammy," Lois paused to place a kiss on the aged brow, intending that the caress should take away the sting of what she might say, "you know that life is not like that—goodness, beauty and charm do not bring a great deal in the line of rich princes charming; if they are really gentlemen, they aren't rich. If they are rich, they are likely to be either stingy or dumb, or both, at least they will be more conceited than kind and generous. Nowadays a girl thinks she is lucky to get any nice husband even if she has to help make the living—there's Nella and Helga and"—Then as she noticed that she was about to be interrupted she changed to a half conciliatory, "Of course, I know folk of fifty or so years ago were rather idealistic, but we are realists."

"I'm not so sure that there was no realism when I was a girl. I married your grandfather for love and followed him to a strange land where we never made much money, but we tried to help folk, and we were happy in our work. I do not know of any of my friends who didn't expect to earn all they got."

"Well, isn't that all the more reason for them to quit writing tommyrot that never happens?"

"Would you object to such a story if it were true?" Grandmother's eyes held a peculiar twinkle that Lois interpreted to mean she was about to hear a story of the old lady's girlhood.

"You know I always like your stories, Grammy," and the girl snuggled a little more comfortably among the couch cushions. Her grandmother could tell charming stories, for added to the long practice of entertaining and teaching her children and grandchildren, was some native talent. She had written some for church papers in her younger days. "When they got younger and more gifted

writers I quit," she often told them. But the desire to tell tales never left her any more than the gift to make them charming and interesting.

"It happened during a time of severe crop shortage, a real famine I suppose you would call it," began Grandmother, gently rocking to and fro. The Pharezsons were very hard hit and decided to migrate to another country in search of better fortune; worse yet, in spite of all the warnings of their friends, they picked on a godless heathenish land, for though the people had a form of religion, it was in reality idol worship and senseless mummery. More than that, it made its devotees cruel. It was a great risk, for they had fine children just coming to marriageable age. What could they do but marry mates of the country? The report of good land to be had cheaply and with plenty of water proved to outweigh all else, and away they went. At first they sent home glowing reports of the land; then gradually news became more and more scarce, and then ceased altogether. In time they were all but forgotten, for ten years is a long time."

The mind of the girl was making little mental conjectures as to where the family could have gone. Perhaps to Russia or Poland, for to Protestant Scandinavians these were considered outside the Christian pale, but she'd listen now and ask her questions later.

"It seems the Pharezsons didn't do so well there either, and sorrow added itself to sorrow till it resolved itself into the tragedy of a lonely widow mother in a strange land; then she decided to seek her own homeland once more. One day much to the surprise of all she came limping back to her own town



accompanied by a lovely young woman. She told a sorrowful tale, 'I was wealthy in the love of a good man and fine children, but now I am a lone old woman with none of these,' she complained. Death had visited the home often in that faraway land, and each time took its fateful toll till husband and children all slept in foreign soil. She had a treasure, however, in the beautiful girl who was the wife of her youngest son. All felt sorry for the poor widows, and they were soon given a cheap place to live. The younger, Friendina, was as good as she was beautiful. She never seemed to lament her lot; she faithfully worshiped in the faith of her mother-in-law; she had left friends, home, country, and her own religion to share an old woman's poverty and hardship. She was a diligent and skillful worker, getting whatever she could to do; her wide eyes never lost the expression of trust in their dark depths nor the shine of hope. She did faithfully and cheerfully even the most menial tasks. It was harvest time, and she went out into the fields to pick up what was not gotten by the harvesters in their haste. This she beat out, carried home, and there it was ground into barley flour and baked into bread to keep body and soul together. For this she always expressed the utmost gratitude. She was working in the fields of Salmonson estate. When the owner came out to watch the reaping, he greeted all with a 'God bless you,' which was heartily returned, for he was beloved by all the countryside as well as the town where he was a governing official. When he spied the lovely stranger he asked about her.

"Who is she, and who are her parents? She seems too dainty for such hard work."

"She's the daughter-in-law of old lady Pharezson. They are pretty hard pressed, and we told her to work here," was the reply.

"Mr. Salmonson was always interested in the needy, and he went to converse with the young woman. She was humbly fearful of being sent away. In her homeland, poor but beautiful women could not expect much real kindness from rich men. Here, however, she met the perfect gentleman, pure and kind for the sake of the Lord he loved and served. He spoke very kindly to her, telling her to stay in his fields as long as she liked, and to go to the water pot whenever she was thirsty, and at noon when she accepted his kind offer to sit with the rest to eat her lunch, he handed her a portion of his own to add to her meager fare.

"Tears filled her eyes as she thanked him. 'Why are you so kind to a poor stranger?' she asked.

"All the people hereabouts have heard of

your kindness and goodness and they know you for a virtuous woman. They admire you for the way you have left home, kindred, and religion to comfort your poor old mother-in-law. May the Lord recompense your labor, and a full reward be given you of Him under whose wings you are come to trust,' he finished.

"Before he left he had given instructions to his workers to leave some handfuls of grain behind on purpose for the poor stranger. This they were more than glad to do, for more than one young man was smitten with her beauty. She could easily have won any number of attentions had she been at all coquettish, but her soft red lips only smiled a little sadly as she gently repulsed all their advances. Her kindest, most loving smiles and words were given to little children or aged people. Withal she was so queenly and reserved that they were afraid to try their usual rather bold methods of winning harvester maidens' hearts.

"Friendina's mother-in-law became inquisitive as to where she worked, when she noted the large amount of grain she brought home in the evening. 'The name of the man is Salmonson,' was the reply she received.

"'God bless him for his kindness. He is a relative of my husband, and he has not left off his kindness to his survivors,' said the old lady fervently.

"At the close of the harvest the landowner held a feast for his workers, and Friendina was counselled by her mother-in-law to go, 'For,' said she, 'he is a prince, indeed, among men; especially in this time when every man does as he pleases with none to correct him.'

"In course of time Friendina became the bride of Mr. Salmonson. It seems he was first struck by her beauty and goodness, and then completely won over by her modest ways. A lovely baby boy was born to the couple, and, would you believe it, his grandson became the first king of the ruling family of that nation?"

"Grammy, is it really a true story? Did you know that young woman? What was the country she was from? Was it Russia?"

"One question at a time, dear. Yes, it is a true story, true as the Bible. But I did not personally know the girl. She was from the land of Moab, and the country it happened in was Palestine, not Sweden. Her real name was Ruth, which means 'Friend,' or as some say, 'Friendship.'"

Lois smiled a little abashed smile, "Grammy, you sly old darling, you have inveigled me into listening to a Bible story, but Ruth married Boaz"—the last in perplexity.

"Boaz was the son of Salmon, so by the old Swedish custom he would be Mr. Salmonson, would he not?"

"I suppose so. Thank you for a very lovely story," was all the answer the girl had; she had fallen into a muse wondering if history might repeat itself for others who had come to trust in the shadow of the same wings. Anyway, life promised to be a glorious experience and she was glad she could still trust the same One.

A little later the grandmother's heart was gladdened as she noticed her granddaughter pick up the black leatherbound volume and become engrossed in a beautiful but true story.

head. These lines by Alice Richards beautifully express that truth.

"If we could see the future as the past,
How little interest then our days would hold!
The pathway of our lives, like tale that's told,
Lying before, to tread unto the last.
The sufferings of tomorrow all would cast
Shadows on joys that touch today with gold;
Our joys to come would be but dull and cold,
Were we assured that we should hold them fast.

"Because we know not what the future brings,
We can, with calmness, work and hope and wait;
Doing today with patience little things
That would be irksome, did we know that fate,
Nearer and nearer, on her outstretched wings,
Brings opportunities to make us great."

After the Israelites had journeyed for forty long weary years in the wilderness they came to the River Jordan, on the other side of which lay the promised land. It must have been with deep emotion they beheld that river and thought of the fertile fields of Canaan which lay on the other side. Then Joshua talked to them of this new experience. "Ye have not passed this way heretofore," he said. They knew the wilderness through which they had come, but here were circumstances entirely new and every step of the journey into that new land might conceal some surprise.

They crossed the river with glad hearts and doubtless with songs upon their lips. Had they known much of their troubled future as a people they, too, might have been crushed. One writer says: "They did not know there would be a Mount Tabor there. They had never heard there would be a Calvary. These things were shrouded in the impenetrable dark. But they knew the broad outline of the country. God gave them a sketch plan long before they reached it, but it took years, took ages, to fill out the plan, and to say this is Tabor where Jesus was transfigured and yonder is Calvary where Jesus was crucified."

Life is uneven—we ought to thank God for that—no two days are alike and at any moment there may come a bend in the road. The future can not be known but they who make no provision for emergencies invite disaster. There are only two classes of people, says a modern writer, who give no thought to the future: little children and barbarians. The child takes no distant views and thinks only of immediate gratification, a piece of cake or candy means more to him than a future estate. Likewise the barbarian thinks only of fighting and feasting. This looking into the future is a mark of distinction between the savage and the civilized man. If you asked the barbarian to abstain from feasting because of some future advantage, he simply wouldn't understand.

The wise man thinks of the future, not that he wishes to know all that will happen to him, but rather that he may fortify his inner self, his spiritual resources, so that no matter what may come around the bend of the road, he will meet sorrow with fortitude and prosperity with a thankful heart. He will not wait until sorrow comes before he seeks God; he will remember that: "Every

THE BEND OF THE ROAD

By Archer Wallace

Life has often been compared to a journey along a road. Poets have delighted to tell of the start in the clear morning when hopes are high and one is full of the eager zest of living; of the rich variety of experiences as the journey proceeds and then of the weariness which so often attends the closing stages of the way. It was with such a metaphor in mind that Arthur Guiterman wrote:

"My way of life is a winding road,
A road that wanders, yet turns not back,
Where one should go with as light a load
As well may be in a traveler's pack;

"A road that rambles through marsh and wood,
Meadow and waste to the cloudy end;
But, smooth or rugged, I find it good,
For something's always around the bend.

"There may be storms in the bleak defiles,
But oh, the calm of the valley's breast!
There may be toil on the upward miles,
But oh, the joy of the mountain-crest!

"And here's a thistle, but there's a rose,
And next? Whatever the road may send;
For onward ribbons the way I chose,
With something always around the bend.

"A noonday halt at a crystal well,
A word and smile with a passing friend,
A song to sing and a tale to tell,
And something coming around the bend."

It is of the closing line in these stanzas that we are thinking just now, "Something com-

ing around the bend." One of the chief charms about life is the element of the unexpected. How terribly monotonous and drab life would be if day after day brought the same routine tasks and there were no changes. There are fortunetellers who claim to forecast the future. Fortunately their pretensions are not taken seriously but if they could predict the future what a curse it would be upon those who visited them. All color and adventure would go if there were none of that unexpectedness which is the spice of life. One could not well imagine a greater calamity coming to any life than to know exactly where the road would lead and what was to happen.

Nearly every day one reads in the newspapers of old people who have just celebrated their golden wedding anniversary. Usually it is a time for warm congratulations and of rich reminiscing. Of one thing we may be sure: if, on the day they were married fifty years previously, these people had known of all the experiences through which they were to pass, the bereavements, sorrows, difficulties, surely their strength would have failed them; they would have been overwhelmed with such a prospect.

But the road opened up, just a little stretch at a time and there was novelty and charm in not knowing too much of the road a-

moment of ordinary existence goes to determine what an individual will do in a crisis." What John Ruskin once said of nations also applies to individuals: "No nation ever had, or will have, the power of suddenly developing under the pressure of necessity faculties it had utterly neglected when it was at ease."

The religious man will face the future without fear and apprehension. He will know that no evil thing can befall a good man. Upon that sure foundation his courage rests.

THANKFUL

He had a pinched, drawn expression on his face. His eyes were sunken and dull. There were dark circles underneath. His skin looked like parchment. He looked altogether shiftless and dilapidated.

"Where's the man wot kin cure cigarets?" he said to me, with a furtive glance out of those shifty eyes.

"Do you mean Dr. Kress?" I asked.

"Dunno his name; but the paper said he wuz here and kin cure cigarets." There was an eager, wistful, almost hopeful look.

"He left the camp ground last night, to go to another meeting, and will not return."

The ray of hope died out of his eyes, and the old, dull, dead expression returned. He started to shuffle away.

"Why, son, did you want to see the doctor?"

"I sure did."

"Why?"

I didn't need to ask, but I wanted to draw him out.

"The cigarets are a-gitten' me."

"How old are you?" I asked.

"Eighteen."

"And how long have you been smoking?"

"Ever since I's four. Used to light dad's old pipe."

"And the cigarets?"

"Dozen years, I s'pose."

"Why don't you give them up?"

"Can't."

"Have you ever tried?"

You should have seen the wistful, yet hopeless look.

"Tried! I should say so. Dozens of times. I go all to pieces when I quit. I can't stop. Oh, I wish that man hadn't a-gone."

Poor fellow! How I pitied him. A slave. He caught the idea somehow that the doctor could give him a pill or something, and presto! the chains would be broken.

With his nervous, shaky hands he began mechanically feeling in his pocket.

"And so you have been smoking ever since you were a child?"

"Sure."

"How many do you smoke a day?"

"Anywhere from seventy-five to a hundred."

"A hundred!" I gasped.

"Sure, sometimes more."

"What are you going to do about it?"

"I don't know. You say the doctor's gone."

Hopelessness, despair, were printed upon his face. I tried to point him to the Great Physician, but his senses seemed dulled. He left me—but the picture has not.

In a few minutes I was speaking to a large company of our own dear young people, clean,

"I hear it singing, singing sweetly,
Softly, in an undertone:
Singing as if God had taught it,
'It is better, farther on.'

"Night and day it sings the sonnet,
Sings it while I sit alone;
Sings it so my heart will hear it,
'It is better farther on.'

"Farther on? How much farther?
Count the milestones one by one?
No: no counting, only trusting,
It is better farther on."

—Gospel Messenger.

bright-eyed, alert, attentive, at their regular meeting. The other picture was before me. I could not help making a comparison, noting the contrast.

I visit our schools of training, our academies and colleges. As I stand upon the platform and look at those splendid specimens of young manhood and young womanhood, I say to myself, "What makes the difference?"

I know; you know. It is the saving, cleansing power of the Gospel of Jesus Christ. It is loyalty to the high ideals of this message. Saved from the depraving, demoralizing effects of the deadly cigaret. Yes, and from a hundred other vices and habits.

Saved from the open saloon in the days when its glittering sign was flaunted before the eyes of the passerby, and from "hooch" and "moonshine" behind barred doors.

Saved from the awful fate of the dope fiend as he clutches his hypodermic needle.



THE MARCH OF TIME

Time marches on, its hurrying feet
Are sounding down life's busy street;
We listen to their measured beat,
Time marches on!

Time marches on, its clarion call
Is heard in hut and palace-hall,
Though kingdoms rise and kingdoms fall,
Time marches on!

Time marches on, nor can it stay
To wipe the orphan's tears away,
Nor grief of anguished hearts allay,
Time marches on!

Time marches on, its steady flight
Is heralding approaching night,
And though its locks with age are white,
Time marches on!

Time marches on—'twill end some day,
When heaven and earth shall pass away;
And then forever and for aye—
ETERNITY!

ETERNITY! and time no more
Shall march along earth's storm-swept shore
Its toll of years forever o'er.
ETERNITY!

ETERNITY! where wilt thou spend
That dateless age that has no end?
O haste and make thy choice, my friend
Time marches on!

—M. E. Rae.

Saved from the cards, the dice, the pool, and all the rest of it.

Saved from the white lights of the dance hall, and the red lights of the tenderloin.

Saved from contaminating influences of questionable places of amusement.

Saved from all that is low and cheap and vulgar.

Saved to enjoy all that is pure and sweet and clean.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Our young people may enjoy the best there is in everything and are saved from the contaminations that lurk on every hand.

They may choose their associates from among the purest and best, and are saved from the power of the evil influences.

They may have the best there is in all the realm of literature, and are saved from the vicious novel and cheap love story.

They may enjoy the best in music, and are saved from nerve-distracting ragtime and jazz.

The Christian has all the real joy and peace and happiness in this world, and life everlasting in the world to come. There is no pleasure the world can give which does not leave a sting.

For emancipation from the slavery of degrading habits; for freedom to choose the right and to repudiate the wrong, for present salvation as well as future prospects; for both temporal and spiritual blessings, we smile in saying, "Our Father, God, we thank Thee."

—The Youth's Instructor.

MY CAMEL

I loaded my camel rich and high, and marched him up to the needle's eye. He was laden with riches manifold, with bales of silks and with sacks of gold, with precious stones and with jewels rare, and with vessels lovely beyond compare. I urged my camel with angry din, I pressed my camel to enter in, but far too large with his loading high, he could not pass through the needle's eye.

I rode the camel a night and day, and sought to enter some other way; but though I followed a wearisome round, only the needle way I found. I groaned, for I did not have enough, but I took from the camel the bulkier stuff; and with gold and gems I would fain get by—still the camel stuck at the needle's eye.

Then I left the camel alone outside, and all by myself the entrance tried; but with all my pockets stuffed—alas, the needle still would not let me pass. So at length I threw all my wealth away; and sank upon lowly knees to pray; I begged the Lord to forgive my sin, and to let a poor traveler in.

Then lo! the marvelous needle's eye grew to an entrance wide and high. And proud and glad, in a beggar's dress, I passed the portal of happiness. But where the camel decided to go, I did not care, and I do not know.—Amos R. Wells in "Sunday School Times."

Editorials

Hymns of Hate

During the World War this expression was popularized because of a German poem, bearing this title, which was published during that time. But the hymns of hate were not confined to any particular nation. Every country that had entered the war was also vigorously engaged in spreading propaganda of hate against the enemy. Press and pulpit in many instances shared alike in fomenting the spirit of hate. In later years, after the war was over and the hysteria had largely died down, it was told how falsehoods were fabricated and stories of atrocities committed by the enemy were exaggerated in order to inflame the minds of people and to stir up hatred so that the war spirit might be kept at a fever height. Thus were the hymns of hate sung round the world in the hectic days of the World War.

As the years passed on after the close of the war people began to think and talk more dispassionately, and many then saw that the whole war spirit was largely a form of hysteria which was artificially worked up by those who found it to their advantage to have it so. Be it said to the credit of the Mennonite Church that she was largely unmoved by this subtle propaganda, and in the main refused being a party to circulating it either in her periodicals or from her pulpits. And increasingly, as time went on after the war, people began to see both the reasonableness and right of her position of clinging to the precepts of love as taught by the New Testament and refusing to enter into the spirit of national hatreds.

In the light of all this experience, the lover of peace can not but be grieved to find the nations again lustily joining in the orchestration of the hymns of hate. We find it in Europe and Asia, with men like Hitler and Mussolini, on the one hand, and Chamberlain and Daladier, on the other, leading the choruses of opposing national groups. We find the spirit of hatred more particularly in Spain, as the two rival factions strive either to gain or to keep control of that unfortunate country. We find it in Asia as we see the death grapple in which Japan and China are engaged without even a formal declaration of war. But we find that the propaganda of hatred is not confined to the nations beyond the Atlantic or the Pacific. More and more we find the war spirit fomented in our own land. The press is considerably saturated with it. Recent speeches of men high in governmental circles reflect it. We regret to see it in the recent address of President Roosevelt before the joint houses of Congress. We regret to see the plans for the spending of huge sums of money for armaments and fighting machinery on the part of the American government. As American people we are in grave danger of once more being carried away by a wave of war hysteria that will displace sane and sober thinking.

Once more the challenge comes to Christian people who look at war and hatred as being contrary to the teachings of Christ and of the whole New Testament to keep cool and in dispassionate manner maintain their testimony for peace and good will. Let us keep our ears open to the cry of suffering and need, but let us never allow ourselves to be moved away from the spirit of Christian love by the siren songs of hate that again are being sung around the world.

Mennonite Church Statistics

The total membership of the main body of the Mennonite Church in the United States, as it will appear in the Year Book about to be issued, is 49,332, a gain of 1,060, while the membership in United States, Canada, and the missions in India, South America, and Africa now totals 56,475, a gain over last year of 1,214. The Sunday-school statistics are also

interesting. The total enrollment, as given this year for all Sunday schools of our branch of the Mennonite Church, is 74,654, a gain over last year's reporting of 5,152. These statistics give us a number of things which we may well consider with profit.

1. The Mennonite Church is a missionary church and a growing church. There has been more interest manifested in reaching the people near the doors of our established churches through the establishment of mission Sunday schools and preaching points in the past few years than ever before. This shows itself in the gain in Sunday-school enrollment and also to some extent in the gain in church membership.

2. The growth in the past should be a challenge for greater missionary activity in the future. The percentage of gain is certainly not high. We have reason to rejoice that we are not receding, but our record can not be construed in any way as being a cause for pride. Considering the great masses of people outside of Christ we need to redouble our efforts to win greater numbers for Him before it is too late.

3. Figures do not tell the whole story. We are glad for statistics, for they are the best yardstick that we have to give us an idea of what we are doing to advance the kingdom of Christ. But unless those who are taken into the visible church are born again and members of the invisible Church of Christ, the presence of their names on the church roll will profit nothing to them or to the church of which they are members. Let us be intensive as well as extensive in our work.

There is much other interesting and valuable information in the Mennonite Year Book, which will soon be off the press. It tells the story of our work and achievements as they can be seen and measured by men. But let us remember that God also sees our works and that He knows the thoughts and motives which inspire them. May we strive to please Him rather than to find favor with men, for it is to Him that we must give account of our labors when we come to the end of the road of life.

Corrections and Statements

"To err is human," is a true saying, and the Christian Monitor makes its share of mistakes. Many of the errors of the typographer are more humorous than serious, and a national magazine at one time popularized them under the caption of "Slips in the Night." Usually the printer passes them over in silence with the hope that not many readers will catch them, or if they are noticed that they will be at once recognized as slips of the pen on the part of the editor or mistakes of the compositor or proofreader. But some are serious enough to require correction. Such a one occurred on page 19 of the January Monitor when in the article of Bro. M. C. Lehman he was made to say, "Further indications of this desire on the part of the masses for a more definitely personal and 'atheistic' expression of religious faith," when the original copy used the word "theistic" which is just opposition in meaning. We beg the pardon of both the author and the reader for this unwitting error.

In the October and November issues of the Monitor we reprinted a tract entitled "Our Young People's Purity Problem," by Robert C. McQuilkin. Any persons interested in getting copies of this tract can secure them from the author at Columbia Bible School, Columbia, S. C.

We also want to welcome into our reading circle more than two hundred new subscribers whose names were entered on our subscription list during the month of January. This was the best response in a single month we have had yet in our drive to reach the six thousand mark. However, by subtracting those whose papers were stopped our total gain was only something over one hundred and fifty. But we greatly appreciate the efforts that have been put forth to help us reach our goal. If the good work continues at the present rate it will not be long. May the Lord bless all who thus help to advance the cause of Christian literature.

CHRISTIAN MONITOR PULPIT

THE BOOK OF LIFE

By Wm. G. Detweiler

TEXT: They which are written in the Lamb's book of life.—Revelation 21:27.

I want to speak to you about a certain book. I know that the wise man says that of the making of many books there is no end. And yet this book of which I shall speak is not a book that has been made by man. It is not one of the many probable books of which Solomon writes. This book has never been written by man, neither has man ever written in it. Some of you are probably thinking that I am referring to the Bible. No, I am not. I will, however, say that the Bible is not the book of man, that it is the book of God, that it is given by inspiration of the Holy Spirit. The book whereof I shall speak is a book that I have never seen, neither has anyone of my readers. It is a book that is written by God and that has never even been seen by man. It is a book in which all of us ought to be very much interested. It is the book that will determine our eternal destiny.

I am speaking of the book of life. And when I speak of the book of life, I am not speaking of a book that is the product of some man's imagination, but it is a book of which the Bible speaks. Let us notice a few references out of the Bible. I shall not refer to any of the references out of the Old Testament, but shall confine myself to the New Testament. First, let us notice Luke 10:20. You recall that in the forepart of this tenth chapter of Luke we have the account of Jesus sending out the seventy to prepare the way for Him. After some time they returned and were happy because even the evil spirits were subject to the power they possessed. Jesus, however, cautioned them in these words, "In this rejoice not, that the spirits are subject unto you, but rather rejoice, because your names are written in heaven." Here we have the words of Jesus telling us that these seventy had their names written in heaven. From this Scripture alone we might not safely deduct that each saint has his name in heaven. So let us look at some other Scriptures, at the same time remembering the words of Jesus, telling the seventy to rejoice because their names were written in heaven.

Let us next notice some verses from the fourth chapter of Paul's letter to the church at Philippi. In the beginning of this chapter, in verse 3, he addresses one whom he calls his true yokefellow and entreats him to help those women which laboured with him in the Gospel, "with Clement also, and with other my fellowlabourers, whose names are in the book of life." Here Paul speaks of a book, and calls it "the book of life." This teaches us that it is a book in which the living are recorded, not necessarily those who are living physically, but those who are alive spirit-

ually. He says that the names of his fellowlabourers are in the book of life. Let me ask you,—you who are Sunday-school teachers, you who are church workers of any kind, are your names in the book of life? If your names are not in the book of life, you have no business to have part in the work of the church. In passing, allow me to say this: I BELIEVE THAT THE WORK OF THE LORD IS HINDERED, DEFINITELY HINDERED, WHEN THOSE WHOSE NAMES ARE NOT IN THE BOOK OF LIFE TAKE PART IN THE WORK. Only born-again Christians have any right to take part in the work of the Lord. But this is not my subject.

Now let us consider a statement from the twelfth chapter of Hebrews, verse 23. Here the writer, probably the Apostle Paul, speaks of "the general assembly and church of the firstborn, which are written in heaven." Tell me, do you belong to that church? Are you a member of the church of the firstborn whose names are written in heaven? I am not asking you whether you are a member of the Mennonite Church, or a member of the Methodist Church, or of any other church, but are you a member of the church of the firstborn, whose names are written in heaven? This is the question of the prime importance. Friends, you can be a member of any or of all the churches in this world, and you ought to be a member of one, but unless you are a member of the church of the firstborn whose names are written in heaven, you are not a Christian.

Now let me take you to the Book of Revelation, first to chapter three and verse 5. Here, in speaking to the angel of the church at Sardis, Jesus gives this promise, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Here Jesus speaks of a book, and this time He calls it "the book of life." He speaks also here about having the name blotted out of the book of life. According to this verse it is possible to have one's name blotted out of the book of life through failure to live the overcoming life. Some of you may not agree with me; I shall not argue the point further, only I would have you notice with me another Scripture in this same connection namely, Rev. 22:19, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book."

Friends, let me ask you, Is your name in the book of life? Is it there now? Or has it been taken out because of your failure to

overcome? This is serious; may the Lord speak to us. It may be that among my readers is someone who has once had his or her name in the book of life, but has lost his name there because of sin. If that is the case, make sure that the name is placed back on the book. I want you to notice that in Rev. 13:8 this book of life is called "the book of life of the Lamb slain from the foundation of the world." Of course, this Lamb is Jesus. Then, too, in Rev. 21:27 it is called "the Lamb's book of life." I also want to take you to the twentieth chapter of Revelation, beginning at verse 11. The forepart of the chapter speaks of the binding of Satan for a thousand years, of his being loosed at the end of the thousand years, for a little season, and then that is followed by the casting of the devil into the lake of fire where he with the beast and the false prophet shall be tormented day and night for ever and ever.

Now follow the verses I shall quote. These verses speak of the last judgment, the great white throne judgment. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead that were in it; and death and hell delivereth up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. AND WHOSOEVER WAS NOT FOUND WRITTEN IN THE BOOK OF LIFE WAS CAST INTO THE LAKE OF FIRE." According to these verses there is a final judgment coming. Then the books will be opened and another book, for these verses clearly speak of books and a book, which is the book of life. Twice we are told that the dead are judged according to their works. I shall not take time nor space to enlarge on these verses. I shall not speak about the books, nor of God as a bookkeeper, but I want you to note again the last verse: "AND WHOSOEVER WAS NOT FOUND WRITTEN IN THE BOOK OF LIFE WAS CAST INTO THE LAKE OF FIRE."

Friend, if your name is not written in the book of life, beware! This book of life is different from church record books. In the church records we may have the names of false and true; we may have the names of true saints and of hypocrites; we may have the wheat and the tares; we may have the good fish and bad fish, to use the terminology of Matthew 13. The ones who write in the church register books are fallible men; they may be fooled, but you can never fool the

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Christian Life

THE ORDINANCE OF THE DEVOTIONAL COVERING

By Margery Coffman

We are glad for this helpful discussion of the principles involved in this Christian ordinance, which in times past was almost universally recognized by the various Protestant churches. The Mennonite Church has held to this plain Bible teaching through the centuries, and we should strive to maintain our testimony on this and all other truths which, to a great degree, are being ignored or neglected by modern Christendom.

The Scripture upon which this ordinance is based is one familiar to us all. It is found in the first epistle of Paul to the Christians at Corinth, the eleventh chapter. It deals very conclusively with two important doctrines of the Christian Church—namely prayer, and the Lord's Supper. It is the question of the prayer of the feminine believers in Christ that he particularly stresses, and to this question we direct our thoughts.

Paul is very definite. In verse three he states boldly, conclusively "that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." Therein he shows us a truth that cannot be contradicted—that the law of subordination is a very essential part of the plan of God. Jehovah, the great "I Am," is a jealous God. He is the everlasting, omnipotent Head of all things. Even the Son, though equal to the Father, is subject to Him. Man is a creation of the Almighty, and comes into His pleasure through the ministry of the Son. Woman was created by God, from the man, for man, hence is subordinate to him.

God sought a natural means of emphasizing this law of dependence. He therefore placed on woman's head a more abundant and beautiful crown of hair, to be a glory to her and a token of the distinction between the two sexes, male and female. The Mosaic law teaches that for a woman to wear anything pertaining to, or attempt to appear like, a man is a shameful and sinful act. In the days of which Paul writes, at Corinth it was a custom of shameless women to shave off all their hair, to take away any distinction of sex in appearance, thereby gaining more liberty for their shamelessness. It was also the custom of the devout Grecian woman to wear a peplum or shawl, usually about the shoulders, but in public over the head. This became a distinction in dress, and was correlated to the long hair of the woman, in pointing out the position and distinction of the two sexes. To appear in public unveiled became a shameful act, equal to the shaven head, and occasioned by the same unlawful desire for tearing down the distinction between man and woman.

God has placed this natural emblem of distinction upon the most conspicuous and most noble part of the body—that is, the head. In the realm of the Church, the symbol of the spiritual position of woman is placed also upon the head, as evidenced in the veil, or as we term it, the devotional covering. Quoting

from Beets' Exposition on Corinthians we see that "woman is subordinate to man. Her headress proclaims this subordinate relation. Therefore upon her head, the most conspicuous part of her body, the veiled woman bears a visible embodiment of the authority under which God has placed her. She bears aloft and exalts before men the great principle of authority which is the universal law of the kingdom of God and a source of infinite blessing to all who bow to it."

The devotional covering, as we understand it, is symbolic of worship through the testimony of prayer in the life of the feminine members of the Christian Church. It illustrates in a peculiarly beautiful manner the position of women in the church and in the home. In the church, her place is very plainly set forth by Paul. She should take no active part in the actual ministry, but is not excluded from a part in the worship of the church. Her place is a place of prayerful worship. In the home, God has placed woman under the rule and direction of man. This is most conspicuously pointed out in the case of husbands and wives. Repeating verse three of I Corinthians 11, we notice again that Christ is head of the husband, the husband head of the wife. This principle is definitely laid down by Scripture and accepted literally and fundamentally by every Christian. Husbands, being, as it were, types of Christ, it behooves them to act in a Christlike manner.



HUMILITY



By Margery Coffman

Humility, sweet grace divine!
Oft have I longed to make thee mine
To curb this proud and lofty air
And mien of Christlier aspect wear!

Humility, most kingly grace,
Full nobly shines on Jesus' face;
How may I know that thou art mine
Humility, thou grace divine?

Christ Jesus, mightier far than I,
All power and majesty laid by,
And humbly took a servant's part,—
Canst thou do thus, my willful heart?

Yea! Gladly will I kneel and love
The soil'd feet of prince or slave
If I may cast my lot with thee
And crown life with humility!

And now with humble joy I wear
This bridal veil upon my hair,—
Rejoicing, I the Bride to be
Of Christ, Prince of Humility!
Beamsville, Ont.

Woman, being a type of the Church, it behooves her to act in a manner befitting the Bride of Christ. This relationship is very beautifully illustrated and manifested in the devotional covering.

As we mentioned above, the devotional covering is a symbol of worship. Worship is divided into three main parts—adoration, reverence, humility.

1. **Adoration.** Moses covered his face that the glory of God might not be revealed too suddenly to the children of Israel. Angels reverently bow their heads before the awful glory of Jehovah, and sing praises of adoration. The Christian woman veils her head, not to hide, but to proclaim to mankind, the glory of the Lord, and to testify to her adoration and love for her Saviour and God.

2. **Reverence.** Moses reverently took off his shoes as he approached holy ground. The Jewish people reverently hold their hands toward heaven as they pray for guidance. The Mohammedans prostrate themselves before their prophet. Priests approached the altar slowly, solemnly, reverently. The Christian woman reverently covers her head as she prays, feeling in her heart the unworthiness of humanity, and at the same time the tremendous power of God's love.

3. **Humility.** How humbly Jesus girded Himself and washed His disciples' feet! In like humble manner the woman veils her head as she bows in prayer before the Omnipotent Creator of all things. The devotional covering, being a symbol of the not inferior, but the less outstanding powerful, position of women in the Church and home, it naturally ensues that a spirit of humility follows. When women learn to recognize and understand this attitude of true humility, which does not mean a life of slavery or unappreciated obscurity; when they understand and accept it as the most beautiful plan that God has laid down for their lives, there will be less discontent in the homes. The devotional covering in its teaching of humility would bring about less of the atmosphere of the "Taming of the Shrew" and more of the beautiful peace in the home of Martha and Mary at Bethany.

On the other hand, when men, young and old, accept this doctrine as taught by the devotional covering there would assuredly be no more of the backs bent under loads, brows, once smooth and bright, furrowed with sorrow and care, that are frequently seen in homes where woman's place is simply like to that of a beast of burden, a cooker of meals and mender of clothes. Even in our Christian Canada, such instances are met with, although most often in homes of foreign origin. Happily, not often in our Mennonite homes. Paul takes particular pains to point out that woman, though subordinate to man, is by no means inferior in spiritual life. "For as the woman is of the man, even so is the man by the woman; but all things of God." In the development of spiritual life, each sex helps and needs the other.

Our custom of the clothing of the body is a finger ever pointing backward to the time when sin entered the world. Adam and Eve hid from God in the shame of their nakedness. God spilt the blood of beasts to secure cloth-

ing for them. The veiled head of our women points forward and upward to the remedy for sin, the salvation of mankind, and to the resurrection of Christ and glory of the Church. Woman is a type of the Church, and the Church is the bride of Christ. At His coming, He will take His bride. He cannot come if He be not a resurrected Bridegroom. The devotional veil is the Christian woman's wedding veil, as a type of the Church, and in wearing it she shows the hope of the Church for salvation, resurrection and final glory.

There is such a consistent beauty in God's plan for His weaker worshippers—women. Man also has conceived a plan, but it is sordid and unwholesome as compared with God's. The Roman Catholic Church illustrates man's plan in the separation of women as nuns. A nun, taking her vows, becomes the bride of the church. She departs from all earthly pleasures, however innocent. She lives a life of seclusion. Perhaps it is a life of noble sacrifice, but as Protestants we have never

embraced such custom, nor is there any Scriptural foundation for it. Speaking as a young Christian, I am glad God has given us a much more beautiful place in His plan by allowing us to live as we do among mankind, trying with the best of our powers and by the grace God has given us, to be, as Solomon says, virtuous women priced "far above rubies." On our heads we wear the symbol, not of the bride of the Church, but of the Church itself, being part of the bride of Christ, and types of His glorious bride, the Church.

To summarize, we find that the devotional covering is a symbol of worship; evidence of the distinction between man and woman; proof of the spiritual position of women; testimony to the world of the glory of the Church; and a sign of the proper place of women in the Church and the home. In short, the devotional covering is to us as the pillar of fire and cloud to the Israelites, "for a glory and a covering, showing that the Lord is near."

Beamsville, Ont.

APPLIED PEACE

By Vernon Schmidt

An oration delivered at the annual peace oratorical contest at Goshen College, Goshen, Ind.

Is it possible in these troubled times, to live a completely peaceful life? There is war in the Orient; there is war in Spain; there is preparation for war and rearmament on a large scale all over the world. Is it possible, in this period of strife, to live a perfectly peaceful life? I have a story to relate to you—a story about one group of people who have lived a peaceful life during the last four hundred years, without ever going to war, or taking revenge on another, which would be just one form of war in peacetime. This group of people is the Mennonites, who originated in Switzerland about the year 1525 and has ever since been a peaceful people. They believe in the literal teachings of the Bible on the subject of peace, where the command is given to love your neighbor as yourself—defining your neighbor as anyone in the world whom you can help.

Early members of this group went to prison, or suffered death, rather than bear arms; they would not accept public offices, because state officials sometimes used force and engaged in war to attain their ends.

Menno Simons, the leader from whom this group got its name, expressed the belief of Mennonites when he explained the acts of Moses and Joshua, and other Israelitish leaders in their acts of war, by stating that their age and time had passed, and that Jesus Christ has given us a new commandment, to love our enemies, and has girded our loins with a new armor, in which no deadly weapon is included.

Mennonites practiced what they preached—even their enemies acknowledged that. One Catholic writer said, "Other sects are for the most part riotous, blood-thirsty, and given over to carnal lusts; not so the Anabaptists [as the early Mennonites were called by some]. They call each other brothers and sisters; they use no profanity nor unkind language; they use no weapons of defense; they do not go to law before judicial courts, but bear everything patiently."

When Dirk Willems, an early leader of this group, was fleeing from persecution, over a frozen dyke, his pursuer broke through the ice, and he, seeing his enemy's danger of losing his life, returned and rescued his pursuer, who then arrested him and had him executed.

During the Revolutionary War, the Mennonites of Pennsylvania sent a petition to the Colonial Assembly, stating their views on war, and asking to be relieved of military service. They said that it was their duty to feed the hungry and give the thirsty drink; and that they were always ready to help those who were in need and in distressed circumstances, no matter in what station they might be. The Assembly granted them military exemption upon payment of a small fine.

During the Civil War, one Mennonite, forced into the army, was asked by his captain whether or not he had shot anyone; he replied that he had seen nothing to shoot. "What, don't you see all those people on the other side?" "Yes, but they are people; we don't shoot people!"

To escape fighting in the Confederate army, one group of seventy Mennonites departed from the Southern States to more peaceful states in the North; but on the way, four or five Southern soldiers, who were at the time paroled Northern prisoners, had them arrested and imprisoned for six weeks as deserters. After the war, some sympathizers wanted to have these Southerners punished for breaking the terms of their parole, but these Mennonites who had been imprisoned refused to appear at court and testify against those who had wronged them, for that would be getting revenge on their enemies, and that was one thing they believed was wrong! Therefore, since there were no complaints from the Mennonites, these Southerners were set at liberty!

In the recent World War, many Mennonites were severely persecuted in the army training camps for refusing to train to fight;

some were so cruelly treated that they died as a result; but what otherwise could non-resistant people do? They couldn't go into war and kill other men, and to be consistent, they couldn't fight back when persecuted for not fighting. Their only purpose with respect to other human beings is relief—relief from suffering, danger, starvation—never inflicting these hardships.

Many times the Mennonites have had to give up homes, family possessions, and even country to preserve their peace principles. Many emigrations have been caused by refusal to bear arms for their country and fight. Migrations had taken place in smaller numbers before, but the most notable was that of Mennonites from Russia to Canada and Paraguay, in recent years. These people had to leave all possessions in Russia—they departed penniless just for the privilege of living in a land where they could live peaceably with their fellow man.

In any disaster, ordinarily the first persons to be cared for are women and children; in case of disaster on ship, women and children are placed in lifeboats first. This is the natural, logical thing—to care for the helpless first; but is this the case in time of war? No! The country goes insane—the best of food and clothing is demanded for soldiers at the front, to aid them in destroying their fellow men, while women and children behind the lines may freeze or starve to death!

Since Mennonites can not destroy life, their logical course is in the opposite direction—preserving the helpless. Many times this group sends workers and supplies into places where need is greatest. After the World War, workers and relief were sent to France, Armenia, Syria, and Russia; today, several workers are busy in some of the dangerous sectors of Spain, distributing food, clothing, and medicine to sick and hungry children left needy or orphaned by the ravages of war! These workers risk their lives in bringing relief—not suffering—to those who are helpless. This is their method of action—constructive, not destructive, efforts.

We, the Mennonites, believe that it is wrong to go to war; that it is wrong to kill; that it is wrong to take human life for any cause; or even to take revenge upon others! We are ready to go, anytime, anywhere, to preserve life, no matter what personal dangers may be encountered!

In this message, I have outlined the experiences of a group of people who believe in peace; who practice their peace principles; and who practice them in times of peace as well as in times of war! They stopped not for persecutions—lost their homes, lost their possessions, their countries, even their lives!—all to preserve peace—to preserve, not destroy, their fellow man! If they can do it, why cannot others?

Will you, as fellow Christians and Mennonites, dedicate your lives to preserve these principles of peace left us by our forefathers—the principles of the Prince of Peace—that by our living examples we may give our influence toward peace in this troubled world?

Harper, Kansas.

"Give-and-take is fine; giving is better."

PRACTICAL HOME LIVING

V. The Influence of Home Folks

By Mrs. Chester K. Lehman

This month the author of this series has used entirely selections from various writers to bring out the point of the influence of the home folks upon the members of the family and others who come in contact with them. Next month we expect to have a most helpful article on "Love in the Home."

Having no children of their own, Mr. and Mrs. Howard adopted two tiny orphans, a boy and a girl. The contracts were signed, and the Howards took the children home. In a short time their foster parents grew to love them deeply; and in the atmosphere of affection they soon learned to return the love.

Neighbors could not help remarking on the beautiful home life of the Howards. "How like the Howards those children are growing!" they would say. "No one would ever suspect that they were orphans!"

Mr. Howard's business took him to a distant state, and the family began life anew among strangers. But they soon made many friends, all of whom were quick to see the beauty of their family life. "And how like you your son is, Mr. Howard!" they would say. "And how like her mother your daughter is!"

It made Mr. and Mrs. Howard happy to hear those things, and they never thought it necessary to explain that their children were merely adopted.

God is a loving Father. He will care for everyone orphaned by sin. He will agree to take us as His children if we will take Him as our heavenly Father. And if as in the case of the Howard's, human love can beautify and transform human life, how much more will the love of God beautify and transform the souls of those who come to Him!

"We shall be like him, for we shall see him as he is," the apostle John declares. And the Psalmist, thinking of the transforming goodness and the love of God, sings: "I shall be satisfied, when I awake, with thy likeness."

* * *

When, after a long succession of maids of every imaginable—and sometimes unimaginable temper and temperament, the Winsteds discovered Ilsa Ermentrout, they felt as if they had suddenly found entrance into a vale of peace. Ilsa's pink cheeks and plump, trim little figure were as pleasing to the eye as her pretty deferential manners were soothing to the soul. Moreover, she was neat and deft, and soon revealed a warmth of devotion that was unparalleled in the Winsted annals of the maids.

Ilsa's particular adoration was Julia, the eldest daughter, a gay, warmhearted girl of twenty, who in her turn soon became fond of the little maid. Julia often let Ilsa go to market with her, and that to the little maid was a day's treat. Miss Julia, giving her orders, had a habit of helping herself to nuts or raisins, and tossing some to Ilsa.

One memorable day a salesman gave her half a dollar too much change, and she passed that also to Ilsa.

"I thought he was giving me too much," she laughed, "but it's his own lookout. You can buy yourself a new ribbon with it."

There were many things that puzzled Ilsa at first, but she grew to take them as a matter of course—such for instance, as Miss Margaret's turning a rug upside down to hide an inkspot she had made upon it, and Mrs. Winsted's laughing appropriation of a roll of bills she found in one of Mr. Winsted's vests.

"He's forgotten it," she said. "I might as well have it."

One day Julia came to her mother greatly troubled. She had caught Ilsa in a falsehood. They talked to Ilsa seriously, and she was tearful and repentant, although she seemed strangely perplexed. A little later a similar thing happened, and when they finally discovered Ilsa wearing a shirtwaist belonging to a guest who had just left them, they decided that she must go. Ilsa, heartbroken, pleaded that the "lady had forgot the waist," but, as Julia declared, that merely proved that she had no sense of honesty, and Ilsa was discharged without a recommendation.

It was such a disappointment, the Winsteds said, for they were so fond of Ilsa, and had done so much for her.

* * *

A mother can never be certain what word spoken to her child may make a lasting impression on career and character. When Frederick Temple, the late Archbishop of Canterbury, was a poor boy, wearing patched clothes and patched shoes, his mother stimulated his courage and guided his zeal. The boy one day waxed critical over the inconsistencies of English spelling. "Freddy, don't argue," said his mother; "do your work."

He never forgot the advice. When, as Primate of All England, the boy had risen to the position scarcely second in dignity and influence to any in the British Empire, he acted on his mother's injunction: "Don't argue; do your work." The archbishop lived perhaps too much the life of action and too little that of thought; but for better or for worse, the mother's word had been potent and determining.

"My mother was a good woman, and she used to say the world owed us a living," said a wretched girl arrested for shoplifting. So the deluding phrase of the good but foolish mother had been cherished as justification for a life of petty crime.

While preachers and teachers try to find occasion for imprinting some counsel on the memory of children, mothers preach and teach, consciously or unconsciously, from morning till night, week in and week out. It is a part of their lot that they cannot choose which of the many seeds they sow shall strike root, spring up, and bear fruit.

* * *

The sculptor knows that the figure will be as he makes it. An important part of his art is his conviction that nothing should be left

to chance. He knows that "Trifles make perfection, and that perfection is no trifle." Every impression he leaves in the clay remains; every touch contributes to the final effect.

Not all fathers and mothers realize, perhaps, that the same thing is true of children. They forget that their own lives are sculptor's hands beneath which the plastic life of the child is being molded into ugliness or into beauty. Here are the significant words of a man who, beginning in poverty, left not only a competence to his family but also an unspotted name, which is better than riches:

"I was born in the country and grew up there. We lived two miles from the church. Many a summer Sunday I would have chosen to spend the morning strolling across the fields with my dog or reading a book in the shade of the big maple that grew near the house. There were times when it seemed to me a little hard that I could not do it. Every Sunday morning at ten o'clock my mother would come to the door and say in her gentle way, 'William, it's time to get ready for church.'

"Yes, mother," I would reply, for in my heart I knew that, let my desire be what it might, I must not disappoint my mother.

"At the age of sixteen I went to New York and began my business career as clerk in a drygoods store. On my first Sunday some of the older clerks invited me to a place of popular resort across the river where the city of Hoboken now stands. A band played while people strolled about or sat and ate their luncheon. It was all pleasant and pretty and apparently harmless. But at ten o'clock I heard my mother's voice calling in her gentle way, 'William, it's time to get ready for church.' The voice seemed so real that it startled me, even though I knew that mother was two hundred and fifty miles away.

"The momentary impression passed. I continued to listen to the music. Again my mother's voice said, 'William, it's time to get ready for church.'

"Yes, mother," I replied softly, as had been my habit through boyhood and, excusing myself to my companions, hastened back to the city.

"I went to church that Sunday morning and have been going ever since. My mother's voice has never ceased to call."

* * *

Mrs. Hilton had been on Mrs. Richmond's piazza for thirty-five minutes. During that time little Mary Rose had been picking faded pansies from the pansy bed. As anyone who has tried it knows, the task is backbreaking; yet Mary Rose seemed to be having a wonderful time.

"I can understand how you have such beautiful pansies," Mrs. Hilton exclaimed, "but I don't understand how you can make Mary Rose think it is fun to pick them! Lucile wouldn't stick to it ten minutes, not if I paid her five dollars!"

Mary Rose's mother smiled down on the intent little figure. "They are Mary Rose's pansies, hers to keep beautiful and to use. She has fresh pansies on the table every morning and a pansy at each plate. And she enjoys picking off the faded ones because she

is a princess, and a cruel witch has set the task!"

"What nonsense!" Mrs. Hilton cried.

"No, not at all. Love of beauty, generosity, perseverance, yes, and imagination, are not nonsense. I hope that my little girl never will lose the gift of imagination. It's a magic gift to carry through life."

"All I can say is it wouldn't work with ordinary children." Mrs. Hilton's voice sounded as if she were defending herself.

Mrs. Richmond still was looking at the busy figure in the pansy bed. "It didn't work with my children at first," she replied, "not until I learned to play fair about it." She laughed mischievously. "Now," she declared, "I am going to plant a little seed, a tiny brown speck, no more. But it has life in it; it will send disconcerting roots down into your mind and grow and grow. You see, I wanted things for my boys and girl—things that money could not buy. I wanted not strong bodies alone, but resourceful, imaginative minds and strong spirits that could meet hardships without going under and would be easily at home with joy."

"Well!" Mrs. Hilton prompted her. "It sounds like Greek to me, but go on."

"Well, I tried to train them, from the outside, and largely I failed. Then one day it occurred to me that I was trying to make them do what I was not willing to do myself! So I began that day and planned out my daily dozen."

"Your daily dozen!"

Mary Rose's mother nodded. "Mentally and spiritually; never a day without stopping and 'considering the stars,' pondering the infinite vistas of the universe and the love of God. When you do that you grow ashamed of little frets. We exercise our imagination too; when we read we stop and think. Mac and I talked the matter over and decided to discuss one editorial article every night at dinner; we take opposite sides, you know."

"The boys are coming into it now; they love it. And I memorize something, if only a line of poetry. We all do. It was good tough work at first, but I've come to love it. It's wonderful to feel your mind growing supple and eager!"

"H'm," said Mrs. Hilton.

Mrs. Richmond laughed. "Grow, little seed!" she cried.

* * * *

The Waltons were having a reunion. Grace, the youngest daughter, and the only one left at home, had arranged it for her mother's sixtieth birthday. The Waltons were a devoted family, and the fact that they had not all been together since Harvey's marriage, ten years before, was due to circumstance and not to indifference, as was proved by Harvey's bringing his family on from Colorado—a not inexpensive journey for five—and Eleanor's giving up the summer abroad that she had planned.

Every nook and corner of the old house was full. There were Harvey and his wife and three children, Gertrude and the baby from Ohio, Eleanor from Boston, Rodney from Pittsburgh, besides Grace and the parents. The days passed in a round of neighborhood hospitalities, in walks and drives

and picnics. One rainy evening, however, the family happened to be alone. Rodney had started a fire in the old fireplace, and Grace brought out cookies and apples, and the old-time setting started old memories.

"Nobody has mentioned Aunt Sarah," Harvey said suddenly. "Shall you ever forget those visits at her house? Queer, wasn't it, her notion that some time something big would happen in her life, and she'd got to get ready for it by doing every little thing the best way possible? She had a great way of making you feel responsible for yourself. Years after, when I came to a tight place in business,—I never told you folks about it,—the thought of Aunt Sarah made me brace up, and helped pull me through."

"Same way here," Rodney agreed. "I tried to shirk once or twice, but it was no good. I seemed to see Aunt Sarah at my elbow plain as day. Life was a grind to her if it ever was to anybody, but how she faced it! You remember how she used to rub it in, that you had to be honest in your work for your own sake?"

"I know that Aunt Sarah's theory has helped me in teaching many a time," Eleanor

ONLY A WORD

Only a word of anger,
But it wounded one sensitive heart;
Only a word of sharp reproach,
But it made the teardrops start;
Only a hasty, thoughtless word,
Sarcastic and unkind,
But it darkened the day before so bright,
And left a sting behind.

Only a word of kindness,
But it lightened one heart of its grief;
Only a word of sympathy,
But it brought one soul relief;
Only a word of gentle cheer,
But it flooded with radiant light
The pathway that seemed so dark before,
And it made the day more bright.

—Selected.

said. "You never know when a human soul may be at some crossroads; you don't dare shirk."

"Yet," Harvey mused, "nothing ever happened to her, after all—no opportunity. She lived and died in that little hillside farmhouse. She—what's up Grace? You look as if you had discovered a continent."

"I have!" Grace cried, exultantly. "O boys, how stupid we've all been—how stupid! Think of the men in your shops, Harvey, and the men Rodney has under him, and the children who pass through Eleanor's classes every year! Think of your own boys and what you are teaching them, and the people they will influence some day! All of them—every one of them—influenced by the splendid ideals of a little frail woman up on a hill farm; and yet you say no opportunity ever came to her!"

"I believe you have it, Grace," Harvey answered, gravely.

* * * *

A freight train was slowing down at the switch to take the siding to avoid a passenger train that was due. It was on a downgrade, and the freight was long and heavy; the

engine ran ten or fifteen feet past the switch before it came to a grinding halt. In a moment the wheels were reversed, and it started back. Puff! Puff! Puff! Puff! Four long blasts from the stack, and the car next the engine bumped the car behind it, and so on and on the cars bumped one another until at last the caboose jarred suddenly and then began slowly to move back up the grade.

A life runs smoothly downgrade, not necessarily a steep grade, but a grade that means ease and pleasure, indifference and carelessness. Suddenly that life hears the orders of the Master to halt and turn back. It obeys, and backward on the upgrade the new journey begins. The face is set to another goal; the life is being worked out on other principles than those of ease and selfishness. It suddenly becomes a power; it is not rolling easily downgrade but under high pressure is pushing upward.

The life nearest that one, perhaps the wife of the man, feels the impact of the change; then the children feel it through the mother; then the school friends feel it through the children; then the teacher feels it through the pupils; and then the circle of the teacher's friends is touched, and the change comes to them. More distant friends feel it through the letters that go out. The church, the community, the city, the nation and the foreign lands through the missionaries and through Christian business all feel it. The change may be slight, yet it is felt to the ends of the earth, and the whole train of those who have experienced the impulse moves upgrade to better things.

* * * *

"But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak."

* * * *

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

* * * *

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."
Harrisonburg, Va.

AND THEY ARE THE PALACES OF ENTERTAINMENT FOR AMERICAN CHILDREN?

The following terms were employed in a daily paper to advertise a current movie show:

MURDER

On the High Sea

THRILLS

Never Before Filmed

SUSPENSE

That Will Make You Sit on the Edge of Your Seat

HORRORS

That Will Make Your Blood Run Cold

Only the most morbid adult minds, afflicted with sadistic abnormality, could want to see such a show. Yet, with great display, these curdling words invited our young people to look and be thrilled.—P. H. Advocate.

If you want work well done, select a busy man; the other kind has no time.—Hubbard.

THE LOVE OF THE FATHER OR THE LOVE OF THE WORLD—WHICH?

By J. D. Mininger

This is a timely message on an important subject. It is necessary to have the Church in the world, but all wrong to have the world in the Church. The love of the Father is the cure for the love of the world, as Bro. Mininger brings out so forcibly. Watch for the concluding article on the subject next month.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.—I John 2:15.

In the above words the inspired apostle gives expression to some truths of far-reaching importance. He speaks here of two forces which control the heart of man; either "the love of the Father" or "the love of the world." It may help us in our thinking to have made clear in our minds just what we mean by these two terms.

The Love of the Father

The word "Father" is one of the most endearing terms in the English language. In the Sermon on the Mount, alone, Christ refers to God, as His Father, seventeen times. In the New Testament the word is used about two hundred and seventy times.

Paul, when writing to the believers at Corinth, exhorts them to cut loose from all entanglements with the world and then quotes God's sure promise: "I will be a Father unto you." ("And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.")—II Cor. 6:18.)

The man who faithfully performs his duty as an earthly father understands his children. He loves them, he pities them, he disciplines and trains them, he is their loving companion. The faithful father provides for his children, and he rewards them as well; besides the child is an heir of the father. What a privilege, what a responsibility the Christian father has! I am thinking just now of a certain funeral I attended where the father had died. One of the children, looking upon his remains for the last time said, "He has been a real father to me." It is but natural for a child to love this kind of father. The best earthly father, however, is but a faint reminder of the heavenly Father and of His deep concern for His children. Just to think that the God who is infinite in wisdom, infinite in power, and infinite in love, that the one and only true God, the Creator of the universe, the eternal God and Father of our Lord Jesus Christ promises to be our Father.

The person who really knows God today as the heavenly Father is happy in yielding singlehearted and wholehearted obedience to Him. The garbage bucket has no appeal to the person who is invited to sit down to a sumptuous meal tastefully prepared. Likewise, this sinful world with its delusions and disappointments has lost its appeal to the one whose heart is filled with the love of God the Father.

Paul and Silas, with their cups of joy running over in prison at Philippi, furnish a good illustration of how the love of the Father affects the consistent and consecrated child of God.

The Love of the World

When we think of "the world" in the Bible sense, we think of that vast part of the hu-

man family that is not "born again." Christ speaks of these as "this sinful and adulterous generation."

The world, then, is composed of that vast multitude of human beings who are under the control of sin, self, the flesh, and the devil. In this crowd is found the thief, the thug, the liar, the adulterer, the covetous person, the unregenerate moral man, the proud, the (merely) nominal church member, the false teacher, and all others who are under the dominion of self and Satan. These ignore and reject Jesus Christ as Saviour and Lord, and by their lives say, "We will not have this Man to rule over us." It is this multitude that Christ speaks of as being on the broad road that leads to hell.

Five outstanding New Testament characters speak of the world in the following terms:

John

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.—I John 2:15.

James

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James 1:27.

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.—James 4:4.

Paul

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect, will of God.—Romans 12:1, 2.

Christ

And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.—Luke 16:15.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.—John 17:14.

The reader will please note what James calls the "lovers of the world"—"adulterers, adulteresses, and enemies of God." It is said that a certain woman was about to commit suicide. When her husband found this out, he asked why she entertained such thoughts. He asked, "Am I not supplying all your needs? Don't you have a lovely home, beautifully furnished? Don't you have all the maids needed?" To this the despondent woman replied, saying, "While that is true, you yourself know full well that you are bestowing your heart's affections upon some other woman rather than upon me, as your wife, and I can stand this no longer."

No wonder, the heavenly Father calls those "adulterers" who are infatuated by the

world with its abominations and who yet have vowed to yield wholehearted allegiance to Him. We do well to remember also that adulterers cannot enter into the kingdom of heaven. Such an one was Demas, of whom Paul writes, "Demas hath forsaken me, having loved this present world" (II Tim. 4:10).

Marks of Worldliness

The Christian is said to be a pilgrim and a stranger here. Just as a tourist in a foreign country is apt unconsciously to partake of the ways of the country in which he travels, so the Christian must constantly guard himself lest he be unconsciously influenced by this Christ-rejecting world with which he is surrounded. Below we call attention to some of the forms of worldliness which the Christian as a heavenly citizen must avoid:

1. Wrong Thought Life.

Not to think of himself more highly than he ought to think.—Rom. 12:3.

Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.—Matt. 5:28.

Whatsoever things are pure . . . think on these things.—Phil. 4:8.

There is such a thing as mental sin, such a thing as being outwardly attired in a consistent manner and yet being in the sight of God a vile wretch. "As he thinketh in his heart, so is he" (Prov. 23:7).

2. Unwholesome Conversation.

Only let your conversation be as it becometh the gospel of Christ.—Phil. 1:27.

The physician frequently asks to see the patient's tongue. Conversation, says Jesus, is an index of the heart, for "out of the abundance of the heart the mouth speaketh." The tongue is a safe index, showing whether the love of the world or of the Father rules in one's life. Let your conversation be such "that it may minister grace unto the hearers" (Eph. 4:29b).

3. Questionable Business Methods.

Not slothful in business.—Rom. 12:11.

Worldly business methods are selfish. A man cannot be actuated by covetousness and by the Golden Rule at the same time. What impression of Christ and of Christianity do people receive from you and from me, as we deal with them in a business way?

4. Unsanctified Social Life.

Keep thyself pure.—I Tim. 5:22.

One thing is certain, that the social standards of the world today are so debauched and debased that the Christian, the heavenly citizen, dare neither conform to nor adopt them.

5. Unwise Use of Time.

One of the sins of Sodom and Gomorrah was "abundance of idleness." Life is short, eternity is near. The divine command, is "Six days shalt thou labour." Personally, I can't conceive how the habitually idle person can live a holy life. Invest your life in a way that will help to promote the cause for which Christ laid down His life.

6. Uncharitable Attitudes.

There is such a thing as being a member of an orthodox church, of being modestly attired, and yet manifesting attitudes that are critical, uncharitable, and unchristian. What

is your attitude toward your brethren, your inferiors, your superiors? What is your attitude toward the weak, the erring, the underprivileged? What is your attitude toward the poor, toward your enemies? What is your attitude toward the lost for whom Christ died? What is your attitude toward faithful ministers of the Gospel?

In the second chapter of the book of Revelation is pictured the church at Ephesus. This church was sound in doctrine (no modernism there). They were commended for their labor, their patience, for the fact that they did not tolerate false teaching among them. There was, however, one thing seriously wrong. They had **"left their first love."** They constituted a **fallen church.** (See Rev. 2: 4, 5.) No wonder this church was told to **repent.**

Does Christian love characterize your attitudes? If not, you are afflicted with a form of worldliness that is serious indeed. The next mark of worldliness I have in mind is closely related to the last one mentioned. I call this—

7. An Unchristian Spirit.

Paul exhorts Timothy to be "an example of the believers . . . in spirit" (I Tim. 4:12). Scripture teaches us that Daniel was a man of "an excellent spirit." About six times in the Bible is found the command to "be of good cheer."

On the other hand, there is such a thing as "a proud and haughty spirit," an overbearing spirit, an unclean spirit, a filthy spirit, a boastful spirit, an angry spirit, also such a thing as bitterness of spirit.

The author of the Book of Hebrews says, "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb. 12:15). There evidently also is such a thing as a bitter spirit, such a thing as a root of bitterness. Now a root is usually under ground; it is a feeder, and it usually also grows. We notice that the result of such a spirit of bitterness is defilement and that it also spreads, for the Word says "Many be defiled." Furthermore, this same verse shows that the person thus troubled "fails of the grace of God." This is clearly a mark of worldliness rather than of Christlikeness.

8. Intemperance.

"Temperance, we are told, is the right use of things lawful and good, and total abstinence from things that are sinful and wrong."

Besides drunkenness caused by the use of spirituous liquor, people of today become drunken with the cares of this life, drunken with covetousness, drunken with worldly pleasure. The drunken person can neither think clearly nor walk worthily as a Christian.

9. The Unequal Yoke.

"The unequal yoke is anything which unites a child of God and an unbeliever in a common purpose." This yoking may be in marriage, in business, and in other ways. The late Bro. Caleb Winey pictured the folly of the unequal yoke thus:

He said years ago the Populist (political) Party won the election in the state of Kansas.

It appears that they won by a great majority. A certain Kansas newspaper illustrated this by the use of a cartoon. This cartoon contained the map of Kansas with a calf tied to it and running away with it. On the cartoon the calf was shown as representing the Populist Party. In connection with this cartoon were these words—"Kansas, where are you going?" To this Kansas replied, "I don't know; ask the calf."

Ask the church member who is unequally yoked with the sinner today, "Where are you going?" And if he is honest, he will reply, "I do not know; ask the devil."

10. Slaves of Modern Fashion.

The Kansas City Times says that at a recent conference of nudists held in the eastern part of the United States, these people were encouraged that their standards would be more and more accepted because of present-day fashions for women.

One need not be surprised that worldlings follow such abominations, but when the professed children of God approach nudity in attire it seems this would be enough to make angels weep. When persons who vowed before God and man to follow the Christ of Calvary become infatuated with the abominations of a Christ-rejecting world, it is clear evidence that "the love of the Father is not in them." Needless to say that the minister exercising diligent oversight over his flock will see to it that such persons will not be given positions of responsibility and leadership in his congregation. It is pitiful to know that the present-day tendency toward nudity is in evidence among both sexes, and that too many mothers encourage it by the way they clothe their children from infancy.

In Paul's letter to the Philippians he says, "Help those women which laboured with me in the Gospel . . . whose names are in the book of life." Could you imagine those Christian women to be so nearly conformed to the present-day nudity fads as are commonly

LOVE NOT THE WORLD

"Love not the world!" Its dazzling show
Conceals a snare of death;
The sweetest joy earth can bestow
Dies as a wasted breath.

"Love not the world!" Its wealth, renown
The blood-bought soul enslave;
Oh, strive to win a heavenly crown,
Which plumes of glory wave.

"Love not the world!" Its sin and strife
Exceed the good and true;
Oh, consecrate to Christ your life!
He drained death's cup for you.

"Love not the world!" Pure joys above
All earthly things transcend;
In Jesus lose each idol love
And ever upward tend.

"Love not the world!" O Christian, hear;
In shining words impearled,
Shall on your holy brow appear,
"He did not love the world."

"Love not the world!" is Jesus' plea,
Sweet life to you He brought;
Alone with death on Calvary,
Your sinlost soul He bought.

—Gertrude A. Flory.

seen among the professed children of God, and then besides, arrayed with jewelry?

Jezebel, the murderous wife of Ahab, painted her face—so does the North American Indian. I have never known parents to name any of their girls after Jezebel, have you? On the Kansas City markets from time to time, are found oranges for sale, bearing the mark, "Color Added." Evidently these are of inferior quality, and likely the laws of the land demand that they be thus labeled.

To see the present-day unchristian woman ape after Jezebel and follow the practice of an American Indian, should not be a surprise, but to behold professed saints of God, thus advertising their impoverishment of heart and life, is ridiculous.

The person whose life is beautified with salvation and fragrant with the presence of Him who is the Rose of Sharon—the Lily of the Valley—such persons, of course, need not stoop to the ways of the hollow-hearted, Christ-rejecting, and hell-bound crowd.

(To be continued)

AS A "VAPOUR"

"What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

Yes, men come upon the stage of action, make their little bow, then fade away and are gone. The first very rich man of whom we ever heard was William H. Vanderbilt. His name is seldom mentioned now. He passed out saying to his wife, "Sing **Come Ye Sinners, Poor and Needy.**"

The great genius, Thomas A. Edison, lighted up the world with electricity, then his own light went out in darkness. On his eighty-first birthday he said, "Fifty-fifty one way or the other is my present belief in life after death." How different from St. Paul, who said, "We **know** that if our earthly house . . . were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1).

Many an agile athlete who eclipsed all comers, in a few years became as frail and helpless as a child and nothing now remains but a few silver "cups."

The humorist who became rich by making everybody laugh often wept himself to sleep, then dropped into eternity without Christ or a single soul to welcome him on the resurrection morn.

The highly educated man shone like a meteor, then his mind became clouded, not knowing his nearest relative, and now he is forgotten.

The eloquent preacher who was in great demand and on whose silver tongue hung the multitudes passed away like a lovely song and a fleeting cloud.

The singer who thrilled and held the crowds in breathless and almost painful ecstasy is heard no more.

But the soul-winner lives his life over many times in the lives of those whom he led to Christ. I had rather be in his shoes than in those of all the above combined.

"He that winneth souls is wise," and "They that turn many to righteousness" shall shine "as the stars for ever and ever."—Selected.

MISSIONS

"IT IS MORE BLESSED TO GIVE THAN TO RECEIVE"

By Ruth Kortemeier

The Christian Church must constantly keep in mind this teaching of our Lord if she is to fulfill her God-given mission in the world.

These are the words of Jesus, though they are not recorded in any of the four Gospels. Paul in his farewell address to the elders of the Church of Ephesus says: "I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35). It is human nature to want to receive things for ourselves but it is the Christ nature to seek to give. It is our high duty and privilege in this as in all other things to seek to let the Christ nature have full sway in us and to seek to have the human nature curbed.

Christ Our Example

Jesus, the Bible says, was rich, yet He became poor for our sakes. He says of Himself, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). He, the owner of the universe had no place to call His own where He might lie down to rest, and we His professed followers sometimes are greedy for houses and lands and riches and ease! Jesus gave everything He had while He was here. Should we not do the same?

Jesus not only gave everything He had materially; He gave all His time. Those three and one half years after His baptism—how crowded and full of activity they were! It is said of Him that He went everywhere preaching the Gospel of the Kingdom and also that He went everywhere doing good. He was never busy with His own interests, but always gave His time to others—to the sick, to the mourning, to seekers after truth. What busy years, and all for others!

He gave others His strength. Jesus was weary often. In journeying from Judea to Galilee He was weary and sat on a well. He had given His strength that day for the sake of others. He was tired. Perhaps we would have been too tired to try to do anything, but He was not too weary to see the need of a lost woman's soul and to meet it. Again after a hard day's work of healing and preaching, the Word tells us that He and His disciples crossed the Sea of Galilee. Jesus lay in the boat asleep because He was weary. These words from Matthew 9:35-38 describe His activities while here on earth: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people. But when He saw the multitudes he was moved with compassion on them, because they fainted, and were scat-

tered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

So then if we will be followers of Christ, which the word Christian means, we will seek to give instead of seeking to receive. Perhaps we would often even have more material needs supplied if we would seek to give instead of receiving, for the promise, "My God shall supply all your need," is for those who follow Him. The Christian has a new nature and character and this is one thing that should rank him with the children of God and not with this world—a nature to give. The early Church after the day of Pentecost was so wholly possessed of the Spirit of Christ, the spirit of giving, that they promptly lost all interest in holding their personal property and sold everything. This is the spirit every Christian should have, exactly. Though later Christians kept their property and Christians still do, the spirit is always the same in every true child of God. "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

We can give our time, our energy, our possessions. I believe these are all we have to give. Let us name them again: Time, energy, and possessions. Now it is a strange paradox that we enjoy these things most when we give them away. So with all of God's commands. They are always the best for our enjoyment.

Giving Our Time

We saw how Jesus gave His time to others. Our time is valuable. Some one has said, "Dost thou love life? Then do not squander time, for that is the stuff life is made of." A great queen at the point of dying cried out that she would give millions for another moment of time. Time is much more valuable than money. Are we squandering it? When a child I learned these lines: "Lost: Yesterday somewhere between sunrise and sunset, two golden hours each set with sixty diamond minutes. No reward is offered for they are gone forever." The Bible tells us to redeem the time, because the days are evil. So while there is so much to be done in this old world of sin, what are we doing with our time while people are perishing? In the war-torn world across the seas people are suffering. Could we spare a few minutes, or maybe hours, to help them? From our church papers come appeals for clothing. Do we have things hanging in our closets which if a little time were spent on them, could be

made into wearable garments again? I like to think of Dorcas who found time for those very things. "Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did" (Acts 9:36). Is this not a tribute to her? The Lord set such high value upon her work that He raised her from the dead to go on with her useful service. Can we not, like her, turn our time into useful channels of helping others as she did? There are so many ways of redeeming the time. We cannot name them all. Sometimes the way to redeem the time (and I think this is the most common way) is to be faithful day by day, hour by hour, in performing our chosen tasks faithfully and well. But the motive must always be unselfish or we are not giving our time. Sometimes we undertake work to our utmost capacity for material gain that we really do not have time, when we are called upon to serve the church or our fellow men in some way. I do not think that is Christ-like. If we haven't time for Christian service of any kind, we certainly should have and should make it our business to rearrange our schedule. Have we unsaved or needy neighbors or friends, and have we time to pray for them, hand them tracts, or help them with our hands or our time? We should have time for some of these things. Some have more, some have less. Some one has said, "Count that day lost whose low descending sun views from thy hand no worthy action done." Above all, the best and surest way to make the best use of our time is to make sure that we are doing every day just what God wants us to do that day. It is only a day at a time with the Lord at hand to help us, be the task hard or easy, and be assured some will be hard. But our attitude should be, "Whatever You want me to do today, Lord, You will give grace to do it. Only let me be in Thy will." Then there is no load and no worry, and it becomes easy to give of our time.

Giving Our Energy

It is not only blessed to give of our time but also of our energy. We can be glad of the opportunity to serve the Lord even though it drains us of some of our physical energy which we might feel that we are actually in need of. Will not the Lord take especial notice of such service? Why not seize every opportunity? I believe that Paul was just that kind of man. We can hardly imagine a man with more zeal than Paul, and he gave it all to the Lord by preaching the Gospel to others. He not only preached and taught and healed but worked with his hands at night to make his own living. There are few people who can compare with him. This he did in spite of what seemed to be some physical weakness, for he says concerning his "thorn in the flesh" that three times he prayed that it should be removed and the Lord made answer, "My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." His life and untiring zeal does put most of us to shame, does it not? How fully and completely he

gave his life's strength all away, yes drained his very vitality for the sake of the Gospel and others! Yes, it is blessed to give of our energy. There are many other such faithful, heroic missionaries. Let us remember that if it were not for their labors we would be in heathen darkness, lost and without hope.

We might refer to David Livingstone, the great missionary to Africa. His untiring activity for the sake of dark Africa was indeed wonderful. He was sick many times with raging fever resulting from the hot climate. He traveled miles and miles on foot, by rowboat or oxcart to open the continent to the white people so that the terrible slave traffic might be stopped. He was separated from his wife and family much of his life and at one time for several years. Sometimes he had not a word from any of them for, not weeks, not months, but several years. His zeal could not be abated. His wife was taken from him by death, but still he went on. At last on his last quest he died on his knees beside his bed far in the interior of Africa. His devoted black followers did a wonderful thing. They took care of his body the best they knew how, burying his heart first in Africa because they said, "His heart was always here," then they carried his body hundreds of miles through forests, floods, and heat, and through the territory of hostile tribes until they came to the coast where a ship carried it back home to England. He had convinced them that he loved them by giving his all.

Mary Reed went as a missionary to the Orient. She labored faithfully for some time. One day she noticed a small white spot on her body. The doctor pronounced it leprosy. She was a leper! No more home and loved ones for her—a leper! Did she give up in despondency—no, never. She said, "Now I can give my life to the poor lepers more freely than I could before." Now she could mingle with them freely and tell them of the Saviour in a way that she never could have otherwise. This she did cheerfully and gladly, giving her all for the heathen lepers.

There are many others, for instance, Flora Glover, wife of Archie Glover, who with her husband was laboring far in inland China. The terrible boxer rebellion broke out with its one aim, to kill and drive out all foreigners. The missionaries had to flee—Mr. and Mrs. Glover and their two small children, aged 3 and 5. There was no way to travel but by donkey or wagons. They had a thousand miles to travel to reach safety with nothing but enemies and mobs at all sides, robbing them, stripping them, passing the death sentence on them many times. Chinese friends proved treacherous. Almost it seemed as if God had forsaken them. Chinese mobs gave them no rest, day or night. At last, after two whole months of terror, exposure, and almost unthinkable fatigue, coupled with sickness, they reached safety and Christian friends who hardly knew them, so emaciated had they become. Four days later little Faith was born who lived only a few days. Would we not think that mother would have said that the trial was too great to go back anymore and risk such terrible experiences again? But she said, "As soon as the way opens we

want to go back again." However, she herself succumbed to weakness and disease a few weeks later and died, joining the noble army of the martyrs. Truly these, besides countless others, gave their all. We are reminded of the words:

"Christian, seek not yet repose,
Cast thy dreams of ease away;
Thou art in the midst of foes,
Watch and pray.

"Gird thy heavenly armor on,
Wear it ever night and day,
Near thee lurks the evil one,
Watch and pray.

"Hear the victors who o'ercome;
Still they watch each warrior's way,
All with one clear voice exclaim,
Watch and pray.

"Watch as if on that alone
Hung the issue of the day;
Pray that help may be sent down,
Watch and pray.

We might do well to ask ourselves: How much of my energy am I giving and how much am I keeping for my own interests?

BLESSED EXPERIENCE

I never knew what God could do,
The Father and the Son,
Until the day I knelt to pray
"Thy will, not mine, be done."
His pardon came, blest be His Name,
And now the victory's won.

I never knew the Comforter
Could be so very real
Until one day in great dismay
Swift sorrow made me kneel;
Then by my side, just as I cried,
His Spirit came to heal.

I never knew the peace and joy
That consecration brings
Until I said, "Lord, take them all:
My heart, my house, my things,
Myself I freely give to Thee
Until my soul takes wings."

—James A. Sanaker.

Jesus said, "Whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospel's: the same shall save it" (Mark 8:35). Sometimes we sit down and try to figure out where we could save a little money to buy this or that which we need or to pay a debt. Could we not sit down and try to figure out just where we could find a little more energy and zeal to spend for the Lord and for His cause?

"Brethren, if any of you do err from the truth, and one convert him; let him know that he that converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (Jas. 5:19, 20).

Giving Our Possessions

Next we come to our possessions. It is more blessed to give than to receive material things. Some people say one tenth is the Lord's, some more, some less, reserving the rest. The word of God says, "The earth is the Lord's, and the fulness thereof." So I think we cannot say one tenth or even one half is the Lord's, but all. The early Christians

literally gave all they had. Later on in the New Testament individual Christians kept their property. This only meant that they were each stewards of their own instead of appointing one steward of all of it collectively. I believe it must have worked out better that way, but the principle was unchanged. What we hold is only for the cause of the Lord. The Bible commands us to labor with our hands. Why? "So that ye may have to give." In another place we are commanded to provide for our own. I believe those are the only two reasons we should have for holding property—to provide for our own and that we may have to give. God knows how far the church has drifted from this standard and how professed Christendom has fallen down and worshiped the god of covetousness. Wanting to be rich is a bad motive for one who calls himself a Christian. No one can tell each of us how and where to spend our money, but the Lord can and does. Do we heed His voice?

Many years ago a lad of sixteen left home to seek his fortune. He was one of a poor family, and he was thrown upon his own resources. On his way he met an old canal-boat captain who gave him some good advice. The lad told the old man that all he knew how to do was his father's trade, that of making soap and candles. The old captain told him to do his best, make an honest soap and give a full pound and to give the Lord His share of every dollar he earned. This he promised to do. When he reached the city he became a Christian. Soon he found work with a soap company. Later he became a junior member of the firm. All these years he gave one tenth of all his earnings to the Lord.

Finally both senior partners died and the boy, now a man, became the owner of the business. He now resolved to keep his promise to the old captain. He made an honest soap, gave a full pound, and instructed his bookkeeper to open an account with the Lord, and carry one tenth of all his income to that account. He was prosperous; his business grew; his family was blessed; his soap sold and he grew rich faster than he had ever hoped. He then decided to give the Lord two tenths, then three tenths, then four tenths, then one half. He prospered more than ever. He then educated his family, settled all his plans for life and gave the Lord all his income.

This is the true story of Mr. Colgate, who has given millions of dollars to missions at home and abroad and left a name that shall be remembered as long as time shall last.

I believe it is a good plan to put back in a separate place, a tenth, more or less, whatever we feel led to decide, every time we take in any money. Then when a cause presents itself we are all ready for it. What a joy to give! It doesn't rob our purses at all because we have already given it. In Malachi 3:10 we read: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." We have read testimonies from

many who have made resolutions to give more and give systematically to the Lord and who were blessed financially as an immediate consequence. I believe it nearly always works that way. The more we give the more we will have to give.

"I gave my life for thee,
My precious blood I shed;

That thou mightest ransomed be
And purchased from the dead.
I gave my life for thee
What hast thou given for Me?"

"My life, my love I give to Thee,
Thou Lamb of God, who died for me;
Oh, may I ever faithful be,
My Saviour and my God."
Dakota, Ill.

HUMAN INTEREST IN STEAMSHIP TRAVEL

By Geo. J. Lapp

We are glad to have received this article just in time for the February number. Bro. and Sister Lapp and their missionary party arrived in San Francisco on Jan. 18 and expect to make their home in Los Angeles for the present. We had previously announced that he will write a series of Travel Talks, giving observations and experiences of his trip through Palestine and Europe. Since, as he explains, he came home by the way of the Pacific instead, we shall have to forego the articles that had been planned. We hope to hear from Bro. Lapp frequently on other subjects, however.

At the last moment we found it necessary to change our plans of travel to the United States from India to the Eastern instead of the Western route. If we had traveled as originally planned the route would have taken us from Bombay, India, via Karachi and through the Persian Gulf and Mesopotamia across the Syrian desert to Damascus and thence to Palestine. We should have joined a steamship at Beirut, Syria, and traveled along the southern edge of Asia Minor, visited Malta, and arrived at Marseilles, France. From there we would have traveled by railway to points in Europe en route to England. From England we would have gone to the homeland. But circumstances intervened, and here we are almost at the end of our sea voyage of about 13,000 miles where we shall leave the good Steamship President Taft to formulate and carry out plans for visiting loved ones and enjoying the fellowship of the many churches among which we hope to represent the work in India they have supported, and for which we have dedicated our lives and have sought to dispense the Gospel of the love and grace of God.

During the weeks of travel from Bombay, to San Francisco, California, we had little opportunity for sightseeing except in Hongkong, China, and Honolulu, Hawaii. But the passenger lists on the Steamships Conte Rosso (Lloyd Triestino Line) from Bombay to Hongkong, and on the President Taft (Dollar Steamship Lines) from Hongkong to San Francisco, included representatives from so many countries that one was able to see many lands through the eyes and from the descriptions of the passengers with whom we enjoyed most pleasant fellowship. They not only represented countries, but they also represented tragedy and suffering, as well as joy and prosperity. Let me give you a few samples of what I mean.

1. **Refugee Jews.** A whole shipload of them traveled from Trieste. The American Express Company fortunately found a place for us on this ship, the Conte Rosso. It was our good fortune to be able to meet these Jewish friends and learn of the circumstances under which they were traveling to Shanghai, China, hoping that from there the way would open for them to again obtain a start in life in some country in which they would be welcome. Two brothers, bankers, had prospered in their native country but had to leave all

their wealth behind and go out into the world practically empty-handed. An elephant trainer was heartbroken because he had to leave an elephant behind to which he was very much attached and which was very much attached to him. He doesn't know whether he will ever get to train another elephant or not. This seems humorous, but it was tragic to him. He showed me an album full of pictures, and in all of them his elephant featured. A tanner by trade and his family were on the ship, broken in spirit. For them the future was very uncertain. There was a carpenter who had plied his trade for years, but had to leave it, not knowing where his future home might be. A doctor who had been driven away from his practice would probably be forced to accept some menial service somewhere in order to start again from the bottom economically. There was a pair of lovely twins of two or three years of age whose parents were sore distressed because of what might be staring them in the face. In the group was an athlete who had served several years in prison and carried great scars from cuts and bruises he had received from mistreatment at the hands of his accusers. Not only one but many spat upon their hands and said, "In this manner we have been spat upon when we were trying to be loyal to our countries, and now we are counted as the offscouring of the world." One wanted to drive our car at a small wage and go into the United States in our employ. We told him that we were not sure of the car and much less sure of the wherewithal to hire him. He understood, but there was the tragedy, and he was honestly seeking a way out of what to him was a gloomy future. One young man, born in the United States, but a resident abroad from childhood, held a recommendation to be admitted to the States and become associated with his relatives. He was happier than the most of his fellow Jews. The young men were not so pessimistic, but the more elderly people were sad beyond description. A committee organized to help the refugee Jews is at work, but finds it impossible to find employment for the many thousands who are applying for help. At Colombo, Ceylon, a member of the Committee came on our ship and arranged to take off nearly a dozen refugees who had trades or professions and who knew English sufficiently well to take up employment. They were a

happy lot, and we all rejoiced with them as they left us. We left the remainder of our Jewish friends in Hongkong as we disembarked. They went on to Shanghai, whence they hope to find openings in different parts of the world. May God grant them not only a place in this earth but also a change of heart as they come to know the Lord Jesus Christ as their Saviour.

2. **Interesting Individuals.** When we boarded the President Taft at Hongkong we found many interesting individuals who represented different countries.

Two passengers are natives of the little island of Guam. One is a cashier in a bank. He is interested in the development of his home island just as much as we would be in the development of our own state in America. His island people are distant from other islanders in the South Seas and have their distinct language. There is room enough for aeroplanes to light on the island and for fortifications to be constructed which will serve as a check on other countries who might be interested in conquest in that part of the world.

A missionary from Burma has told us of his interests there and of the developments of the country. Two missionaries and two business men from China who have gone through the bombardments of cities and the tragic circumstances in the interior due to the present "incident" between China and Japan related to us their harrowing experiences. But they also told us of the triumphs of their fellow Chinese Christians who have stood very severe testings and remain true to their Lord and Master. Our friends who were in business had their interest "exploded" and shot to pieces. One gentleman said, "I have tried to retrieve some of my losses, but I have decided to call it a day and leave Shanghai for good." None but those who have experienced it will ever know the terrible destruction to life and property resulting from the present warfare in China.

A friend from Mexico is on the boat and sits at our table. He is a musician and is returning from abroad and asked us whether we would not like to go with him on a tour to Mexico City in his seven-passenger car about next March. It would be interesting, wouldn't it? Some Chinese passengers are very musical and have entertained us with typical Chinese vocal and instrumental music. They are taking the war calmly, fully confident that their own country will profit by the experience in the end and come out triumphant. One passenger from Japan said that they in one of the large cities know much less about military operations in China than does the outside world. Almost nothing is published in Japan except that which is favorable to the building up of the Japanese military forces.

Our visit to different parts of Hongkong and Kowloon did not give us the impression that we were so near to the zone of military operations. We heard gun practice that at first startled us until we knew what it was. The refugee camp was too far away for us to visit it during our short stay in Hongkong. We did, however, meet Mr. Richard Halliburton, author of "The Royal Road to Ro-

mance" and other travel books. He very kindly took us to the shipbuilding yard where they were finishing the construction of the **Sea Serpent** a seventy-foot Chinese Junk which he with a crew of eleven is now sailing from China to San Francisco and which will be on exhibition at the Fair. The writer has taken a number of pictures of the craft and of Mr. Halliburton. We were especially interested in his adventure because of our first meeting with him in India seventeen years ago when he visited our Mission area and devoted a whole chapter to the visit in his book, "The Royal Road to Romance," and also had printed in it a full-page picture of the writer's brother, who at the time had shot a large tiger. We wish Mr. Halliburton a safe journey of about three months across the Pacific. It would have been interesting to accompany him, but we fear too interesting for people of our age.

On the President Taft are passengers of various business interests abroad but who are residents of the United States, mostly of the Western States. We were surprised to meet a second cousin who is employed in the navy; a relative of a boyhood chum of the writer; an acquaintance of a lady missionary in Japan who years ago went from the little Nebraska town in which the writer was born; a president of a large chemical firm whose relative of the same name lives in Hastings, Nebr., and is well known to the writer; a business man from a northern state who knows the Mennonites of both East and West and who sounds their praises for their industry and business integrity.

We carry the memories of what might have been an uneventful voyage had it not been for a human interest which kept us employed in meeting people, witnessing to the grace and love of our Lord as opportunity afforded and dispensing the sunshine of His love to those in distress and in spiritual need.

Storms passed over us. The tumultuous waves rocked our ship. Seasickness overtook us for one day out of the thirty-two. For long stretches we had a lovely sea. The food was good, too good really for our appetites. The entire voyage was of great profit to us. We also found seeking souls among some of the most traveled and experienced passengers on the boat. The same need was expressed by members of the crew. The sense of spiritual need and of the need of human sympathy is as great among the seemingly hardened of the sea, as of those on the land. We need constantly to keep our ears to the ground and our hands and hearts ready to help meet needs where opportunity affords.

As we have the pleasure of enjoying fellowship with you again we trust that it will be of mutual benefit to us all and that we may become further strengthened in the faith of Him who has given His life for us.

One night near the close of our voyage a fellow passenger unexpectedly passed away. His death was caused from what is alleged to be an overdose of sleeping powder either intentionally or accidentally administered by himself. His wife nearly lost her reason from grief. Several weeks previous to this a sailor was found dead who, it was presumed, had drunk too much poisonous whiskey in Japan.

A baby was born to a Chinese couple on board the ship. They received the hearty congratulations of the crew and passengers. Joy and sorrow are found on the sea, as well as on the land. What a tragedy when one hurls himself into eternity because of despair and failure to realize his highest joy in his acceptance of the Saviour!

Los Angeles, Calif.

SALT

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6).

"Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted?" (Matt. 5:13).

Salt is a substance obtained from the earth. It is used for the purpose of cleaning; for seasoning food to make it tasty and appetizing, for preserving vegetables and meat that they may be kept till they are needed.

The Israelites were instructed by God to use salt with their sacrifices. God does not want stale or dry service. He wants that which is fresh and spontaneous with heart sincerity.

Jesus, when speaking to His disciples in the Sermon on the Mount, told them they were the salt of the earth, and that applies to us as followers of the Lord.

The Lord, through His faithful followers, preserves the earth and keeps back the powers of darkness and evil. The enemy is powerful, but God is all-powerful.

The prayers of the righteous keep a fresh supply of grace daily, and the wrath of God is stayed from being meted out to sinners, and they still have an opportunity to receive the mercy of God. Prayer helps to keep the channels open, whereby sinners and all needy ones can reach the Throne of Grace. Prayer helps to preserve the weak ones from harm and danger and the snares and pitfalls of the enemy, so that they can become established on the Rock Christ Jesus.

We are to be a good seasoning by having a good conversation. If we use slang or vulgar exclamations, we cannot attract others to Him. Our lips are to be used to honor and glorify Him. We need to be kind one toward another, gentle, long-suffering, compassionate, as our loving Saviour was with us. To attract others to Him we must be kept fresh and attractive ourselves, for we are His representatives. Those about must see Christ in us before they will desire to know Him. We need to be careful that we do not grow cold or indifferent to His claims upon us. Then we will be a hindrance to His cause and He cannot use us to reach others. Our manner of living must correspond with our testimony—the words of our mouth. We need to be kept seasoned by grace—a daily renewal of grace. This is done by daily keeping in touch with the Lord at the Throne of Grace, and we will continue to be the salt of the earth.—Cora E. Conway.

A good conscience must have a clean soul to dwell in.—Clipped.

LOST KEYS

Keys are to open doors, gates, closets, trunks, etc., that have been locked for the protection of property, to prevent trespassing, molestation, or robbery, and to secure its safety. Receptacles containing valuables like jewels, clothing, books, important papers, etc., are put under lock and key to insure safe keeping. In this way the solution of difficult mathematical problems are safeguarded, patent rights and medicinal and other formulas are rendered inviolate. Hence the wide values in the uses of keys. Sometimes they are lost, causing much trouble, like the house key, the office key, and other keys of value. Besides those of ingenious mechanism for the protection of money in banks and safety-deposit boxes that have material form, there are other keys that have a value above estimate. Among these are the keys to health, dependable character, happiness, friendship, a good conscience, honesty, truthfulness, love, and good living.

Many people in early life were taught the value of these keys by parents in the home and by teachers in the church and Sunday school, and who seemed to possess and use them, often for years, and then by neglect they lost the keys; broken health followed, often the way of crime, filling hospitals, reformatories and prisons. All these qualities or virtues are created and developed by the use of keys—rules and principles of right living. So when the keys are lost by neglect or indifference serious results must inevitably follow, and the only hope for recovery from these losses is in the finding and use of the keys that have been lost.

Something is needed to help these delinquents to find their lost keys. Many of them are yet young and with intelligent and sympathetic and friendly effort may be restored to newness of life. Let them be looked after and not treated as hopeless renegades. The grace of friendship and personal influence may win them back to noble living despite their past lapses and wanderings.

The key to happiness in Christ is a willing, seeking, and trustful heart. With it whosoever will may enter in and find pasture and the water of life. So an abundant entrance is assured to all who enter through the door of the spiritual fold where abundant life and safety are found. Whether they have lost the golden keys of character equipment, or never had any, the great Teacher of youth, and adults as well, declares: "Behold, I stand at the door, and knock; if any man will hear my voice and open the door, I will come in to him and will sup with him, and he with me." What a glorious companionship! What a sweet and abiding fellowship! Blessed, thrice blessed, is that one who has the keys to the treasures of the kingdom of God!—M. R. Drury in the Watchword.

A San Diego man is exhibiting a string, originally 14 miles long, in which he has tied 1,000,000 knots in his spare time. Silly, isn't it, yet he has a string with a million knots in it to show for his spare time—and what have you?—The Epworth Herald.

Educational

THE TEMPLE OF HEROD IN THE DAYS OF ITS ULTIMATE SPLENDOR

By Anis Charles Haddad

This article supplements the Sunday-school lesson for Feb. 12, "Peter Heals a Lame Man."

Herod did much for the people of Palestine as regards achievements in town planning. His constant friendship with Rome gave him opportunity for the peaceful development of the country under him. This side of Herod's work must always be borne in mind when reading the Gospel, for wherever he built he allowed himself entire freedom in the recognition of heathen deities and in the deification of the emperor.

In that development his love of fine buildings was most of all manifest. Not only public buildings and temples here and there went up, but also whole cities came into being through his energy. If there was indeed very much taxation, the money resulting therefrom was often well spent on parks and streets and baths, and so on. Greatest of all these vast works was the building of the Temple.

Herod had no wish to be known among the Romans as an unpopular ruler, and he sought to win the approval of the Jews by building for them this magnificent temple. It was Herod the Great who conceived the ambitious plan of restoring the temple to its former architectural glory. He won over the Jews with great difficulty and cunning. He promised not to touch a stone of the old Temple until he was ready to build the new and, in order that the holy places should not be defiled by unconsecrated persons, he put a thousand priests into training as stonemasons and carpenters. The work was started in the winter of 20 B. C. The Holy of Holies was rebuilt in eighteen months, but eight years were occupied in rebuilding the cloisters and the outer enclosures. Over ten thousand men were employed on the work and after ten years it was consecrated!

Herod greatly extended the area assigned to its buildings and courts, raised up embattled walls, erected magnificent colonnades, increased and improved the gates, lavished wealth on its marble and its gold.

Though it took many years after his death to put the finishing touches on it, yet in his day its grandeur was a subject of common talk far beyond the confines of Palestine. Splendid as such scheme might appear, the Jews could never forgive Herod for his gradual introduction of heathen customs. Within sound of the Temple itself could be heard the noise of chariot races and

gladiatorial contests, held in the theater and amphitheater Herod had set up in the holy city; and his flouting of the commandment against graven images turned gratitude into fierce hatred. Over the great gate of the Temple he insisted upon placing a large golden eagle, the symbol of pagan Rome, and thus he kept alive the resentment of the Jews.

Herod the Great possessed a dual personality. One side presented a cultured ruler, who desired the spread of Hellenistic culture and who fostered art and commerce by grandiose schemes of buildings, an able statesman, who could preserve his power during the troubled times. The other side presented the worst features of a despot, who through jealousy and treachery committed unspeakable crimes. When his last illness came on, he died mourned by none.

Every time Jesus visited Jerusalem He must have seen the workmen busy on some part of the enormous sanctuary. There is one reflection of this in the Gospels. St. John tells us that during one of our Lord's Passover pilgrimages to Jerusalem, the Jews asked Him, "What sign shewest thou unto us?" Jesus answered and said unto them: "Destroy this temple, and in three days I will raise it up." Then said the Jews, "Forty and six years was this temple in building, and wilt thou raise it up in three days?" But He spoke of the temple of His body.

This interesting reference to the reconstruction of the Temple places this pilgrimage to Jerusalem at about the year 28 A. D. Herod's Temple was not finally completed until thirty-four years after the crucifixion. And eight

years after that date it disappeared in flames for ever!

Thus by Herod the Great was erected on Mount Moriah on the site of two former temples, a third temple, which was even larger than Solomon's Temple, but which probably did not have the quality of material nor the excellent workmanship that had been marked by the first temple. Instead of the bronze pillars that had stood in front of the former, Herod now built a kind of grapevine trellis which stood in front of the entrance. Doubtless the idea of this trellis originated from the fact that the grapevines stood for the symbol of Israel. The inner courts of this Temple were built quite as they had been in the former temples, in parts probably following the same foundation, but the area to the south and to the north of the Temple enclosure, which had laid in ruins since the time of its destruction by the Babylonians, Herod found necessary to enlarge and build on a more magnificent scale. On the north side where the old fortress "Baris" had stood, Herod built the famous Tower of Antonia, which he named in honor of his friend Mark Anthony, through whose influence he owed his power in Judea. It was at this tower and on those steps that St. Paul made his defense before the Jews who were gathered in an angry mob below, and to whom he told the story of his conversion. The Jews had raised a tumult in the temple because they claimed that Paul had desecrated the place by bringing a Greek into the temple. One should bear in mind that the word temple always included not only the temple proper, but also the surrounding courts. The Jews were attempting to slay St. Paul when he was rescued by the Roman tribune. It was here, as he told the Jews of how he was sent unto the Gentiles far off, that they lifted up their voice, saying "Away with such a fellow from the earth: for it is not fit that he should live!" From here Paul was sent to the Roman Governor, after which he went on to Rome, having appealed to Caesar.

Great changes also took place on the south side of the temple area. The courts of the temple were now overcrowded because of the great number of converts to Judaism in consequence of the Macabees compelling the neighboring tribes, whom they had conquered, to become Jews. For this reason Herod was obliged to enlarge the courts. Where the old royal buildings of Solomon once stood, Herod extended the courts of the Gentiles to the limit of the wall in which were the double and triple gates. Here he built a much wider porch, with four rows of pillars, which he called Solomon's Porch. This porch afforded good protection from the inclement weather in winter time as also shelter from the sun in summer. In the New Testament, we find the statement



A Peep through the Ornamented Pillars of the Temple, towards the Tower of Antonia and Its Ancient Buildings

that "Christ walked in the porch of Solomon at the feast of the dedication of the temple, and it was winter."

Such was the appearance of the temple as rebuilt by Herod the Great, and as it stood during the time of Christ's life and ministry in the holy land. Many points of interest in connection with the life of Christ may be pointed out as they took place in and about the temple. The place where the Virgin Mary must have found Christ when He was twelve years old, talking with the wise men of the temple, was in all probability in the courts of the men on the inner enclosure, for it was here that the men were in the habit of gathering to discuss the questions of religion.

The treasury boxes were located in the women's courts, and here at one time, Christ noticed the rich casting much into the treasury and observed the poor widow casting in her two mites.

At this time of Herod, the outer arcade between the city wall and the temple enclosure was given over to the men changing money and selling animals to the people for sacrificing. The people had now begun to disregard the rule of keeping merchandise out of the holy precincts, and the money changers and those that sold doves had invaded the sacred area and established themselves inside the court of the Gentiles just within the colonnade. It was here that Christ found them and drove them out with a whip of small cords through the gate outside the temple courts.

The gate in the Old Testament times known as the Eastern Gate, but at the time of Christ as the Gate Beautiful, was where Peter and John healed the lame man "whom they laid daily at the gate of the temple, which is called Beautiful, to ask alms of those that entered into the temple."

The name "Beautiful" was given to the gate from its being made of almost priceless Corinthian brass, and covered with plates of gold.

Entering the Beautiful Gate of the temple, Peter and John are accosted by a beggar lame from birth. In the name of Jesus Christ of Nazareth Peter tells him to walk and he enters with them into the temple "walking and leaping and praising God." The cure attracts great attention and Peter addresses the assembled crowd. He disclaims credit for the miracle: It is Jesus, "whom you delivered up, preferring a murderer to the Prince of Life," and God has glorified and raised from the dead, who has given the man "perfect soundness." They have acted in ignorance, but if they repent and turn, there will come "seasons of refreshing from the presence of the Lord." Jesus is proved by the resurrection to be the Messiah. He is seated at the right hand of God and is the Christ appointed for them as declared by the prophets.

The miracle makes a great impression, so much so that five thousand men who listened to the apostles believe. Not only are the people impressed, but also the chief priests, especially the Sadducees. To have unlearned and ignorant men taking upon themselves to preach to big crowds is intolerable, for a popular movement might provoke the Romans, while the Sadducees are especially opposed

to the teaching of the doctrine of the resurrection.

Passing northward along the wall, we come to the square structure which at this time was the main city gate on the east. It was through this gate that Christ made His triumphal entry on Palm Sunday. Parts of this gate, as also of the Double Gate on the south side of the Temple area are the only remains above ground dating back to the time of Herod or the time of Christ.

It will be remembered that at the time when Christ was in the temple and had been watching the people casting their gifts into the treasury boxes, that one of the disciples called his attention to the great stones and magnificence of the temple, saying "See what manner of stones are here," when Jesus replied, "Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down." This prophecy was very quickly fulfilled. We are told that Titus took his stand on the Tower of Antonia and gave orders that the temple itself was not to be injured. But one of his soldiers threw a lighter fire-brand from the outer court, which lodged on a roof and set fire to the temple cloisters. It is thought by some that when the Jews saw there was no escape and that the temple would be lost, they set fire to the temple themselves rather than let it fall into the hands of the Romans.

Thousands of people who had fled to the temple, hoping to find safety there were slaughtered by the Roman soldiers. According to the account of the Jewish historian, the courts of the temple were five or six bodies deep with the dead! No better fate awaited the priests who had taken refuge in the caves and cisterns, of which there were many on Mount Moriah. When they were discovered by the soldiers they also were ruthlessly massacred. It is believed by many that somewhere in one of these subterranean caves or passages, at the time of the destruction of the first temple, the ark of the covenant was taken by the priests and walled up. At any rate, no trace of the ark of the covenant has ever been found since the destruction of the former temple of Nebuchadnezzar. Thus ended the history of the Temple of Herod and the Jewish nation, since which time the Jews have never regained their independence, nor have had a temple where they might sacrifice and where the temple practices might be resumed.

By one standing on the Mount of Olives in the east, which still as of ago, gives the best points of view, there would be seen in the foreground, where the Dome now stands above the Rock in the sacred enclosure, the temple at the culmination of its development, the legitimate pride and glory of the Jewish nation, with its imposing circuit of sumptuous colonnades and porticos, and its courts rising right up to the sanctuary, where the majestic pylon gleamed with its covering of marble and its gilded surfaces. To the north there arose the powerful mass of Antonia, the fortress that dominated and at the same time protected the sacred area on that side. To the south, the uninterrupted sequence of dwellings and palaces fell gradually away right to the front of the hill of Ophel, as far

as the Pool of Siloam. The main eastern wall followed the same course on the brink of Kidron, turning westward at the extreme points indicated to enclose the city.

Such a building, rising on a marble terrace of its own, with its walls of pure white stone, covered in parts with plates of bright gold, with marble-paved courts beneath, lying one under another—the whole vast area round held by walls of almost fabulous height and splendor—must have presented an appearance rarely equalled by any sanctuary of ancient or modern times.

It is this Hellenistic Jerusalem of Herod the Great that interests Christendom most profoundly, for it was the Jerusalem of Christ. Many would like to visualize the city as it then was, or at least know if not to see what remains in fact of that period.

Jerusalem, Palestine.

CONSTANT UNION WITH CHRIST

Take any subject you may choose to specialize in and divorce it from the Lord and it becomes utterly lifeless. HE is our life and a moment-by-moment contact with Him will solve the problems. We are not to depend upon THINGS, however good. God save us from placing our full dependence upon conventions and meetings to maintain spiritual life. Some come to conventions for the purpose of being charged up, like an electric battery. Having been thus charged we hope that we may last in spiritual warmth until the next convention. It is not things, however good; it is not fellowship; it is not service or Bible study; or even prayer and quiet seasons. In themselves these are essential as means of grace. But only the Lord Jesus Christ Himself is our life.

In Tennessee Charles Alexander held some meetings in one of which a brother got up and prayed enthusiastically. He was known to be a rather hot-and-cold believer, an on-and-off Christian, though more "off" than "on." He prayed, "O God, fill me with the Holy Ghost!" and the atmosphere was alive with emotion. A woman present who knew him, jumped up and prayed, "Don't do it, Lord; he leaks!" The Lord keep us from being leaky vessels. The condition of maintaining fullness of the Spirit in our lives is not attendance upon meetings, important as is proper fellowship. It is moment-by-moment contact with Christ and constant obedience to His will.

"He hath given the Spirit to those who OBEY Him." "Now therefore, if ye will OBEY MY VOICE, INDEED, AND KEEP MY COVENANT, then you will be peculiar treasure unto me" (Ex. 19:5). You cannot be once and for all filled with the Holy Spirit. Whatever wonderful experience of revelation you may have at some special meeting, I beg you when the meeting is over, do not depend upon that experience for the maintenance of your spiritual life. Depend only upon daily union with Christ through faith and obedience.—Captain Reginald Wallis.

INFORMAL ASTRONOMY

VII. Some Autumn Constellations

By D. A. Lehman

The author of these articles, after some delay, has succeeded in getting star maps, as well as pictures, to illustrate his articles. In the meantime he has given us some very interesting reminiscences and comments on education from his wide experiences as an educator. He now resumes his astronomical discussions. The maps published herewith are revised forms of those used in Young's excellent booklet, "Uranography," published by Ginn and Co., Boston, from which also are taken, by permission, many of the interesting items used in describing the constellations.

Owing to delays in our correspondence we are a bit late in describing the constellations; but if a group of students will work together, using a copy of Young's Uranography, Ginn & Co., Boston, Mass., price 60¢, or the star maps in the Nature Magazine, or in an Astronomy such as that of Professor S. A. Mitchell, very good and enjoyable star-gazing can be done.

As the average citizen does not commit to memory a dictionary or an encyclopedia, so most people have no occasion to memorize more than the most prominent of the star groups. With the help of Star News in Nature Magazine, or the star maps in Young's Uranography, referred to above, one can soon acquire a general knowledge of the constellations sufficient to enable one to recognize readily the more conspicuous stars and their principal configurations. This is a very desirable accomplishment, and not difficult to attain. It requires, of course, the actual study of the sky for a number of evenings in different parts of the year; and the study of the sky itself must be supplemented by continual reference to a celestial globe or star map, in order to identify the stars observed and fix their designations.

Star Maps

Such maps are made on various systems, each presenting its own advantages. None are without more or less distortion, especially near the margin, though they differ greatly in this respect. In all of them the heavens are represented as seen from the inside, and not as on the globe, which represents the sky as if seen from the outside; i. e., the top of the map is north, and the east is at the left hand; so that if the observer faces the south and holds up the map before and above him, the constellations

which are near the meridian will be pretty truly represented.

We shall give a series of four small maps which are quite sufficient to enable the student to trace out the constellations and identify the principal stars. Two of these appear in this issue; the rest will follow later.

In the map of the north circumpolar regions (Map I) the pole is in the center, and at the circumference the right-ascension hours are numbered in the same direction as the figures upon a watch face; but with 24 hours instead of 12. The parallels of declination are represented by equidistant and concentric circles. On the three other rectangular maps, which show the equatorial belt of the heavens lying between $+50^\circ$ and -50° of declination, the parallels of declination are equidistant horizontal lines, while hour-circles are vertical lines also equidistant, but spaced at a distance which is correct for declination 35° , and not at the equator. This keeps the distortion within reasonable bounds even near the margin of

the map, and makes it easy to lay off the place of any object for which the right ascension and declination are given.

The hours of right ascension are indicated on the central horizontal line, which is the equator, and at the top of the map are given the names of the months. The word September, for instance, means that the stars which are directly under it upon the map will be near the meridian about nine o'clock in the evening during that month.

The right ascension of a star may be defined as the angle made at the celestial pole between the hour-circle of the star and the hour-circle which passes through the vernal equinox, or as the arc of the celestial equator intercepted between the vernal equinox and the point where the star's hour-circle cuts the equator. It is always reckoned eastward from the equinox (0° at the middle of the right-hand side of the right-hand page of Map II), completely around the circle, and may be expressed either in degrees or in time units.

The declination of a star is its distance in degrees north or south of the celestial equator—the great circle in the sky made by the extension of the plane of the terrestrial equator; + if north, and - if south.

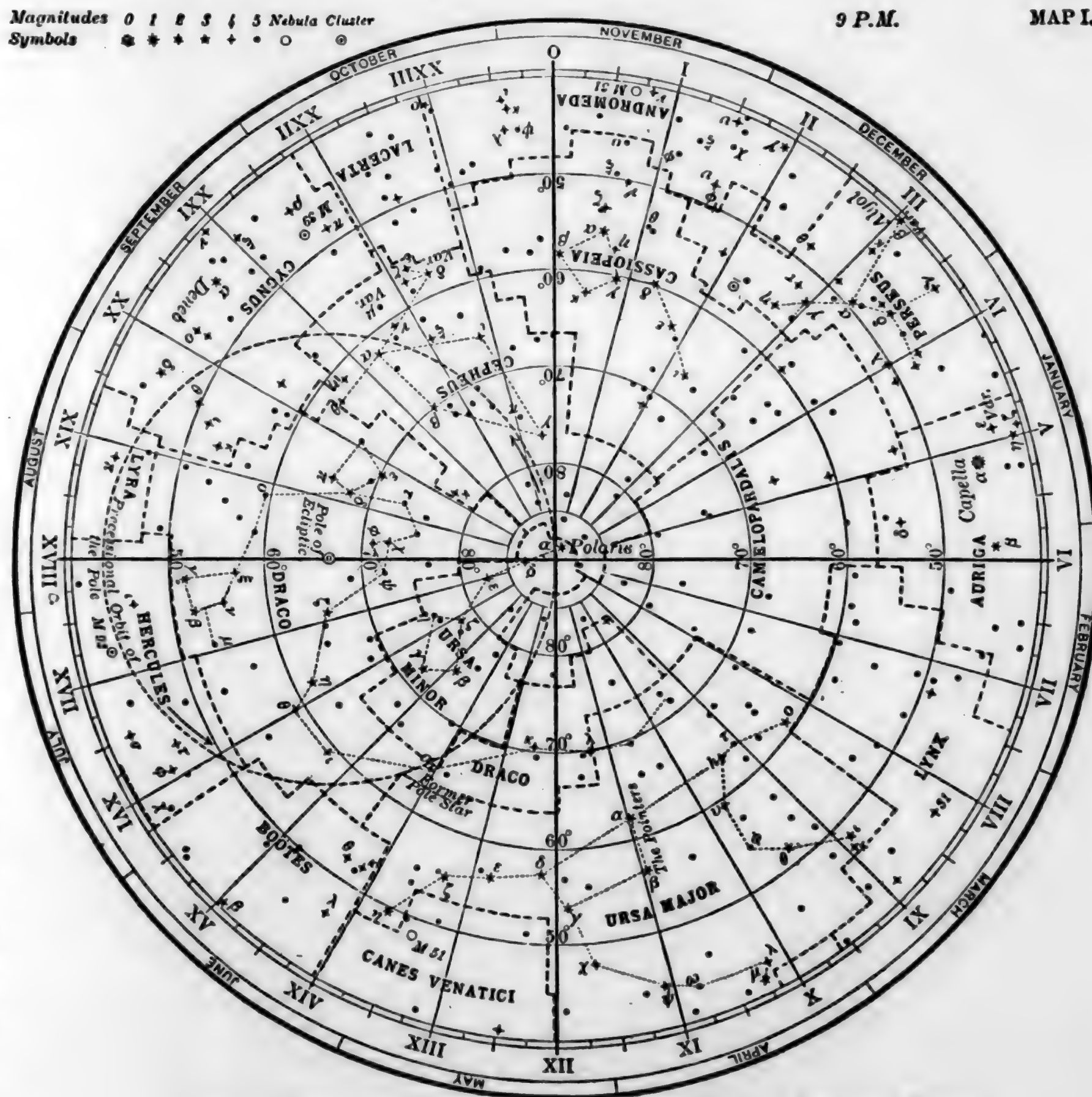
The Circumpolar Constellations

Ursa Major, the Great Bear (Map I). Of these circumpolar constellations none is more easily recognizable than Ursa Major. Assuming the time of observations as about eight o'clock in the evening on September 22 (i. e., 20^h sidereal time), it will be found below the pole and to the west. Hold the map so that the VIII is at the bottom, and it will be rightly placed for the time assumed.

The familiar Dipper is sloping downward in the northwest, composed of seven stars, all of about the second magnitude. A straight line drawn through the "Pointers," 5° apart, produced about 30° , passes very near the Pole Star. The Dipper comprises but a small part of the whole constellation. Mizar, the middle star in the handle of the Dipper, is one of the numerous double stars. Can you see the small star Alchor just northeast of Mizar?

Ursa Minor, the Lesser Bear (Map I). The line of the "Pointers" unmistakably marks out the Pole Star, Polaris, a star of the 2nd magnitude standing alone. It is at the end of the tail of Ursa Minor, or at the end

Magnitudes 0 1 2 3 4 5 Nebula Cluster
Symbols * * * * * ○ ⊙



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of the handle of the "Little Dipper," for in Ursa Minor, also, the seven principal stars form a dipper, though with the handle bent in a different way from that of the other Dipper. The celestial Pole lies about $1\frac{1}{4}^\circ$ from the Pole Star, which has a companion of the $9\frac{1}{2}$ magnitude, visible with a two-inch telescope. During one complete rotation of the Earth, Polaris apparently describes a circle whose diameter is about five times the diameter of our Moon, whose diameter is about one-half degree.

Cassiopeia (Map I) lies on the opposite side of the pole from the Big Dipper at about the same distance as the "Pointers" and is easily recognized by the zigzag rail-fence configuration of the five or six bright stars that mark it. The Prime Meridian of the sky, the meridian of the Royal Observatory at Greenwich, starting from which both Longitude and Right Ascension are measured, passes close to Beta Cassiopeia, 30° from Polaris, also near Delta Pegasi, also named Alpha Andromeda, 60° from Polaris, and the Vernal Equinox, 90° from the North Pole.

Andromeda (Map II). Passing now to the equatorial maps and beginning with the northwestern corner of map No. II, we come first to the constellation of Andromeda, which will be found exactly overhead in our latitudes about 10 o'clock in the middle of November, or at 8 o'clock a month later. Its configuration is the line of three second-magnitude stars, alpha, beta, and gamma, extending east and north from alpha, which itself forms the northeast corner of the so-called "Great Square of Pegasus." This star may readily be found by extending a line from Polaris through beta Cassiopeia, and producing it about as far again. Alpha is in the head of Andromeda, beta in her waist, and gamma in the left foot. A line drawn northwesterly from beta nearly at right angles to the line beta gamma, will pass through mu at a distance of about 5° , and produced another 5° , will strike the "great nebula" Messier 31, which forms a little obtuse-angled triangle with nu and a sixth-magnitude star known as 32 Andromeda.

Andromeda has her mother, Cassiopeia, close by her on the north, and at her feet is Perseus, her deliverer, while her head rests upon the shoulder of Pegasus, the winged

horse which brought Perseus to her rescue.

Aries (Map II). This is the second of the zodiacal constellations. It is bounded north by Triangulum and Perseus, west by Pisces, south by Cetus, and east by Taurus.

Perseus (Maps I and II). Returning now to the northern limit of the map, we come to the constellation of Perseus. Its principal star is alpha, rather brighter than the standard second magnitude, situated very nearly on the prolongation of the line of the three chief stars of Andromeda. A characteristic configuration is "the segment of Perseus" (Map I), a curved line. The remarkable variable star beta, or Algol, is situated about 9° south and a little west of alpha, at the right angle

finest constellation in the heavens. As the hunter stands facing Taurus, his shoulders are marked by two bright stars, alpha (Betelgeuse) and gamma, the former of which in color and brightness closely matches Aldebaran. In his left hand he holds up a lion skin, and with his right hand he brandishes a club. His head is marked by a little triangle of stars. His belt consists of three stars of the second magnitude pointing obliquely downward towards Sirius. From the belt hangs the sword composed of three smaller stars. The middle one of them is the multiple star theta in the great nebula. Beta Orionis, or Rigel, a magnificent white star, is in the left foot.

Gemini (Map II).

This is the fourth of the zodiacal constellations, containing the summer solstitial point. It is characterized by the two stars alpha and beta which mark the heads of the twins. The southern one, beta, or Pollux, is the brighter, but alpha (Castor) is much the more interesting, as being double. "Castor and Pollux" was the sign of the ship of Alexandria on which St. Paul sailed towards Rome.

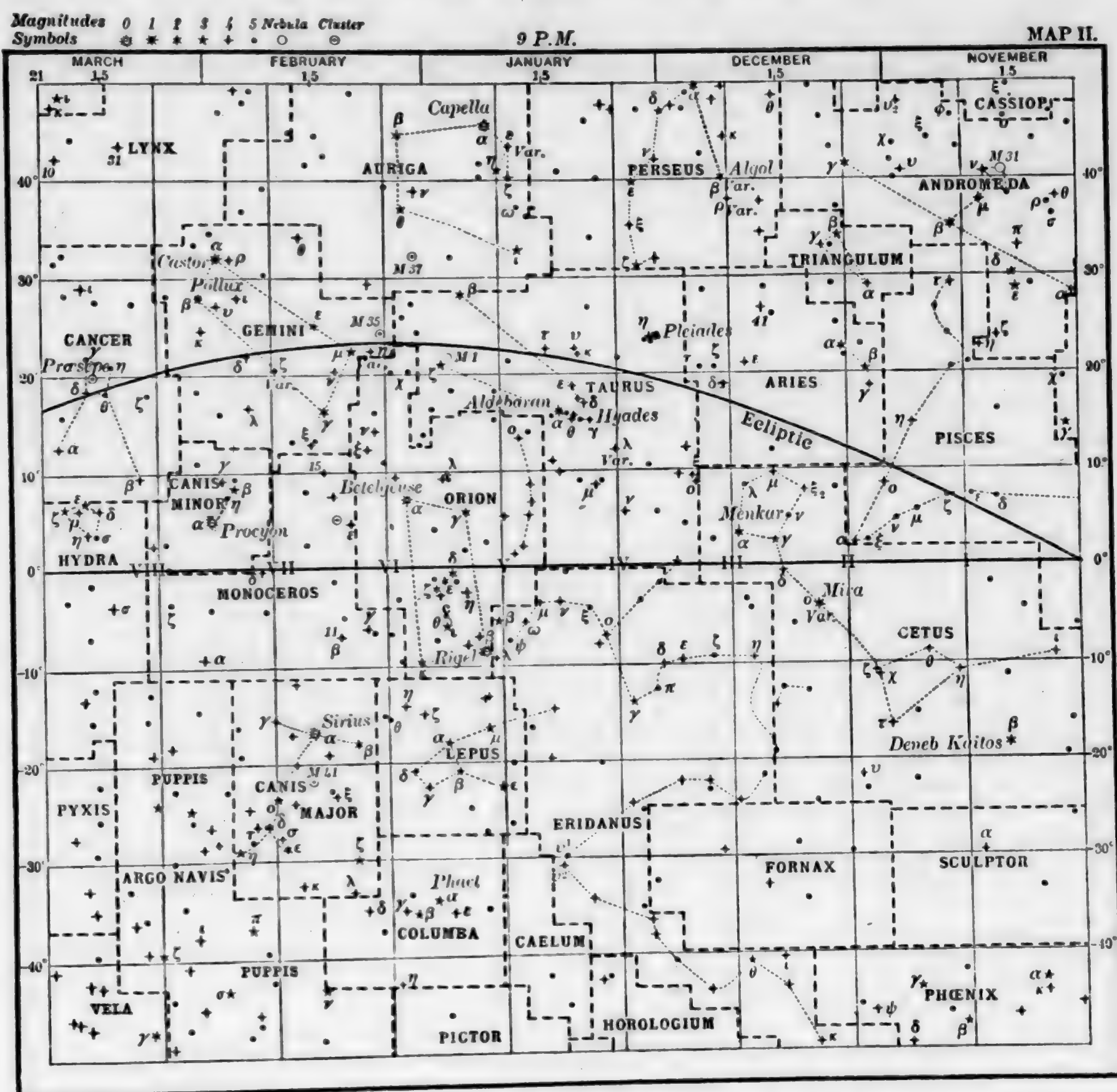
Canis Minor (Map II). The constellation, just south of Gemini, is characterized by the bright star Procyon, the little dog star, which is 25° south of the mid-point between Castor and Pollux. Procyon, alpha Orionis, and Sirius form nearly an equilateral triangle with sides of about 25° .

Canis Major (Map II). This glorious

constellation needs no description. Its Alpha is the Dog Star, Sirius, beyond all comparison the brightest star in the heavens, and probably one of our nearer neighbors. Its light requires 88 years to reach us. It is nearly pointed at by the line drawn through the three stars of Orion's belt. Beta, at the extremity of the uplifted paw, is the second magnitude, and so are several of those farther south in the rump and tail of the animal, who sits up watching his master Orion, but with an eye out for Lepus, the Hare, just south of Orion.

Goshen, Ind.

"God may have placed before you a mountain to overcome in order that you may realize your utter helplessness to go another step alone."



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of a right-angled triangle which it forms with alpha (Persei) and gamma Andromeda. Hunt for two clusters.

Auriga (Maps I and II). Proceeding east from Perseus we come to Auriga, instantly recognized by the bright yellow star Capella (the Goat) and her attendant kids. Capella, alpha Auriga, is precisely of the same brightness as Vega, both of them being about $\frac{1}{2}$ of a magnitude fainter than Arcturus, but distinctly brighter than any other stars visible in our latitudes except Sirius itself.

Taurus (Map II). This, the third of the zodiacal constellations, is bounded north by Perseus and Auriga, west by Aries, south by Eridanus and Orion, and east by Orion and Gemini. It is unmistakably characterized by the Pleiades, and by the V-shaped group of the Hyades and by the red star Aldebaran.

Orion (not O'ron) (Map II). This is the



BIBLE STUDY



TABERNACLE STUDIES

LXXX. Our Eternal Priesthood—Hebrews 7:24-28

(Continued)

By the Bible Study Editor

Last month, in order to make room for other material pressing for publication, this department was omitted. We shall now resume, we hope, its regular monthly publication. Bro. S. F. Coffman, the Bible Study Editor, herewith presents an interesting installment on a great subject.

Priesthood may apply to man only as man is associated to the great High Priest, Jesus Christ. Through Him we are made to be kings and priests unto God. This title and relationship in no wise empowers the believer with the authority that rests solely in Jesus Christ. "He ever liveth to make intercession for them" (Heb. 7:25).

No Vicarious Priesthood

There is one sense in which the believer is commissioned to serve the Lord as in His stead. "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath committed unto us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:18-20). It is not possible for one to think that he is Christ, or God, because he is an ambassador; we would not claim the authority of God or of Christ in person because we have been commissioned to preach the Word of reconciliation. It is the Word that is God and Christ, for it is the Word of reconciliation that is committed and not the personal power and authority of God. The vessel to convey the Word is imperfect, but the Word is eternal and infinite in its power and authority.

There has been no transmission of divine power to an earthly priesthood. Apostolic succession, if there was such, would have derived no special claim of divine power or authority from Christ. If one disciple received the key of authority to partake of the divine power and blamelessness, he proved his fallibility early in his ministry. "I withstood him to the face, because he was to be blamed. . . . Other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. . . . I saw that they walked not uprightly according to the truth of the gospel" (Gal. 2:11-14).

Beside the question of the fallibility of an earthly priesthood, there must also remain the question of direct succession. "And they truly were many priests, because they were not suffered to continue by reason of death" (Heb. 7:23). The Levitical priesthood and the priesthood of Aaron continued through a line

of succession by means of their generation. The family of Levi was set aside as priests and servants of the Temple. The family of Aaron constituted the priests who served at the altar, and that by the authority of the law. At the death of the high priest, the elder son succeeded to the ministry of the office, according to the law. Ex. 29:29, 30. But there is no law of succession given for an earthly priesthood in the days of the Church, the dispensation of the living High Priest, Jesus Christ.

The significance of an earthly priesthood lies in the thought of it being a substitute priesthood or a deputy for Christ. The idea of a changed authority is implied. The usage of the term also suggests that the vicar is an assistant, one who may act for another who may be limited by distance or opportunity to perform his duties. All of these claims are without foundation because they reflect on the infinity and omnipotence of our ever-living and all-powerful Saviour, who promised ever to be with His people. In the same sense in which one man may claim to be the ambassador of Christ, every believer may be and is an ambassador. In the sense in which one person may claim the vicarage of Jesus, all followers of Christ may also claim to be His representative. Jesus said, "And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (Jno. 17:22, 23).

It is true that the Lord is making use of helpers in His work of spreading the Gospel, but that help has been laid upon all of us as His followers and servants. "Go ye into all the world, and preach the gospel" (Mark 16:15). "Go ye therefore, and teach all nations, . . . lo, I am with you alway" (Matt. 28:19, 20). There is no distinction made as to preferment or authority of any of those who go to preach and to teach. There is no less a promise of His presence with one than with another of those who go to represent Him in the preaching of the Gospel and with the administration of His ordinances. There can be no question as to the absence of the Lord from the earth, and that He requires our labors and ministrations to witness for Him in the world among men. That is the method

of His testimony in this age. But we may both doubt and deny the authority of a vicarious service for the Lord by any individual among believers or by any class of servants of Christ. Such a claim of vicarious service denies His presence among His children and limits His power and authority in the world. It denies His eternal life, for another priest can only serve because of the death of the former. Jesus lives and is still God's High Priest, "Ever living to make intercession for us."

The ministry of mediation has also been abrogated since the coming of Christ. The High Priest of the tabernacle offered the great sacrifice once each year, "Which he offered for himself, and for the errors of the people" (Heb. 9:7). The text continues with the thought of the efficient offering made by Christ, who entered in "once into the holy place, having obtained eternal redemption for us" (vv. 11, 12). There was no offering of sacrifice for Himself. He is infallible. All men who must offer for sin for themselves cannot offer for the sins of others in this day of grace. Under the law it was essential for men to offer both for themselves and for the sins of the people in view of the sacrifices being typical of Him that was to come. But in this day of grace, when the true Sacrifice has been offered, all men have equal access to the same High Priest, Jesus Christ. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." There is no place for the mediatorial office of any man, who himself needs the great Mediator.

Saved to the Uttermost

The use of the term "uttermost" is frequent in the Scriptures, but the term here is a special one, the Greek form of which is used in this place and Luke 13:11 only. It applies in this passage to the inclusive power of salvation to those who come to God by Christ. There is no limit to the power of the eternal Priest to save all those who come to God by Him. The margin suggests the translation as "evermore." The forms of the two words are entirely different. One applies to the purpose or point aimed at; the second applies to ages. Through the ages there has been a great purpose of God to save men from sin by the plan of redemption through His Son. When Christ came, this purpose of God was fulfilled. All that was purposed of God concerning this salvation is now fulfilled in Christ and will be fulfilled for all that come to God through Him.

If salvation is provided for all men, then the Jew may be saved by Christ. The Gentiles may come to God through Him. All the ends of the earth have access to God by

Him. If salvation depends upon the offering of a definite and effective sacrifice for sin, that purpose of God has also been fulfilled in the offering of Christ as a High Priest appointed by God for the offering of one sacrifice for sin forever. It is Christ who has accomplished this sacrifice for sin and is now set down at the right hand of God. If salvation depends on the efficacy of Christ's atonement to forgive sins, that purpose of God has also been fulfilled. "Without the shedding of blood there is no remission," but "how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. 9:14)? The salvation promised by God is "to the uttermost."

The believer who comes to God for the forgiveness of sins, may come with all the assurance of faith that his salvation is secure. The ever-living Priest is at the right hand of God, for the purpose of making intercession for us. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 Jno. 2:1). "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (v. 2). Again, in these passages the assurance of salvation is dependent on the work of Jesus Christ as the eternal Priest. It is the **uttermost** salvation which is provided by the Lord for all believers, the all inclusiveness of salvation, in all of its aspects and powers, which is provided and accessible for all who come to God by Him.

It would be unfair to think that the believer has no continued assurance in his salvation. This assurance is his who comes to God by Him. God has not left us without assurance, when He has Himself appointed the continuing priesthood. It is the will of God that men should trust in Christ, and He has given every assurance that the trust will not be betrayed. The continuation of faith, or trust, will give the continued blessing of the power of the Gospel and the **uttermost** salvation. Where faith lapses or where the offering is spurned, there is a resulting lapse of salvation, as is noted in Hebrews 6:4; 10:23-31. When one is encouraged to have an abiding comfort in an eternal Priest, it is that his faith should continue unto the ultimate purposes of God in the **uttermost** salvation.

A Continuing Sacrifice

"This he did once, when he offered up himself" (v. 27). It is evident that there is no burning sacrifice, nor flowing blood in the presence of God at the present time. When Christ was raised from the dead, the marks of the nails were in His hands, and the wounded side was still open that one might thrust in his hand, but the blood of His flesh had been shed and the sacrifice for sin had been made. The high priest, in the days of the tabernacle, took the blood of the bullock and then of the goat and went into the most holy place to sprinkle thereof on the mercy seat and before the mercy seat eastward. He then touched the blood on the horns of the golden altar and on the horns of the brazen altar. The rest of the blood was poured out under the altar. The sprinkling and pouring of the blood was then finished. When the high priest re-

turned to the holy place, washed his flesh, and put on the holy garments, he came forth without blood to bless the people. The offering of blood by our High Priest is finished. The blessing of the Holy Spirit is an evidence that the work of redemption is completed. The efficacy of that atonement is resulting in the continued forgiveness of our sins because of the sacrifice that has been made. "This he did once," and it is finished, but it is perpetually effective. Christ is now a Mediator instead of a sacrifice, although He is both by virtue of His having fulfilled both missions for us.

The ever-living Intercessor is required by an ever-needy people. The idea of the Lord as an ever-living Intercessor does not imply that He is ever-present to receive every new believer in Him; but it implies that those who come to Him are in constant need of His ministry. It is the constant effectiveness of His atonement that keeps the believer in constant relationship with the Lord and Priest. He alone is the "Holy, Harmless, Undeiled, Separate from sinners, Higher-than-the-heaven's Priest." It is to that uttermost salvation that we shall attain in the fulness of time; but as long as men are living in the earth-state and in earthly experiences and imperfections, there will be need of the constant intercession of the Most Holy and Harmless and Separated High Priest.

The believer in Christ may claim to be holy in his standing with God, while he is trusting in the **uttermost** salvation and in the ever-living mediation of his present High Priest, who continues ever to make intercession for him. The believer may be blameless in the estimation of God although much blame may be attached to him by his fellow men who know his faults and his failures. Only God may see him blameless under the atoning power of the one sacrifice for sin and under the constant intercession of the ever-living Christ. "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." It is the virtue of the continuing sacrifice, the presence of the slain Lamb before God, that enables every believer to maintain a constant relationship of forgiveness and peace with God.

The Royal Priesthood

As the sons of Aaron enjoyed the constant presence of their high priest with them in the tabernacle service, we may enjoy the experience of a constant ministry of grace under the work and in the presence of Jesus Christ. There were but two great classes of sacrifices made by Israel and the priests. The first of these was the sweet savour offerings,—the whole burnt offerings and thank offerings; the second class was the sin offerings which included the various sin offerings and trespass offerings. It is with these that the believer is employed in his approach and service to Christ or to God through Christ. We have no offering that we can present to God as a recompense or as a payment of indebtedness. God requires nothing at the hands of man. All things are His. But the Lord does delight in the gratitude of those who enjoy His blessings and mercies. Because of God's love and grace the believer is a priest who

ministers constantly the whole burnt offering of praise in the person of Jesus Christ. He offers to God constantly the offerings of his own personal thanksgiving, which offerings are of his own free will and may vary as his abilities afford.

The believer is also one of God's household of priests who offers the sin offerings of his faults and transgressions, by presenting the sacrifice that was once made and accepted by God. He may offer the trespass offering which is required from those who may have trespassed through ignorance or whose sin may come to their knowledge at a later period. These offerings are made in the spirit of gratitude and in the spirit of thanksgiving also, for who of God's household, and who of Christ's priesthood, has not been glad that we have an High Priest that can be touched with the feeling of our infirmities, and who makes intercession for us because He has made an eternal offering for our sins, and is constantly making intercession for us.

The fact that we have a High Priest making intercession for us must be a recognition that we have sinned and are subject to sin. The fact that we have peace with God through Jesus Christ is a recognition of our association with sin and of having escaped its judgment of death in the body of Christ, the offering for our sins. The fact that we shall one day be joined to Christ our Redeemer in an eternal glorious priesthood to offer praises to the Lamb that once was slain is, and will be, a recognition of the fact that once we were sinners, but now are saved by the blood of the Lamb, and are kept by the power of Him who made Himself an offering for sin, was made of God a High Priest forever, and made us kings and priests of His household alone by grace.

THESE THINGS HAVE I DESIRED

Let me preach as long as I live, and live what I preach as long as I preach. Let me be so kind that children will love me, so energetic that young people will follow me, so sympathetic that women will trust me, and so clean that men will respect me. Let me never be mean enough to strike a fellow human when he is down, nor little enough to use another's misfortune for my own stepping-stone, nor big enough to refuse to listen with Godly charity to the tales of woe told by my fellow Christians.

WHILE I have a child's mind, let me learn and labor; when I have a man's mind, let me learn and lead; and when I become childish again, may I have learned enough to step aside so as not to retard the energetic feet of youngsters pressing onward in the unending march of human progress.

MAY MY faith be unfaltering, my courage undaunted, my love untarnished, my vision unshadowed, my zeal unending. Let me live in the heart of my fellows, labor in the service of humanity, walk in the steps of my Master, and when I come to the end of my journey, let me die in His arms.—G. H. Montgomery.

Mighty of heart, mighty of mind, magnanimous—to be this is indeed to be great in life.—John Ruskin.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

PETER HEALS A LAME MAN

Acts 3:1-4:22

Lesson for February 12, 1939

Golden Text.—Then Peter said, Silver and gold have I none; but such as I have give I thee. —Acts 3:6.

Chapter 3:1. Paul exhorts the believers to pray without ceasing. I Thess. 5:17. Peter and John show us how to practice that precept. While the believer is to be always in an attitude of reverence and waiting upon God, yet after all you pray without ceasing when you do not neglect your daily devotions. The devout Jew had three daily periods of prayer—morning, noon, and night. The time referred to in our lesson was the time of the evening prayers. Let us also remind you that Peter and John did not stay away from the Temple worship, even though those who had charge of the Temple had but recently been guilty of the crucifixion of their Lord. When for any cause whatsoever you stay away from the house of God there is something wrong in your own life. And staying away will not cure that ailment.

Verse 2. I think that God wants us to enjoy the beautiful, for He has made so many beautiful things for our eyes to behold; so many beautiful sounds for our ears to hear; and so many beautiful lives with whom we can associate. But beauty alone, while it satisfies the esthetic, can not help the cripple at its gates. Wealth, too, is a desirable thing; but there are many things that money cannot buy. But richer far and more beautiful than anything material is a life hid with Christ in God. Such were the lives of Peter and John.

Verses 3-11. In some respects every man on earth is a pauper; and we all need help. The Christian, walking in the footsteps of his Master, goes about doing good. We do not need to hunt for some one to help, for in some way every one needs that which the Christian as the dispenser of God's gifts has to distribute. The more of these gifts the Christian distributes the richer he gets, but let him be careful to do his work in the name of the Lord and to His glory. A large part of the good that is done in this world is done by those who are actuated by the Spirit of Christ; but His storehouse is full and the world would be amazed again at the wondrous works of God if His servants would fully yield themselves to the guidance of the Spirit for the Master's use and glory.

Verses 12-26. There is a time for everything. The best time to do things is at the right time. The time for this miracle was when Jerusalem needed a revival and got it.

It is all right for people to follow me, if, like Peter and other godly men, I bring them to Christ. That is the work of the servants of the Lord. Peter's sermons were not prepared in the quiet of the pastor's study, but were the dynamic outburst of a soul filled with pity for the sin-blinded multitude. What had they done? They had delivered up Jesus to the authorities for judgment; they denied the governor's wishes to pardon Him: they chose a murderer instead; and they killed the Prince of Life. But Peter consoled them by telling them that they had done this in their ignorance, and therefore there was pardon for them; but this pardon was conditional upon their repentance. The times of refreshing to my soul from the presence or face of the Lord will not be in some future age but the moment my sin-fevered soul comes in penitence to the cross. My Lord is now in glory sitting at the right hand of power, angels and dominions being subject unto Him. I must not only be penitent if I would gain salvation; I must also be obedient. The Old Testament is full of prophecies concerning the Gospel age. God sent His Son to bless us in delivering us from our iniquities. This is our blessed privilege now.

Chapter 4:1-22. The Pharisees were the most vicious opponents of Christ before the crucifixion; the Sadducees after the resurrection. The two groups are represented today by the Fundamentalists and the Modernists. Formalists, by whatever theological designation, will always be opposed to those who serve God in the Spirit. It is much more pleasing to God to preach the Gospel than to persecute. Fighting over doctrinal differences does not bring us nearer to Christ. Let's get right with God: then let's join hands, and all glorify Him.

BEVERAGE ALCOHOL AND ITS SOCIAL PERILS.—Amos 6:1-6;

I Peter 2:11, 12; 4:1-5

Lesson for February 19, 1939

Golden Text.—It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth.—Romans 14:21.

Golden Text. Every man has some influence over others. This world is rapidly going down the incline towards the abyss; and the speed is greatly accelerated by the fact that present-day influences are largely in the wrong direction. Crusading church people had given us prohibition in 1918; sensual, pleasure-loving church members voted for repeal in 1933. In 1916 the war spirit overwhelmed the churches of the world, and the

church has not yet recovered from that calamity. But it is still the duty of all men to influence others for good rather than evil; and the obligation to do so rests particularly upon those who are followers of Him who went about doing good.

Amos 6:1-6. The rank and file of mankind follow their leaders. As Abimelech (substitute Hitler, Mussolini, or Roosevelt) does so do they. If the leader is vicious, they will be vicious; if the leader is godly they will crowd the churches. They will copy his manners and imitate his idiosyncrasies. In the days of Amos notable (most influential) men of Israel loved ease, luxury and sensual indulgence. As a consequence another prophet could cry out, "Woe to the crown of pride, the drunkards of Ephraim," for social drinking ends in making a nation a nation of drunkards. History is replete with concrete examples of what happens to nations that forget God and yield to sensual indulgence and gratification. In the millenniums that are past there has been no exception to the rule that such conduct has always been the forerunner of disaster. When other nations could not escape the evil day, neither could Samaria; nor can the United States. But Samaria hoped that the day of reckoning was in the far distant future, so made the present day one of violence. They got their portion unexpectedly. So will you. Matt. 24:48-51. It is not only wrong to do anything that causes my brother to stumble; it is also wrong for me to live in such a way that my mental and physical powers become enervated. Fast living and luxurious living will do just that. One winter of such living weakened the armies of Hannibal so that they suffered disastrous defeat. When wealth comes it is easy to drift into such habits. The people who always have the best of everything are not the best people. The world's best people are those who live abstemiously and share their surplus with the world's unfortunates. Judgment comes swiftly upon those rich fools who think only of themselves and are utterly indifferent about the lot of others.

I Peter 2:11, 12. The citizenship of the Christian is in heaven. He is not of this world, even as Christ was not of this world. In a sense we have citizenship here, but our spiritual citizenship is so much more important that we should consider our stay here as a temporary sojourn or a fleeting pilgrimage. When Israel was in captivity quite a few of its people became prosperous in the land of their exile. When the time came for Israel to be restored to her own land many Jews preferred to stay in the countries whither they had been driven. Those allowed fleshly lusts to war against and overcome the soul. Material prosperity resulted in spiritual poverty.

The world usually has it in for foreigners, but the world loves its own. If we were of the world the world would love us, but because we are not, the world is always looking for occasions to harshly criticize and even to condemn us. This makes it doubly important that the Christian walk circumspectly. It is to the inestimable damage of the church that non-churchmembers can, with considerable truth, make the charge that the church people who make the loudest professions have to be watched the closest in business transactions.

I Peter 4:1-5. Christ's suffering meant crucifixion. The Christian is crucified with Christ. But he needs to take up his cross daily and follow the Lord. He needs to die daily. It is only as we die to sin that we cease from sin. How long did you live in sin? Long enough; yea, too long. Now spend the rest of your life to the will of God. Eat and drink to live; don't live just to eat and drink. Verse 3 describes the way of the world. That way should not be yours. The world that does not know Christians thinks it strange that you run not with them in sensual overindulgence; but the world that does know what a Christian should be is more astonished when they find Christian professors living like the world.

PETER IN SAMARIA.—Acts 8:4-25

Lesson for February 26, 1939

Golden Text.—Come ye, buy, and eat; yea, come, buy wine and milk without money and without price.—Isaiah 55:1.

Verses 4-8. The taste or even the smell of blood maddens ravenous beasts. In this respect persecutors are no different. Whether the persecution be racial, political, or religious, the first blood causes the mob to go berserk. The stoning of Stephen was such an occasion. Saul of Tarsus, who held the garments of those that stoned him, says that he became exceedingly mad against the Christians so that he persecuted them even unto strange cities.

God uses the wrath of men to praise Him. The time had come when the church was to carry its testimony beyond the confines of Jerusalem and Judea. But the disposition of all saints is, like Peter, to love to abide where it is good to be. Jerusalem before this persecution was such a place. God permitted Satan to use the impenitent Jews to scatter the church. But scattering firebrands just increases the fire. These souls were aflame with love for Christ and His Word. As they were compelled to flee for their lives from the wolves of Jerusalem they went everywhere to find a place of escape; but while they went they preached the Word. Among those that fled from Jerusalem was the deacon Philip. He came to Samaria and there preached the Gospel. The carnal Jew had no love for the Samaritans, and less for the Christians; but the love of Christ breaks down the barriers between races and peoples and makes us love everybody. Christ had preached to the Samaritans of Sychar, and healed one of her lepers; surely His servant can do no better than to walk in His footsteps. As the Samaritans had gladly received the Christ, so they now received His

messenger. The result—there was great joy in that city. The knowledge of salvation does bring great joy to men. Why, then, are so many professed Christians joyless?

Verse 9. Simon Magus. In the hearts of all men is the itch to be considered "somebody." In many people this lies dormant, but in extreme cases it becomes a mad ambition. In the international arena it produces Napoleons and Hitlers. In the religious world it produces Simon Maguses. On the church fringe it produces spiritistic mediums (necromancers), powwowers (sorcerers) and a host of religious charlatans. Such an one was Simon before he heard the preaching of Philip. In the church it produces those who by all the arts and means that human ingenuity can devise and use strive to attain to places of pre-eminence within the church. Such was Simon after he had joined the church. The church has always been pestered with such and will be until He comes. Such can not and do not have the faith; and if they ever had it and allow the lust of honor to sway them they soon become heretical reprobates. John 5:44. Such also cause divisions within the church.

Prov. 13:10. Many people cannot see through their mask and become deluded followers. Jude 16-23. Fortunate is that congregation that has a Peter or a Paul whose gift of discernment recognizes them and whose power withstands them.

Verses 14-17. The disciples were not jealous of Philip's success. Instead they went and gladly helped. Would that church officials were all that way. The work of Spirit-led men does not overlap, but the work of one supplements that of the other. The deacon Philip preached and baptized with water; the apostles Peter and John laid hands on the believers, and they received the Holy Spirit. Philip's work was not complete without the work of Peter and John. This is the transition period of the church from a distinctly Jewish sect to a universal religion. The Jews had received the Gospel and the infilling of the Spirit. At this time the Samaritans received it. Presently the Gentiles will do so, and in each case Peter unlocks the door and leads the way. Yes, God needs leaders, but can use only those of His own choosing.

Verses 20-25. Solomon says that money answereth for all things. This seems to say that with enough money you can do anything. A man's gifts make room for him and bring him into the presence of kings. Gifts in the hand also pervert justice and corrupt officials. Money is needed in the church, but church officials who allow themselves to be bribed corrupt the church as much as bribed public officials corrupt government. Peter would still rather be without money than have soiled hands. Incorruptible church officials have an uncorrupted church.

PETER PREACHES TO THE GENTILES.—Acts 10:1-48

Lesson for March 5, 1939

Golden Text.—Look unto me, and be ye saved, all the ends of the earth.—Isa. 45:22.

Chapter 10:1, 2. The good people of earth are not all found in one blood strain, nor are

all the sons of Belial found in another. The Jews thought that they were better than others because they were the offspring of Abraham, but here we have an Italian of more than ordinary nobility of character. This man was a seeker after God, which fact alone shows him to be above the rank and file of mankind. "Do good works save? No; only Christ can save, but good works prove man a seeker. Rom. 2:7. The habitué of the saloon and the brothel is not a seeker after God. How do I know that? God is not found there, and if you want to find someone you must go where he is.

Verses 3-6. God does not hide Himself from the one who seeks Him, but rather helps him in the search. He could have told the Gospel message by the voice of angels, but instead He has planned to save men through the foolishness of preaching by poor fellow mortals. God hears and answers prayer.

Verses 7, 8. Those who are in earnest about their salvation do not postpone to some more convenient season the hearing of the Gospel, but at once give it first place in their plans.

Verses 9-18. Do these verses teach that all meats are clean? Only indirectly, if at all. But they do teach that in all the world of men the only ones unfit to receive eternal life are those who refuse it. The "Whosoever wills" are the elect of God, and come from the four corners of the earth and sit down with Abraham in the kingdom of God. When God has cleansed a sinner he is no longer common or unclean. Outside of Christ all are common and unclean; in Christ all are kings and priests unto God, cleansed by the blood of the Lamb.

Verses 19-22. If God had to send a special revelation to Cornelius, it was no less necessary to send one also to Peter. If Peter could say, "Not so" in the vision, he would have absolutely refused without the vision. The lives of the Apostles demonstrate what is true of all of us that men are slow to receive new truths. They feel and say, "The old is better." But while we may be slow of heart to receive all that God has spoken we certainly are not permitted to reject it.

Verse 23. It was a wise thing that Peter took some witnesses with him on this trip. He had need of them later when he was brought before the church for doing that which the church thought was unbecoming to an apostle.

Verses 24-33. Peter never forgot that he was only a man. It is never good to put yourself on a pedestal to be revered. Remember Agrippa. If any preacher ever had the right to say, "I greet you in Jesus' name," Peter had that right. The message that Cornelius asked him to give (and he gave it) was that which had been commanded of God. Many preachers give God the doubtful honor of crediting Him for the peddling of their own half-baked notions. We need preachers who are ready to declare the commands of God; and we need audiences who are all ready to hear all things that God commands. Audiences like that would receive outpourings of power that would astonish the on-lookers.

Verses 34-48. God is no respecter of persons. (Continued on page 61)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

The work of the Young People's Meeting has been in progress for the first month of the year. With this issue we present the work for a second month. If you have your Topic Booklets, you will have had an opportunity to look through them and make a kind of preview of the topics for the entire year. The month of February has topics under the various classifications:

1. **Doctrinal**—Christ's Incarnation.
2. **Christian Life**—Holiness.
3. **Junior**—Men Who Rebelled.
4. **Missions**—Methods of Service—Establishing the Church.
5. **Christian Life**—Manners (this topic belongs to March).

Holiness is a doctrine that has a very practical application to the life of a Christian. It finds a large place in the Scripture and may well occupy the thoughts of our young people. It is the blessed privilege of the young to be one whom God has set apart unto Himself. To know that we have a very special place to fill in the plan of God and that we have been accepted of Him for that place should be a great thought to fulfill in our life.

In our day there are rebellions against God's ordained plans and laws. We may well take lessons of warning from the things that happened to men in Israel under the law so that we may be clear in our conduct toward God and His chosen leaders.

Mission work is not all in going to a foreign land. The service rendered in the various phases of the Lord's work is as truly a part of the work of a missionary as to be in strange lands among strange people who never before heard the Gospel. And when they have learned the Gospel, they will need to be taught to "observe all things," and this is the missionary's task as well as to proclaim the way of salvation at first.

Christian Manners ought to carry with them the adornment of the true Christian spirit.

Adaptation

The great task of the Lord in all ages has been to adapt His message to the understanding of the people. He called men from among the people to whom He gave His Word and the power of the Spirit that they might deliver the message in the language and the understanding of the people. Through this means the Bible has come to us as we have it today.

In this age "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:11, 12). The Church is God's nursery to bring up the children of God and make them efficient in His service and to prepare them for glory.

It is well that we regard every activity of the Church in the light of God's plans for the edifying of every member of the body of Christ. With this thought in mind we may think of the Young People's Meeting as one of the activities to this end. There naturally needs to be adaptation of the subjects to the understanding of those with whom we labor in the Young People's Meeting. To this end the outlines have been made with their Scripture references. Likewise the Suggestive Assignments are prepared for both Juniors and Adults. It is quite possible that the suggested subjects for assignments may not be worded in a way that is adapted for the particular individual whom you would like to have discuss the subject. But in this you as workers are to use your talents in shaping these assignments so that they are really adapted to the understanding and use of those under your oversight.

Those who receive assignments need to study and to pray for illumination and expression to give your assignment so that it will be adapted to the understanding of those who hear you. All need to pray for grace to adapt the messages to your own hearts and to make them real in life action.

HOLINESS.—I Pet. 1:13-25

Topic for February 12

MOTTO

"Be ye holy in all manner of conversation."

MEDITATIONS ON THE TOPIC

I. **Holiness** means a separated life devoted unto God. In order to separate a life unto God that it may be termed holy, there must be a meeting of every law of fitness of things. "If a man therefore purge himself from these [the vessels unto dishonor], he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work" (II Tim. 2:21). "Sanctified" means the same thing as above indicated.

God has prepared a way to sanctify the soul who is willing to come to Him for sanctification. In our sinful state we are defiled and unfit for the service of God. The blood

of Jesus Christ cleanses us from all sin and makes it possible for a holy God to accept us. This acceptance of the sinner, who has truly repented and yielded his life to God and trusted in Christ, is witnessed by the seal of God's Holy Spirit. Thus the Spirit of God is recognized as the sanctifier who is the seal of God's acceptance fitting us for His holy service. "But ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God" (I Cor. 6:11).

In our sanctification of God we have a sanctified service to render. We must yield an obedient life to Him. We "present our bodies a living sacrifice, holy, acceptable unto God" which is our reasonable service (Rom. 12:1). We take an active attitude in refusing to be mixed and contaminated with evil (II Cor. 6:1-18). We recognize that we are not our own, since we have been bought with a price. We therefore glorify God in our bodies and in our spirits which are God's (I Cor. 6:19,

20). Our life is devoted to the good and the right and true, and everything commanded and pleasing to God.

II. **The Text.**—I Pet. 1:13-25.—This passage sets forth the means of our sanctification and the part we have in living the holy life "in all manner of conversation."

III. **Suggestions for Junior Programs.**—The suggested points cover the entire field of the life of holiness in a practical way that can be understood by the most untrained mind. Assign these to those able to give thoughts upon them. Be sure to have a clear conception of the Christian life that you may guide the junior mind and fill out the different phases of the subject where it may not be fully expressed by those who have the assignment. In the Meditations (under I) we have endeavored to so define the meaning of the holy life that there be no confusion. Avoid the confusing things that have developed by such as have made a hobby of **holiness teaching**, and have gone beyond the point in making an experience out of it of some **lofty emotion**, which have led those of **high imagination** to think they have received because of **feelings**. Facts of repentance and confession and faith and obedience and consecration admit us into the promises of God which are our blessed possession and experience without visions and dreams and lofty emotions. But a simple peace and joy and experience of love and desire to please God and do good, will give us the assurance that we have passed from death unto life, and that we are therefore sanctified and used of God.

OUTLINE STUDY

- I. **Holiness is a Life Separated from Sin unto God.**—II Cor. 6:14-7:1; Rom. 12:1, 2.
- II. **Holiness Attained.**
 1. Redeemed from sin.—Heb. 10:10-14.
 2. Applied through obedience.—I Pet. 1:22, 23; Rom. 6:17, 18.
 3. By the Holy Spirit.—I Cor. 6:11; Heb. 10:15-17.
- III. **The Life of Holiness.**
 1. In devoted worship.—I Pet. 2:5, 9.
 - a. Prayer.—I Tim. 2:8-10; Eph. 6:18-20.
 - b. Thanksgiving.—Heb. 13:15; Col. 3:15.
 - c. Witness.—Acts 1:8; Col. 4:6.
 - d. Assembling.—Heb. 10:24, 25.
 - e. Desire for the Word.—I Pet. 2:2; Col. 3:16.
 - f. Obedience to the Word.—Jno. 14:21-24.
 2. In holy warfare.
 - a. Against sin.—I Pet. 2:11; II Tim. 2:22.
 - b. Against Satan.—II Cor. 10:3-6; I Pet. 5:8, 9.
 - c. Striving for the good.—I Tim. 6:12.
 3. In social conduct.
 - a. Purity and peace.—Heb. 12:14.
 - b. Truth and love.—Rom. 12:9; Eph. 4:25.
 - c. Unselfish.—Phil. 2:3, 4.
 - d. Humble.—Rom. 12:10.
 - e. Modest and meek.—I Pet. 3:3, 4.
 - f. Home piety.—Eph. 5:22-6:6.
 - g. Law-abiding.—I Pet. 2:13-17.
 - h. Honesty and industry.—I Thess. 4:11, 12; Eph. 4:28.
 - i. Not entangled.—II Tim. 2:4.
 - j. Peaceful.—Rom. 12:18-21.
 - k. Doing all unto the Lord.—Col. 3:23.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Holy."
2. The Way of Holiness.—Isa. 35:8-10.
 - a. A way for those cleansed by the blood.
 - b. A way for those who heed to the Word.
 - c. A way for those who worship God in spirit and truth.
 - d. A way for those who forsake sin.
 - e. A way for those who walk by faith.
 - f. A way for those who mind the things of the Spirit.
 - g. A way for the peaceful.
 - h. The way that leads home to heaven.

For Seniors.

1. How to Become Holy.
2. The Characteristics of the Holy Life.
3. The End of the Holy Way.

PERSONAL THOUGHT

Lord, help us to fulfill in our daily life the holy purpose for which Thou hast called us.

SEED THOUGHTS

You may have living and habitual conversation in heaven, under the aspect of the most simple, ordinary life. Remember that holiness does not consist in doing uncommon things, but in doing every thing with purity of heart.—Manning.

It is the great work of nature to transmute sunlight into life. So it is the great end of Christian living to transmute the light of truth into the fruits of holy living.—A. J. Gordon.

We are the only Bible
The careless world will read;
We are the sinner's gospel;
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word:
What if the type is crooked?
What if the print is blurred?

—Sel.

"An highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein" (Isa. 35:8).

The narrow way, the way of holiness, not only leads to life, but it is life. Walking there, serene are our days, peaceful our nights; happy—high above the disorders and miseries of a wretched world—shall be our hourly communion with God; happy—full of assurance, of calm and sacred triumph, shall be our dying hour.—Richard Fuller.

"Without me, ye can do nothing"—a word which I find to be the hardest saying you can utter to the majority of men. They ask: "Is it not too sweeping a statement?" Not at all in reference to the thing we are talking about—holiness. Yet I remind you of the fact that morality is simply the religion of the natural man; holiness is the religion of the renewed man. Morality says, "Love thy neighbour as thyself;" Holiness says, "Love thy neighbor so much better than yourself that thou shalt be willing to lay down thy life for him." Morality says, "Be honest;" Holiness says, "Be merciful." Morality says, "Pay your debts;" Holiness says, "Forgive your debtors." There is a great gulf between the two. Holiness is something that comes from God, and unless we are grafted into the life of God, we cannot reproduce it. So if we are to become like Christ, we must be incorporated into Him.—A. J. Gordon.

SCENES FROM THE LAW—MEN WHO REBELLED (Jr.).—Num. 16

Topic for February 19

MOTTO

"The Lord knoweth them that are his."

MEDITATIONS ON THE TOPIC

I. **The Gainsayer.**—There are people who are chafing against the established order of God in conducting the affairs concerning His people. These take up a speech which breeds dissatisfaction among others against the men whom God has called to lead His people. There were such men in the congregation of Israel all along from the time they were in Egypt to the time that they entered the land of promise and after they were in the land. Even Miriam and Aaron had dared to criticize the superior call of Moses above them. But they were rebuked of the Lord (Num. 12:1-16). Many times there were murmurings against Moses and Aaron in the desert. Quite often these murmurings started by some speaker's words which were taken up by the people. But it always went ill with those who murmured against God. There had been a notable rebellion at the time when the spies had reported their survey of the land of Canaan, as ten of them brought up a slanderous report upon the land and caused the heart of the people who heard to melt. Their evil leadership caused the whole of the people to continue their wanderings in the wilderness for forty years until all who had a part in rebellion would die, though their little ones would grow up and inherit the land with those who remained true to God.

At the time in our lesson text, Korah and Dathan and Abiram and others used their influence in causing men to rise up in rebellion against Moses and Aaron accusing them of lifting themselves up above the congregation of the Lord. This speech caused Moses and Aaron to fall on their faces before the Lord. Then the Lord directed Moses how to proceed to prove that it was not presumption of Aaron and Moses which had set them over the congregation and had made Aaron priest. The test of offering incense in censers resulted in the death of those who were not chosen of God. God opened the earth and swallowed up Korah, Dathan, and Abiram with their households to show His wrath against the rebels. And when the people later murmured because of God's judgments, a great plague was sent among them which destroyed 14,700 more. Moses and Aaron interceded for the people and thereby saved them from utter destruction.

II. **The Text.**—Num. 16.—This Scripture tells the story of the rebellion of Korah and his company and of the judgment of God upon them and upon their sympathizers. It is a solemn warning against murmuring and speaking so as to cause a rebellion against the servants of the Lord.

III. **Suggestions for Junior Programs.**—It will be well to bring the reading of the entire chapter (Num. 16) before the meeting and at least have the story of the rebellion clearly told. It will be well to follow the suggested outline in the presentation of the lesson. It will bring out the lesson story if different individuals will develop the different parts. The practical applications of the last part of the Junior Outline should not be omitted. The spirit of God's servants should be one of love and pity and intercession rather than hatred and vengeance toward the rebels. To emphasize this, note the work of Moses and Aaron in their prayers and offerings and their warnings to the people to separate from the rebels. They sought to save as many as they could from the wrath that was coming forth from the Lord.

OUTLINE STUDY

I. Men Whom God Chose to Serve as Priests.

1. Aaron and his sons.—Num. 3:10.
2. Their sons after them.—Ex. 28:43; I Chron. 23:13.
3. Moses as the special leader and prophet.—Num. 12:7, 8.

II. Critics and Rebels against God's Plan.

1. When Miriam and Aaron found fault.—Num. 12:1-16.
2. Korah led a rebellion.
 - a. With Dathan and Abiram and On.—Num. 16:1-3.
 - b. A test made with censers.—Num. 16:4-11.
 - c. How the test proved out.—Num. 16:12-22.
 - d. The call for separation.—Num. 16:23-30.
 - e. The destruction of the rebels.—Num. 16:31-40.
 - f. A plague upon murmurers.—Num. 16:41-50.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Chosen."
2. Rebels.
 - a. Korah the speech maker.—vs. 1-3.
 - b. Leaders who stood with Korah.—vs. 1, 2.
 - c. The whole congregation followed.—v. 19.
3. God is on the Side of Moses and Aaron.
 - a. Moses on his face before God.
 - b. God tells Moses what to do.
 - c. Prayer saves many from death.—vs. 19-22, 26-35.
4. Lessons for Us.
 - a. "Obey them that have the rule over you."
 - b. Do no harm to God's chosen.
 - c. Pray for those who ignorantly rebel.

For Seniors.

1. Rebellion against God's Chosen Is Rebellion against God.
2. The Place of Intercession.
3. "The Lord Knoweth Them That Are His."

PERSONAL THOUGHT

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20, 21).

SEED THOUGHTS

Nothing is easier than fault-finding. No talent, no self-denial, no brains, and no character are required to set up in the grumbling business. But those who are moved with a genuine desire to do good have little time for murmuring.—R. West.

From mad dogs and grumbling professors may we all be delivered, and may we never take complaint from either of them.—C. H. Spurgeon.

I have noticed this, that when a man is full of the Holy Ghost he is the very last man to be complaining of other people.—D. L. Moody.

That men so universally disobey God speaks alienation and enmity of mind, for as obedience proceeds from love so disobedience proceeds from enmity.—Jno. Howe.

METHODS OF SERVICE—ESTABLISHING THE CHURCH.—Matt. 16:13-19; Eph. 2:11-22

Topic for February 26

MOTTO

"Set in order the things that are wanting."

MEDITATIONS ON THE TOPIC

I. **Establishing the Church.**—Christ established the Church in the world. But He has commissioned His disciples to go and teach all nations, and after baptizing them, to teach them to observe all things whatsoever He has commanded them. This was the apostolic practice. Everywhere the Gospel was preach-

ed and accepted, the believers were gathered into a working body according to the plan of Christ. In this sense the Church was established in every place in which believers could be organized into one unit of worship and service. Note the concluding service of the first missionary journey of Paul and Barnabas: "And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts 14:21-23).

Having the same duty in mind, Paul left Titus in Crete that he should set in order the things that were wanting, and ordain elders in every church (Tit. 1:5). Ample instructions were given as to the qualifications of the ones who are to be set as elders (Tit. 1:6-9). Similar instructions were given to Timothy (I Tim. 3) in which he tells how that he wants him to know how to behave himself in the house of God (3:15). The qualifications of deacons are also set forth including the character of their wives (3:8-13). Meetings were encouraged by all the members together especially every week (I Cor. 16:1, 2; Heb. 10:25). Instructions for the correction of evil and the discipline of the disobedient have been left on record.

II. The Text.—Matt. 16:13-19.—This sets forth Jesus Christ as the Builder of the Church who has delivered the keys into the hands of His servants who may carry on under the power of heaven when they work in harmony with heavenly authority.

Eph. 2:11-22.—Here Jew and Gentile are blended together in one building on the foundation of the apostles and prophets (the inspired message), Jesus Christ Himself being the chief cornerstone.

III. Suggestions for Junior Programs.—Childhood learns of the church from its experiences in the service. The songs, the prayers, the preaching, the association of godly people, Bible study, offerings for the service of the Lord, etc., all leave an impression upon childhood minds. As they grow in years and the days of accountability come, these impressions become more full of meaning. Adapt the suggestive assignments for juniors as given and seek to have the boys and girls give some thought beforehand on the theme of the Church and how we can serve the Lord and souls in it.

OUTLINE STUDY

- I. Members of the Visible Church of Christ.**
 1. Those built on the rock.—Matt. 16:18; Eph. 2:19-21.
 2. Those justified by grace and made heirs.—Tit. 3:7; I Pet. 1:18, 19.
 3. A chosen generation.—I Pet. 2:9.
- II. God's Plan for the Order of His Church.**
 1. Taught to observe all things.—Matt. 28:20.
 2. Given appropriate leaders.—Eph. 4:11, 12; I Tim. 3.
 3. Leaders to be diligent in their gifts.—I Tim. 4:14-16.
 4. Leaders to be chosen where wanting.—Tit. 1:5.
 5. Chosen by prayer.—Acts 1:23, 24; 6:3-6.
 6. Sought by prayer and God's leading.—Matt. 9:37, 38; Acts 11:22-26; 16:1-3; I Tim. 4:14.
 7. To follow the work of evangelization by confirmation.—Acts 14:21-23.
 8. To submit problems and difficulties to proper authority for decision.—Acts 15:1-32; 16:4, 5.
 9. Proper discipline to be exercised.—I Cor. 5.
 10. Wrong teaching to be avoided.—Rom. 16:17, 18; I Tim. 6:3-5; Rev. 2:14, 15, 20.

11. All the counsels of God are to be taught and the flock guarded and fed.—Acts 20:26-32.
12. Assembling together not to be forsaken.—Heb. 10:25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Church."
2. Serving in the Church.
 - a. As a diligent hearer.
 - b. As a wise doer.
 - c. Joining in the worship.
 - d. Learning the lessons assigned me.
 - e. Doing the tasks to which I am called.
 - f. Helping others.
 - g. Giving my heart and my possessions to God's service.

For Seniors.

1. The Builder of the Church.
2. The Responsibility of God-called Men.
3. Individual Responsibility in Making the Church a Blessing.

PERSONAL THOUGHT

Let us endeavor to make the church a soul-saving and blessing institution.

SEED THOUGHTS

So from generation to generation, the spiritual Church is rising upwards toward its perfection; and, though one after another the workmen pass away, the fabric remains, and the great Master-builder carries on the undertaking. Be it ours to build in our portion in a solid substantial manner, so that they who come after us may be at once thankful for our thoroughness, and inspired by our example.—Wm. M. Taylor.

A strong church is made up of well-ordered families, where intelligent Christian parents bring up their children in the fear of the Lord, where the home of the week has its counterpart in the home of the Sabbath, where the hopes and joys of the living, and the blessed memories of the dead bind to the Lord and His Church, where young men and maidens are glad when it is said to them, "Let us go into the house of the Lord," where tranquility, and purity, and holy peace, the light and the love, form to the opening minds of children a type and prophecy of the eternal Sabbath and the heaven above.—Jno. Hall.

CHRISTIAN MANNERS.—I Cor. 13:4-8; Eph. 4:17-32

Topic for March 5

MOTTO

"Let your conversation be as becometh the gospel of Christ."

MEDITATIONS ON THE TOPIC

I. Christian Manners are the outcome of a regenerated heart and willing mind given over to the leading and instructions of the Word of the Lord and His Holy Spirit.

There are no rules of etiquette quite so perfect as the law of love and true humility which prompts one to esteem others better than ourselves and produces in us a conduct toward all men and before God that is upright and pleasing. The best book on etiquette is the Bible. Its best laws are written within the heart by the Holy Spirit.

There are several spheres of action in which people move and which require certain rules of conduct:

1. **The Church** in which the worship and service of God calls out our deepest thought of reverence and devotion. Here we want to show before God our love and respect for His presence, His Word, His commandments, His people. Here we want our example to others to teach them the very best that it is

possible for us to teach them of God and righteousness.

2. **The Home** where parents and brothers and sisters and helpers and friends are together with certain relations ordained of God. We want to behave in such a way that our part in the home may give glory to God and bring happiness and blessing to every one in it.

3. **The School**, where we spend some time in preparation for life's duties, is a place where we meet with teachers and fellow pupils laboring together to help and be helped. How blessed is the opportunity of a Christian to behave in such a way that all will feel that we represent a glorious Master whose presence and grace in our lives draws others to serve Him.

4. **The Community or Society in general** is a sphere where every Christian has an opportunity to show a good conduct in his dealings with others. In business and in the social circle the principles of honesty, industry, purity, truthfulness, unselfishness, godliness, righteousness, and kindness in word and deed may shine out to the glory of the Christ who lives within our hearts.

II. The Text.—I Cor. 13.—In this passage charity or love is set forth and its outworkings expressed in the conduct of the Christian in society. With this inner spring of power we can charge all our manners with such a motive as will fill our lives with the qualities expressed in the chapter.

III. Suggestions for Junior Programs.—Manners may be discussed as to their outward aspect with the understanding of the boys and girls. Many rules of behavior may appropriately be learned by them that will be helpful in their life experiences. However it is well to remember that rules of conduct, like laws, are more or less burdensome to one whose heart is not right before God and in whom the Spirit of true love is not dwelling. Impress this phase of the well-behaved life and then show how it works in the different spheres of action in which the child is placed.

The negative side often teaches us better what we should do than the positive when we behold rudeness and unkindness of manner by word and deed in others. Love that can so act toward rudeness as to cause the rude to feel impelled to act in consideration is a real victory in manners. This would be a special triumph in the meeting if this can be imparted to the boys and girls.

OUTLINE STUDY

- I. The Foundation of Christian Manners.**
 1. Renewal of the spirit of the mind.—Eph. 4:22-24; Col. 3:10-17.
 2. Walking in the Spirit.—Gal. 5:14-16.
- II. Christian Manners in Church.**
 1. Reverent conduct.—Heb. 12:28.
 - a. Quietness in word and conduct.—Eccl. 5:1, 2.
 - b. Worshipfulness in song and prayer.—Eph. 5:18-21.
 - c. Attentive to the Word of God.—Acts 17:11.
 - d. Considerate of fellow worshipers.—Heb. 10:24.
 - e. Penitent and forgiving.—Ps. 51:17; I Tim. 2:8.
 2. Friendliness.—Prov. 18:24.
- III. In the Home.**
 1. Obedient.—Col. 3:18-23.
 2. Unselfish.—I Cor. 13:4, 5; Lev. 19:32.
 3. Apologetic and forgiving.—Jas. 5:16.
 4. Kind and pure in speech.—Jas. 3:17, 18.
 5. Sympathetic and hospitable.—Rom. 12:13-15.
- IV. In School.**
 1. Obedient and respectful.—Prov. 20:11.
 2. Gentle with fellows. Tit. 3:2.
 3. Genteel in behavior.—Ps. 101.
 4. Dutiful.—Prov. 22:29.
 5. Apologetic and forgiving.—Gal. 6:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Conversation," "Walk."
2. Manners.
 - a. When Christ is within our heart.
 - b. When Christ shapes our manners.
 - c. Manners at Church.
 - d. Manners at home.
 - e. Manners at school.
 - f. Manners in town.
 - g. Manners in the market place.
 - h. Manners in company.
 - i. Manners not to follow.

For Seniors.

1. The Manners That Come from the Heart.
2. Letting Christ Control Our Manners.
 - a. Of speech.
 - b. Of behavior in society.
 - c. Of behavior in religion.
 - d. Of behavior in business.

PERSONAL THOUGHT

Does our conduct speak a message for Jesus?

SEED THOUGHTS

That which distinguishes a high order of man from a low order of man, that which constitutes human goodness, human nobleness, is surely not the degree of enlightenment which men pursue to their own advantage; but it is the self-forgetfulness; it is self-sacrifice; it is the disregard of personal pleasure, personal indulgence, personal advantage, remote or present, because some other line of conduct is more right.—J. A. Froude.

If we desire to do what will please God, and what will help men, we will presently find ourselves taken out of our narrow habits of thought and action; we find new elements of our nature called into activity; we are no longer running along a track of selfish habit.—J. F. Clarke.

Joy is love exulting; peace is love in repose; longsuffering is love on trial; gentleness is love in society; goodness is love in action; faith is love on the battlefield; meekness is love at school; and temperance is love in training.—Sel.

THE BOOK OF LIFE

(Continued from page 39)

Author of the book of life. Men and women get by in this life; they have their names in the church record books, but they can never get by with God. You will never have your name written in heaven unless you have been fitted for it. Many a person has his name on the church register here on earth who is not fit to have it there; church leaders may wink at sin; but the great Leader of the Church of the firstborn will never wink at sin. He will never write your name in the book of life unless you have met the conditions. Only the blood-washed, born-again, faithful ones can have their names written in the book of life.

Again I ask you, Where is your name? You may have it in the social register, you may have it in the hall of fame, you may have it in "Who's Who in America," you may have it in the church record, but unless you have your name in the book of life, you cannot escape the lake of fire, for Rev. 20:15 plainly says that "whosoever was not found written in the book of life was cast into the lake of fire." Does that "whosoever" include you? Friends, you ought to know, and you can know whether your name is in the

book of life. God wants us to know. You say, "Well, how can I get my name in the book of life? Let me tell you first some things that will not put it there, for I believe that some will expect their names to be in the book of life when they are missing. That will be tragic to the nth degree. They will be lost then through all eternity; fooled because some preacher lulled people to sleep with false ideas of how to be saved. Here are a few things that will not put your name in the book of life. Living a good moral life will not put it there. Ritualism will not put it there. Reformation will not put it there. Good works will not put it there. I know that all of these things are good in their places, but put and keep them in their proper places.

But there is one thing that will put your name in the book of life. By nature you do not have it there, for by nature you are a sinner and are lost. The grace of God alone makes it possible to have it there. You cannot merit your name in the book of life. You have to accept it as a gift through the grace of God, merited for you through the death of Jesus Christ on the cross. It was His blood that earned for you the right to have your name in the book. Remember, it is through the merits and the work of Jesus Christ, the only Son of God, that your name can be in the book of life. Your part is to believe in Jesus Christ, to repent of your sins, and to receive from God a new nature that comes through being born again. I know this is putting it very briefly. Faith in the Lord Jesus Christ, or in other words, personal acceptance of the Lord Jesus Christ as your only Lord and Saviour is the thing that alone will put your name in the book of life.

Again, I ask you, Is your name in the book? Are you sure it is there? Is your name bright, or is it in danger of being blotted out because of sin? Let me appeal to you in closing. Make sure that your name is there. If it is not, come to Jesus Christ by faith, come with all your sins, come just as you are, come now prayerfully and tell Him to write your name in the book of life. Again I ask you to remember the Scripture, "Whosoever was not found written in the book of life was cast into the lake of fire." That is serious; do not trifle with it, but settle the matter before it is too late.

Orrville, Ohio.

NUGGETS IN S. S. LESSONS

(Continued from page 57)

sons; and for men to have respect of persons is not good. Two conditions are favorable to acceptance with God—godly fear and a willingness to do works of righteousness. The first drives you to repentance; the second makes you obedient. The primary meaning of "peace" is "union." Through Jesus Christ there can be union with God; and all those who are one with God will be one with each other.

The holy life of Christ, His atoning death on Calvary, and His resurrection for our justification are the fundamentals of Gospel preaching. To this add two others—that Christ has been appointed of the Father to

judge all men at the last day, and they will be judged according to the Word; and it is the testimony of all the prophets that whosoever believeth on the Lord shall be saved. The Lord sent Peter to bring these people to Christ; they prayed him to tarry to build them up in Christ. The building up is as necessary as the bringing to. After the convert is baptized he is to be taught to observe the all things that He has commanded. Matt. 28:19, 20.

HOW TO FORECAST WEATHER

Animals and birds can do it. So could the Indian and the seasoned woodsman of pioneer times. They could all forecast weather changes well in advance. The Indian and woodsman learned by keen observation. You can learn the following nature signs and surprise your friends by telling them what is coming in the way of weather.

When flies are unusually bothersome and stick close on your hands and face, and when sparrows bathe actively in puddles, expect rain. Rain may also be expected if the moon has a large circle about it or one at some distance from it. A rainbow in the morning means rain, so does an absence of dew early in the day.

When fish swim near the surface of the water and when they jump up into the air for insects, when the sky is unusually dark, with stars more numerous and the Milky Way clearly defined at night, expect rain. Also when sounds become unusually clear and distinct, particularly far-distant sounds, when ropes that are loose tighten up and when your camp fire or camp stove smoke beats down closer to the ground.

Approaching rain intensifies the smell of the woods, brings wild rabbits out to feed in daylight, makes the leaves of maple-trees curl and the leaves of bushes and brush hang limp.

All of these are signs of wet weather, none absolutely infallible, of course, but the more of them you observe, the more surely you can count on rain.

Expect wind when objects at a distance suddenly show up very clear and distinct. Red-tinged clouds floating high in the sky near sunset time forecast high wind. Also do the antics of crows when they tumble and pitch about in the air.

Pioneers claimed that the prevailing direction of the wind on March 21 influenced the direction of the wind for the next three months. They said too that when muskrats build their houses very high in the fall there will be much high water the following spring.

We have fewer signs of fair weather. Some of these are an eastern sky that is dull gray with a very clear sunrise. If the sun sets in a crimson sky the following day should be clear. A rainbow in the evening means fair weather, the opposite of a rainbow in the morning. Mist and fog gathering over water and low ground and slowly clearing away with the rising sun is a promise of clear, warm days. If only a few stars are visible at night you can expect favorable weather. A heavy dew in the evening is a sign of a clear sky and clear weather on the morrow.

—Youths' World.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE FEDERAL COUNCIL OF CHURCHES OF AMERICA

Watch thou in all things.—II Tim. 4:5.

This is an age of confusion, deception, and falsehood. It is difficult to keep the record straight. It is hard to place men and institutions. All too often there is so much good in them, and good done by them, that one can hardly evaluate them properly. To place such on the wrong side without evidence would be criminal and perjury. To place them on the right side would be deception and disloyalty to the cause—if they are untrue. Thus, for some time we have sought to properly evaluate the Federal Council of Churches of America. For what we believe to be good reasons, we have come to the conclusion that this Council is not a safe and reliable representative of the great body of American churches, for the following reasons:

First, they make or allow **FALSE CLAIMS**. They deserve just, fair and truthful criticism. However, lobbyists who seek the enactment of laws on birth control and other considerations, quote the Council, and claim that they represent the Churches of America. This has not been refuted. They take the same attitude concerning radio broadcasting in the United States. It must be remembered that the largest single Protestant body, the Southern Baptists, have refused co-operation. The Southern Presbyterians have not affiliated. The great body of Lutherans do not fellowship. Many lesser groups do not recognize the Council and have no representation.

The following is from the "Presbyterian" by Dr. Mark Matthews:

You frequently hear the thoughtless and unfair persons state that the Presbyterian Church in the U. S. A. is giving money out of its benevolent treasury to the Federal Council of Churches in America. That is not true. There is a place made in the budget of the General Assembly where money may be received from anyone who wishes to give to the Federal Council, and the General Treasurer is required to transmit said money to the Federal Council of Churches, because designated for it. Only a small amount was received and sent last year—I think about \$4,000. I believe the budget even limits the amount to be received. Never a cent is paid out of the benevolent budget of our Church to the Federal Council of Churches, but if an individual or a single congregation sends money to the General Treasurer, designating it for the Federal Council, it is sent directly to the Council. That is the only extent to which we are financially obligated.

Please keep the record clear. Remember that not a cent of the benevolent budget of our church ever goes to the Federal Council of Churches. In fact, I do not think we ought to receive even a cent marked for the Federal Council, nor transmit it. The day will perhaps come when we will repudiate anything that is socialistic, communistic, or paganistic in thought, word, deed or act.

There ought to be a council of evangelical, orthodox, Christian denominations in this country. They are the only ones that have a right to speak for the evangelical, orthodox forces of America and of the world. But we cannot have an organization made up of all the pagan philosophies, religions, and heresies of the day and call

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

it a representative organization. That is impossible. Let us think along straight, orthodox lines.

Second: they are not **RESPONSIBLE IN THEIR SPEECH**. Dr. Wm. B. Riley, cites the following instances. When they feel it is an advantage, they declare they are the mouthpiece of 20,000,000; when not, they throw back the responsibility for statements on the men who made them. During prohibition conflicts they thus took cover under the cloak of Dr. Clarence True Wilson. Again, when they endorsed the book, "Young People's Relationships," which contained vile teachings and defeated their endeavors to line up the Southern Presbyterians, they withdrew their endorsements from later issues. It's a case of, "Now you see it, and now you don't."

Third, their **CREEDS** are **FALSE**. They reject the creed of the evangelical churches. Such fundamental teachings like the "Verbal Inspiration of the Bible," "The Virgin Birth of Christ," "The Atoning Sacrifice of Christ," "The Resurrection," and "His glorious Return" are flouted. Someone has declared that the position which they hold today was the view of the Unitarians of fifty years ago. The following resolution by the Southern Baptist Convention speaks for itself:

WHEREAS The Federal Council of Churches of America is on record as officially denying through its first president the fundamentals of the Christian faith, record of which denial is published in a book by Dr. S. Parkes Cadman, February 3, 1927, and reaffirmed by succeeding presidents and sessions of the Council, and which the following fundamentals are denied:

- (1) The infallible Bible.
- (2) The virgin birth of Christ.
- (3) The deity of Christ.
- (4) The miracles of Jesus and of the Bible.

The confirmation of this denial of the fundamentals was also reported in the New York Times for February 3, 1927.

"Robbing Youth of its Religion" is the title of a recent book which carries this inscription:

"To the young people of America, engaged in a great intellectual and spiritual adventure—that of breaking the shackles of the past and interpreting the religion of Jesus in terms of the spirit of a new age."

"In the chapter on 'The Revolt of Youth,' the author says:

"Youth wants its own faith, not a faith of, by, and for the past. It does not propose to have a whole mass of dogmas crammed down its throat. People have taken for truth a great many things which are not truth, and with these things which are not truth, science is forever in conflict."

"A few of these many things are:

"They have taken for truth the dogma of an infallible Bible, and science has shattered this dogma into a thousand pieces.

"They have taken for truth the dogma of the virgin birth, and this dogma science has altogether discredited.

"They have taken for truth the dogma of the deity of Jesus—the dogma that Jesus is very God—and science has made this dogma appear increasingly impossible.

"They have taken for truth the historicity of the miracles of Jesus, as well as all the miracles of the Old Testament, and science has demonstrated the vast majority of these to be fictitious."

Outside of the jacket of this book was a folded hand with these words printed upon it:

"THIS IS A BOOK THAT SHOULD BE READ BY PARENTS, TEACHERS, PREACHERS, AND YOUNG MEN EVERYWHERE WHO CAN PUT THEIR HANDS ON IT."

"S. PARKES CADMAN."

Fourth, their **POLITICAL COMPLEX IS UNSCRIPTURAL**. In the Council's early days they were accused of deftly seeking to influence the government on such questions as world peace, disarmament, labor, industry and foreign relations. Later, ex-president Dr. Shailer Matthews of the Council denied the same, calling the charges unfair, and claiming that their approach was always non-political. A later president, however, Dr. S. Parkes Cadman, revealed their real intent:

The American churches are going to grapple courageously with the great social and international questions. The day is past when any realm of our economic, industrial, social or political life will be regarded as outside the sphere and responsibility of the churches.

Fifth, its **FLIRTING WITH COMMUNISM IS DANGEROUS**. The Federal Council of Churches is listed by the Bureau of Naval Intelligence as one of the 222 organizations with subversive or communistic character or connections.

The New York American, quoting the Naval Intelligence report, says:

"The Federal Council of Churches of Christ in America: This is a large radical pacifist organization. IT PROBABLY REPRESENTS 20,000,000 PROTESTANTS IN THE UNITED STATES.

"However, its **LEADERSHIP** consists of a **SMALL RADICAL GROUP** which **DICTATE ITS POLICIES**."

The following quotation is from the "World-wide Temple Evangelist":

When one has finished reading the Manual for Leaders on "Young People's Relationships" he is ready to join with General Fries who said, with reference to a sex pamphlet endorsed by the Committee on Marriage and the Home of the Federal Council:

"Had this pamphlet come out of Russia direct as one of their means of breaking down all morality, the family, the home, as the final step toward Communism, we would have felt it well qualified to carry out the intent of its authors."

"What a manual," comments Mrs. Elizabeth Dilling in The Red Network, "for use, as it recommends itself, of 'Denominational Summer Conferences, Young People's Societies and Study Groups in churches, in Hi-Y Clubs and Girl Reserves'!" Mark you it was prepared, as she points out, by Benjamin S. Winchester, Secretary of the Federal Council and contributing editor of the official Federal Council Bulletin, while Federal Council officials, Rev. Samuel McCrea Cavert (Executive Secretary of the Council and editor of the Bulletin), and Rev. W. M. Tippy (Secretary of the Council and

contributing editor of its Bulletin) collaborated.

The writer has taken time to read some of the solutions for the present economic chaos, by leaders of the Federal Council, and compared their utterances with those from the land of the Soviet, and their similarity is quite marked. So much so, that there is a real reason for watchfulness.

Sixth, they seek **DOMINION OVER THE CHURCHES**. The Council is seeking to form the most powerful chains for religious broadcasting. With this they are attempting to close up the channels to denominations, and ministers in general. Men all over the nation are becoming alarmed at the headway already made. This would make them the mouthpiece of the Protestant Church to the nation. The following quotation is taken from the speech made by Dr. Charles S. MacFarland, then the Secretary of the Federal Council, at the Atlantic City "Religious Publicity Conference":

Local fans do not want to hear local preachers. Local stations do not want any denominationalism. The ultimate plan yet to be worked out will probably be for local Federations of Churches to endorse and local stations to present national programs provided on Sunday by the Federal Council whereby all will have their choice of hearing Dr. Cadman, Dr. Poling, or Dr. Fosdick, and perhaps a few other selected preachers who have received full endorsement of the Federal Council.

Local federations are to sign up "iron-clad contracts obliging them to use the Federal Council religious program and none other." If this plan succeeds, Dr. MacFarland states, "In the future no denomination or church will be able to secure any time whatever on the air unless they are willing to pay prohibitively high prices for brief periods of broadcast. Our hope is that with the gradual development of our plan we will not be obliged to confine our talent to New York, but will be able to use talented ministers in other localities who meet our requirements for popular broadcasts."

Seventh, they are working towards a "WORLD COUNCIL." Not content with seeking to close all the air lanes to the Church in general, they are also seeking to create a "World Council." During the year 1930 when the nation was staggering under the financial depression, missionaries called home, Christian work retrenched in general, one of the most prominent presidents of the Council boasted that an audit of their books showed, \$458,581.97 was spent upon the movement, a movement actually anti-American and anti-Christian, seeking to force on the nation the Cadman-Fosdick brand of counterfeit religion in the name of Protestantism by controlling broadcasting, by lobbying at Washington with the people's money. Not content with this, they now look forward to a "World-control" of thinking religiously. May not the days of the Antichrist's forerunners be upon us? Who knows? The reason for writing this editorial is that "Watchmen" are to give the alarm, and to heed Paul's injunction, "Watch thou in all things."

TWO OLD LETTERS WITH TIME- LY FACTS FOR MODERN DRINKERS

Woe unto them that rise early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!—Isaiah 5:11.

A personal friend, and an official of the Winona Lake Bible Conference Association, in the State of Indiana, presented me with a typewritten copy of two letters, written by two prominent persons, on two sides of the liquor drinking question. With every month's supply of information about world happenings, liquor, drunkenness, crime, and accidents make up their usual share of material

on the writer's desk, thus constituting "World News."

The following letters, one from Robert G. Ingersoll to Dr. James Monroe Buckley, who resided at Mt. Vernon, Illinois, at the time, and Buckley's answer have been found in Dr. Buckley's effects:

Dear Buckley: I send you some of the most wonderful whiskey that ever drove the skeleton from the feast of painted landscapes in the brain of man. It is the mingled soul of wheat and corn. In it you will find the sunshine and shadow that chased each other over billowy fields, the breath of June, the carol of the lark, the dew of the night, the wealth of summer and autumn, rich content, all golden with imprisoned light. Drink it, and you will hear the voice of men and maidens sing in the "Harvest Home," mingled with the laughter of children. Drink it, and you will feel within your blood the starred dawns, the dreamy, tawny dusks of perfect days. For forty years this liquid joy has been confined within staves of oak, longing to touch the lips of man. Your Friend,
Robert G. Ingersoll.

My Dear Bob: I return to you some of the most wonderful whiskey that ever brought a skeleton into the closet or painted scenes of lust and bloodshed in the brain of man. It is the ghost of wheat and corn, crazed by the loss of their natural bodies. In it you will find a transient sunshine chased by a shadow as cold as an arctic midnight, in which the breath of June grows icy and the carol of the lark gives place to the foreboding cry of the raven. Drink it and "you will have woe, sorrow, babbling, and wounds without cause." Your eyes shall behold "strange women and your heart shall utter perverse things." Drink it deep, and you shall hear the voices of demons shrieking, women wailing, and then, all orphaned, children mourning the loss of a father who yet lives. Drink it deep, and long serpents will hiss in your ears, coil themselves about your neck and seize you with their fangs. "At last it biteth like a serpent and stingeth like an adder." For forty years this liquid death has been confined with staves of oak, harmless there as pure water. I send it to you that you may put an enemy in your mouth to steal your brains; and yet, I call myself your friend.

Buckley.

PERNICIOUS MEASURE OPPOSED

Strong opposition will be made by the Lord's Day Alliance of the United States to the Joint Resolution recently introduced in the House of Representatives promoting official adoption of a revised calendar to be known as the Universal Calendar or World Calendar.

The proposed calendar would disrupt the weekly continuity and bring about the loss of one Sabbath day every seven years. It would vitiate the command of remembering the seventh day to keep it holy, which day for nineteen centuries is the first day of the week for all Christian nations. Every leap year, an extra day known as "Leap Year Day," is recommended by the Joint Resolution to be appended to the month of June, which would cause still another break in the weekly cycle.

If the Joint Resolution sponsored by Representative Gray, of Pennsylvania, should come up for a hearing, representatives of the Alliance will go to Washington to oppose the proposed legislation. A calendar which breaks the weekly cycle is not scientific. The week cannot be a true time-unit with its cycle broken every year, nor can a calendar be scientific without keeping its time-gears in true, unbroken mesh.

The Board of Managers of the Alliance has reaffirmed an earlier decision to "stand by" the unbroken weekly cycle which has been recognized "since the dawn of Creation," and followed through both Jewish and Christian history.

It is an interesting fact that the whole question of calendar reform has been removed from the League of Nations Agenda for the following reason: Fewer than half the number of countries, fifty-seven in all, to which questionnaires were sent by the League Council even acknowledged receipt of this document of inquiry. Great Britain has turned thumbs down on the proposal. The calendar matter will not be acted upon by the League of Nations for a number of years, and if later a calendar change should be approved such change could not become operative before the year 1950.

Calendar reform question is "on the table" for an indefinite time. The Joint Resolution introduced by Representative Gray is passé, and I feel confident that it will not be favorably considered by the Congress of the United States. I am placing the facts before the more than twenty denominational bodies which the Alliance represents. Some of them might be led into consideration and possible approval of the proposal unless they have full information regarding this movement to "reform" the calendar.

When the Gregorian Calendar superseded the Julian Calendar, it was found that there was a discrepancy of eleven days when it was introduced in this country. But even then the weekly cycle remained intact, the calendar simply being moved ahead eleven days, the days of the week continuing without change. For example, George Washington was actually born on February 11, 1732, by the Julian Calendar, which was in operation at the time of his birth, but he celebrated his twenty-first birthday on February 22, 1753, as the Gregorian Calendar came into use in 1752. The proposed Universal Calendar breaks the weekly cycle every year, and further, in a period of five hundred years, seventy-one Sabbath days would be entirely lost to mankind.

The January-March issue of the Lord's Day Magazine, published by the Lord's Day Observance Society, whose headquarters are in London, carries a featured article with the caption, "Eight-Day Week Rejected! Calendar Reform Scheme Defeated at Geneva." The article says, in part:

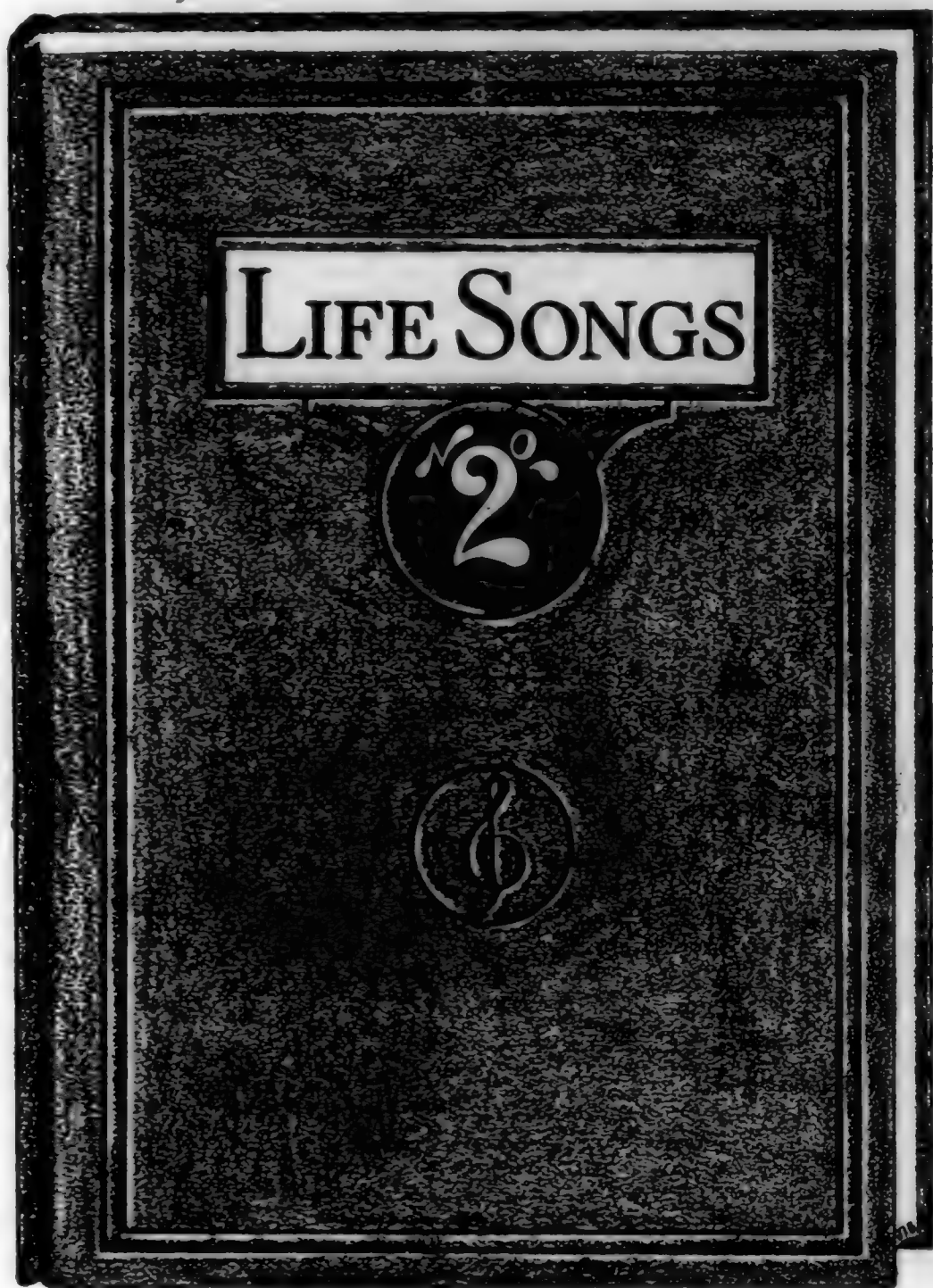
An attempt to revive the God-dishonoring Calendar Reform proposal has been defeated at Geneva. The Calendar Reformists appealed to an international tribunal, and have received an international defeat. What is the meaning of Calendar Reform? The Calendar Reform proposals (which, it must be admitted, have obtained support in a number of countries) involve the substitution of a simplified calendar for the present Gregorian Calendar, with an eight-day week at the end of each year, and two such eight-day weeks every leap year.

Calendar Reform seems innocent enough on the surface, but on reflection it will be seen that a vital Scriptural principle is at stake. The seven-day week instituted by our Heavenly Father at the creation is threatened. We are glad to report that when the matter was considered by the League of Nations at Geneva, it was decided not to proceed for the time being with its examination of Calendar Reform; and further, that the whole question be removed from the League Agenda. Thus a struggle which lasted over nine months has ended, as in the case of the previous struggle six years ago, in the defeat of a sinister agitation. The principle of God's Eternal Sabbath has prevailed.

The Lord's Day Alliance is observing its fiftieth anniversary this year by inaugurating a five-year educational and service-rendering program against the "commercialized Sunday." This movement will be carried on in churches, Sabbath-schools, public schools, colleges, theological seminaries and in communities and districts throughout the country. A campaign is under way to raise \$250,000 to carry out this plan covering the five-year period.—Harry E. Bowlby, General Secretary Lord's Day Alliance.

NOV-39

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A CHRISTMAS EVE SPEECH AT LIMA

The speech of Secretary Hull on Christmas Eve, at the closing of the Lima Conference, was a noble utterance. He outlined the progress of these Western nations in a memorable sentence: "First we become free; then we acknowledge ourselves equal; then we unite in common friendship." He deprecated the doctrine of economic nationalism which is filling the world with hatred and enmity, and made a plea for the removal of trade barriers which tend to divide the nations into warring camps. He declared his conviction that the Conference had produced great good for all of us, and expressed the hope that the rest of the world might benefit by the procedure followed by these friendly nations of the West. Adopted over all the world, a great fear would end and a productive peace ensue. He called for a moral crusade in the interest of the triumph of spiritual forces. Not forgetting that it was the night before

Christmas, he pointed the world to the Son of God who came to inaugurate the reign of peace and to establish a kingdom not based upon force. Secretary Hull has justified our confidence in his wisdom and grace.

The twenty-one American Republics have signed the Lima Declaration of the Solidarity of American States. In its preamble it asserted that we have achieved spiritual unity through the similarity of our republican institutions, our unshakeable will for peace, our profound sentiment of humanity and our adherence to the principles of international law—equal sovereignty of states and individual liberty without religious or racial prejudices. We shall seek and defend the peace of these continents and work together in the cause of universal accord. In case the peace, security or territorial integrity is threatened by acts of any nature that may impair them, it becomes the concern of all these states and they will stand together to protect the invaded state. The "acts of any nature" include not

Christian Monitor, February, 1939

only forceful aggression, but any sort of political propaganda deemed inimical to the interest of republican government. The Monroe Doctrine has become hemispherical.

—Arthur Bud McCormick.

THE JEWS A MISSIONARY OPPORTUNITY

It seems strange to think of the Jews as a promising field for Christian missionary work, in comparison with other peoples. However, read this statement recently published:

The International Christian Press states that 72,000 Jews accepted Protestant baptism during the nineteenth century. The number of baptized converts among the heathen and Moslems in the same period was 2,000,000, or one to every 525 of the heathen and Moslem population. The same degree of success among heathen and Moslems as among Jews, says this authority, would have shown 7,000,000 converts instead of 2,000,000. Three times as many Jewish converts enter the gospel ministry as converts from among the heathen. A comparison of facts shows that no mission field of modern times has been so fruitful as the Jewish.

—Selected.

SURPRISE ON MISSION FIELD

There are always surprises in the mission field. We do not usually think of Manchuria as a very promising place in which to preach the Gospel, but "The Lutheran Companion" has this cheering information:

It may be a surprise to many to hear that Manchukuo (Manchuria) is today the most promising of all Christian mission fields. This is the opinion of no less an authority than Ludvig Hope, founder and leader of the Norwegian Mission in China, who has just completed a year-long tour of the various mission fields of the world. Not only did he, at Bakoto, personally witness a powerful and sweeping revival, but reports from near and far show great hunger for the Word.

—Selected.

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A Monthly Magazine for the Home

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Joppa, Famous Palestinian Seaport of Ancient and Modern Times (See Article on Page 82)

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CHEAP CROSSES

By Ethel S. Low



HE missionary's hair was white. For forty years he had toiled in tropical lands, telling the story of salvation to those who had never heard. He was home on a short furlough, given that he might have a little rest. But he could not be idle. He was constantly telling the people in the homeland of the terrible need out there. The church was crowded to the doors. He was an honored guest, beloved by these people.

He took his text from a strange place, I Chron. 21:24. Briefly he told the story of David's sin and disobedience in numbering the people, and how God let David choose one of three punishments—three years' famine, three months' defeat in warfare, or three days' pestilence. David chose the last, perhaps thinking it would be the least awful because of its short duration. But when the people began to die by thousands, he cried to God, and the Lord stayed His hand.

God sent a Prophet to tell David to go and set up an altar in the threshing floor of Ornan the Jebusite, and the pestilence was stopped. When David the king, arrived there to buy the threshing floor, Ornan insisted on giving it to him, with the wood and the oxen for sacrifice, but David refused the gift, saying, "Nay; but I will verily buy it for the full price: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost."

Then the missionary told how he had stood at the gate of a great cemetery in his adopted land, on All Saints' Day, the time when everybody renews the crosses on the graves, and heard the venders of crosses crying, "Crosses for sale! Crosses for sale! Cheap crosses for sale!"

Suddenly the speaker turned to his audience and pointing his finger at them, he said, "The trouble with you, here in America, you are bearing cheap crosses! It doesn't cost you anything to be a Christian. You have a cheap religion. It costs something to be a Christian where I come from. I have seen a young wife stand up, her dress stained with the lifeblood of her young husband who was shot to death for preaching the Gospel of the Lord Jesus Christ, and I have heard her say, 'My Lord is sufficient even for this!'"

"I have seen two young men come in from preaching, having been arrested and brought before the judge. He had turned to the officer who arrested them and told him not to bring in any one else found preaching, but to shoot them at sight. I asked them what they were going to do, and their quick answer was, 'We're going back there to preach. Those people do not know the Lord Jesus Christ. They are lost. We must go.'"

"I have seen a man come in from preaching, with his clothes torn to shreds, and his body a mass of bruises, and I have suggested that perhaps he had better not go back again, only to have him exclaim in astonishment at me, and I have seen that man go out again with his Bibles as soon as I could provide him with new clothing, and before

his bruises were gone.

"O my people, why do you carry a cheap cross? If you were living the life you should live, even in America, the world would despise you, because it hates your Lord. But you are living a comfortable, easy, compromising life, carrying a cheap cross! O dear people, Calvary cost God His only begotten Son. If we bear the name of Christian, we should be crucified with Christ, and bearing His Cross and His reproach. God forgive us for our cheap crosses!"

He sat down and buried his face in his hands. The benediction was pronounced, and the people went quietly out, deeply impressed. Two young people who had sat down close in front were notably moved.

As they got into the young man's car, the girl said, "O sweetheart, we have had cheap crosses, haven't we? We have done only the pleasant things we want to do for the Lord. That Jewish woman who came forward a few weeks ago, has asked me over and over to come and see her and explain some things she doesn't understand. I've put her off because I was so busy with my own affairs,—and I wasn't particularly interested in her. Then that family of 'dust bowl' wanderers camped at the end of the street,—I've known for weeks that I should go and see if there



THE HEAVIEST CROSS

It is not His Cross that is heavy;
It is those that our hands have made,
That hinder us on our journey,
On our aching shoulders laid;
There is strength for the load He gives us,
And balm for the thorn He sends,
But none for the needless burdens
And none for the selfish ends.

We bear a burden of sorrow,
We carry a weight of gold,
We climb to some treasured idol,
And will not loose our hold;
We bend 'neath our troubles and worries;
We drag the load of a wrong;
And we cry that the cross is heavy,
And sigh that the way is long.

Let us drop the sin that besets us;
Let us cast aside our fears;
Let us give our griefs to Jesus,
And break our pitcher of tears;
Let us learn of the Meek and Lowly
Who giveth the weary rest,
Let us take His yoke upon us,
And walk with Him abreast.

For His yoke is easy to carry,
And His burden is light in weight;
He will do His share of the labor,
For He is a true yoke-mate.
Are we weary and heavy laden?
Are we anxious and full of care?
That is not the cross of His giving,
But the one that we make and bear.

—Publisher Unknown.

was something I could do for them, at least to find out if they knew the Lord. But it has been hot, and I hate that kind of visits, it fusses me all up to see poverty and dirt. I'm one of the people that is bearing a cheap cross. I've been offering God a Christian life that wasn't costing me anything. I'm ashamed."

The young man nodded his head and answered slowly and thoughtfully, "Yes, I am too. There are some of the fellows at the shop that I could talk to, but they made fun of me, and so I have just kept still, and thought I could be a Christian and not say anything about it. I'm certainly ashamed when I think of those young men, only a step from heathenism, with such courage in the face of persecution. I'm just a plain coward. I wonder what would happen to us here in America if we should be persecuted for our faith."

She replied, "I don't know. I hope we would have as much courage as those in other lands who have died for the faith. I do know that I am through with cheap crosses. From now on, God helping me, I am going to do the hard things that the Lord calls me to do, the things that cost me something, the things that I must sacrifice my time and pleasure for."

He laid his hand on hers and said gently, "I too, dear. I'm through with service that costs me nothing, for it is worth nothing."

In his hotel room, the missionary bowed in prayer, and cried out, "O my Father God, touch their hearts, take away their smug satisfaction, make them willing to sacrifice. O God, take away their cheap crosses, refuse their cheap sacrifices, give them grace to carry the cross that means hardship, insult, persecution. My Father, shake them out of their sleep, fill them with Thy Spirit, so that they will be burning, overflowing with Thy message to a lost world, so they cannot keep still! Give them a vision of these lost millions, wandering in darkness, with no Saviour. O dear Lord, take away their cheap crosses."

—Cleveland Gospel Herald.

A DANGEROUS HABIT

The fault-finding habit is a bad one. It is easily acquired and not readily broken. We live in an imperfect world. Everything is flawed and defective. Institutions all blunder and fall short of the ideal. Persons are all erring creatures and their faults give us offense. But one should not pay too much attention to the faults of others, or to the defects of the world in which he lives. He may become a chronic fault-finder, and in that case he will become a grumbler. If he is not careful, he will degenerate into a growler. And if he growls long enough, he will degenerate into a snarler, and in the end he will become a cynic. When a man has become a cynic he has reached the bottom. There is nothing lower than cynicism. A cynic is of no account, either to himself or to anyone else. He is a nuisance and a stumbling block. He did not intend at the start to become a cynic. He began by finding fault, and the habit grew on him until his mind became twisted and his heart sour.—Dr. Charles E. Jefferson.

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No. 3

THE PRUNING SHEARS

By Prisca Delph



WINTER had gathered her robes about her and fled from the face of spring. Crocus shed a rainbow of color on the rockery, while a robin chirped from the hedge.

Two little girls, enjoying an after-school visit on this lovely day in March, played Chinese tag on the Alstine lawn. They were the picture of innocence, laughing gaily as they moved about. Marie, her blond curls blowing in the breeze as she danced out of reach, seemed to have wings on her feet, while the long, dark braids of her neighbor seemed to hold her back like the string of a kite steadying her when she would rather fly.

"O Rosa Mae," Marie Alstine cried out of breath, and dropped on her knees in front of the rose bed, "it was such a pretty rose," she sobbed. "I—I liked the way it grew."

Unable to change from one humor to another as quickly as her friend, Rosa Mae found no words to express her sympathy. Filled with indignation she looked about for the offender. Half hid in the grass, as though ashamed of the ugly deed, lay the pruning shears.

At the other end of the lawn James Alstine was walking slowly as if in search for something. Hearing a sob he looked up and began to walk rapidly toward the girls. Marie turned away hastily wiping her eyes.

"Hello, Rosa Mae," he smiled.

"Good-afternoon," she nodded stiffly, for even at the age of seven that young lady possessed a surprising amount of independence. Anyone wicked enough to cut down a beautiful rose bush could not eject a friendly "Hello" from her; not without due apologies!

James, looking from Rosa to his sister, saw her swollen eyes and for once wisely forgot to tease.

"Look," he said, stooping to pick up the lost shears and pointing to the rose bush, "I left one bud. That will grow tall and straight. And, Marie, it will give a larger and more beautiful flower than these would have," he motioned to the pile of cut branches.

"Really," Marie gasped, her eyes shining. "James, will my rose bloom again? Oh, I'm so glad," she danced a circle. "Rosa Mae, it will bloom again."

Rosa Mae did not recover so quickly. She had brothers, too! This might be, yes, an alibi, her mother called it. "But, James," she

said coolly, "those stubs. They will turn brown and ugly."

"You will not notice them as you look at the beautiful flower," he smiled again. "Would you like to watch me prune the grapes?"

"You see if the old branches were not trimmed back, they would grow wild and only small and ugly fruit could grow."

The girls listened eagerly as he explained the art of pruning. As they watched the care he used in cutting the branches the shears no longer seemed like a monster creating waste and ruin, but a magic wand giving ordinary plants the power to grow straight and bear beautiful fruit and flowers.

Rosa Mae was reluctant to turn away when the five o'clock whistle blew at Landisville. "I promised Mother that I would come home when I heard that whistle. Good-bye, James, and thanks for telling me all about the pruning shears."

"Good-bye, Rosa Mae, and remember that there is never a beautiful rose or tree that does not have the marks of the pruning shears."

"Good-bye, Rosa Mae," Marie skipped to the gate with her friend.

"Good-bye, Marie," and the dark-haired girl skipped up the road, turned and waved a final farewell before she disappeared among the trees bordering the lane to her father's house.

Little did they dream that their parting would be longer than usual, and that years would roll by before they would meet again.

That night Mrs. Alstine died very suddenly from a cerebral hemorrhage. Because of her delicate nature Marie was sent at once to an aunt at Quarryville. After the funeral, which was held in a distant city, Mr. Alstine and the older children moved to Quarryville also.

Rosa watched from a distance as the moving men placed everything on the van and drove away. She thought of the last time she had been with Marie. No more would she see Marie waving, her beautiful smile framed



in a mass of yellow curls. She walked sadly to the swing wondering if she would ever see Marie again.

The Alstine house was sold; others moved in. Rosa Mae made new friends. She finished school with honors. Then, a professing Christian, she consecrated her life to God. In her new experience she found many doors of service open which she had not been conscious of before. The church was watching, and saw her efforts grow into talent. They needed workers, consecrated workers. There was a special need for a young woman at the Quarryville Mission.

When approached on the subject Rosa Mae felt that God was calling, as well as the Church. As there was no reasonable excuse that she could offer, she went.

To see souls turn from a life of sin and by God's grace live a life of righteousness was like watching a miracle being performed. Then to face an impregnable problem, turn to God's Word and claiming a promise see that problem unravel, like the plot of a story unfolds before the reader, was simply marvelous. True there were many disappointments; she even met rebuffs, but the blessings supplemented them all. She loved her work.

Then one day as she was returning to the Mission with some children she saw a young woman coming toward her. There was something familiar about her. Mentally Rosa Mae tried to place her. Many of the Mission faces were still new to her. Had she seen her at the Mission, in visitation work, or out of town? The woman seemed also puzzled as she looked at the mission worker.

"Good-afternoon," Rosa Mae smiled as they met.

The woman stopped, "Why Rosa Mae Lapp, grown up, I do believe," she laughed.

"Jean Alstine! surely no one else could laugh like that." Rosa Mae held out her hand. Pleasure at seeing her old neighbor, covered the surprise of finding an Alstine on the street in well worn clothes.

Jean, who always was a good talker, did not need much questioning, but began immediately to give the history of the family from the time they left Landisville. Rosa Mae listened, answering only with a nod of either surprise or sympathy, whichever the story called for.

After the mother's death they had lived with the aunt until the father had remarried. The step-mother had died soon after Marie's graduation. Then came the depression, and they lost everything except the furniture. James was married, and so was Eva, the oldest sister. Then two years ago Marie had met with an accident. She would never walk

again! The father now lived with Eva, while Jean and Marie lived on the second floor apartment of a house on the edge of town.

Rosa Mae took the number and promised to call very soon. The children were restless, and she was obliged to move on.

"Poor Marie," she kept thinking. Is there really no hope for her recovery, and is she a Christian? The more she thought of it, the more pathetic it seemed. Dainty, beautiful Marie! Looking at her own strong body, she cried, "Why does Marie have to suffer?"

It was several days until Rosa found time to call on Marie. The landlady opened the door and directed her to Marie's room. As she mounted the stairs she felt herself trembling and her mind a turmoil of emotions. At the top of the stairs she hesitated, stood a moment in the hall, fascinated at the picture she saw.

Seated at a table was a beautiful woman, not the girl or young lady, she expected. The features were pinched, but the smile was beautiful—it was Marie's smile! Her eyes were shining with an inward light. Rosa was relieved. Marie was a Christian, no unsaved person's face could shine like that. "Come in, Stranger," she called, recognizing her old neighbor at once.

For some time they could talk of nothing but each other and olden times. Then Marie wanted to know about Rosa Mae's work. She was as enthusiastic about the Quarryville Mission as Rosa Mae. Then she showed her work. She was making greeting cards, seasonal, everyday, and birthday cards. On each card she printed an individual message.

"They are beautiful—and those sentiments. Why Marie you are a poet in embryo!"

Marie laughed, delighted with the praise. "I do sell enough to help with my expenses." Then dropping her voice her eyes shone like stars as she said, "I am getting better, Rosa Mae, just this morning the doctor told me that if I continue to improve I may walk again."

"That is just grand! I'm so glad, Marie." Looking into the shining eyes the missionary found her mind weaving a pattern over a network many years old.

Marie, taking the silence for sympathy continued, "There is something—oh, I would rather be well, but I have learned many things. I have really learned to trust. And I think I can now understand God. Somehow He is closer and more real than I had imagined before I became this way. If I could only express my feelings in a way that would be of help to others."

"O Marie," Rosa Mae exclaimed, "I felt so sorry when Jean told me. But when I saw you I forgot to pity and instead you have helped me. I believe that you are bringing more glory to God in the way you are taking this experience, than by anything you might have accomplished had you remained well."

James' words rang in her ears, "There is never a beautiful rose or tree that does not have the marks of the pruning shears." Now she understood. It was God's will and His method of pruning. God, the Master Gardener, had used the shears on Marie, one of His human flowers. As the rose did not die

from the bruise, but gave to the world a more beautiful flower, so Marie, her spirit uncrushed, had bloomed in beauty and was shedding sweet fragrance on all who came in contact with her.

THE FIRST MENNONITE PRINTING OFFICE

By John Horsch

Those of us who are interested in or connected with the present Mennonite Publishing House and its activities will be interested to know that almost from the time of its inception the Mennonite Church has been engaged in the printing of Gospel literature.

The early editions of the books of Menno Simons and other writers of the evangelical Anabaptists do not bear the name of the printer nor the place of publication. The reason is obvious. Printing such literature was exceedingly hazardous; in the Netherlands (including modern Belgium), and Germany it was punishable by death.

One of the first Mennonites to take a practical interest in the printing of religious books was Jan Claes of Alkmaar in Holland, who suffered martyrdom in 1544 at Amsterdam. As stated in his death sentence, he had printed six hundred books of Menno Simons at Antwerp, and sold two hundred of them in Holland. In all probability these books were produced in a printery not owned by Jan Claes himself. He was a minister of the Mennonite Church in Amsterdam; the meetings of the congregation in this city were held in his house.

Within less than a decade after this martyr's death there was a Mennonite printing office in the city of Lübeck in Northern Germany. In the year 1553 a printery in this city, from which some of Menno Simons' writings were issued, was owned by a Mennonite. Apparently this was the first Mennonite printing office.

In the summer or autumn of the following year the owner of this establishment—his name is not disclosed in the records—saw himself compelled to leave Lübeck. Nothing is known of the circumstances under which he departed. It is not improbable that in the face of threatening difficulty he escaped before the breaking of the approaching storm. At any rate he evidently succeeded in moving the establishment to another place. He set up the printery in the town of Oldesloe in Holstein, Denmark, not a great distance from Lübeck.

At Oldesloe the Mennonite printing office soon attracted the attention of the authorities. Not less than ten casks of books were found and confiscated by the magistrates, and it was ascertained that fourteen casks of books had been sent to Amsterdam. Most of these books were Bibles. If they were printed at Lübeck, or in part possibly at Oldesloe, the printery must have been one of considerable capacity.

The local authorities of the district gave an official hearing to "those who had printed Anabaptist books at Oldesloe," and a report of this hearing was made on November 28, 1554, and sent to King Christian III of Denmark. Strange as it may seem, not any names of the persons called to account in this hearing are given in the report. Clearly the local authorities desired to shield the ac-

Just as one forgets the brown stubs at the root of the rose, so Rosa Mae was unconscious of the limbs which hung almost helplessly beneath the table as she gazed into the radiant face of Marie.

cused persons as far as possible. The report indicates that the owner of the printery, who is referred to as "the printer" and "the Anabaptist," had "journeymen" (assistants) in his work.

So it was for a very short time only—a few months—that this printer found it possible to carry on his work at Oldesloe. Again he was forced to move, but this time with the prospect of going to a place of safety. He went to Fresenburg, a large estate of the nobleman Bartholomew von Ahlefeldt, a short distance from Oldesloe. This nobleman was a patron of the Mennonite people. He had been an officer in the Netherland army and had witnessed the death of some of the Mennonite martyrs. By their evident steadfast devotion to Christ and their Christian convictions they had so favorably impressed him that he was well disposed toward them, being convinced that they were entirely harmless and that their persecution was uncalled for.

Von Ahlefeldt not only permitted the Mennonite printer to settle on his estate but apparently aided him to the extent of having a house built for him. At a time when the printer was waylaid and arrested by a neighboring nobleman, he was subsequently released through the efforts of von Ahlefeldt. Today the ancient estate of Fresenburg consists of three large farms with the necessary buildings. An old building is shown in which the Mennonite printing office is supposed to have been located.

It is superfluous to say that the brotherhood in that day had no official organization for publication work. The first Mennonite publication work was financed evidently by the printer, though he may have had the assistance of other brethren.

As already indicated, Fresenburg was located in Denmark where the persecution of the Anabaptists was less severe than in the Netherlands and Germany. The Lutheran King Christian III of Denmark remonstrated repeatedly with this nobleman against tolerating the Anabaptists on his estate. Von Ahlefeldt, however, evidently found it possible to quiet the king's fears, at least in part, regarding the final outcome of this experiment in religious toleration.

It was on von Ahlefeldt's estate, Fresenburg, in the village Wüstenfelde, that Menno Simons in the last period of his life found an asylum of safety. At least ten of his books were printed in the printing office at Oldesloe and Fresenburg.

Scottdale, Pa.

"Happiness is a by-product of helpfulness."

SNAKE STORIES

By Samuel Scoville, Jr.

Summer is the time for the annual crop of snake stories. Many of them are interesting, few of them are true. Here are some of the most usual specimens.

Jennie Bosler, aged seventeen, of Medina, Ohio, so runs the story, was left alone in the house with her small sister, who was profitably employing her time in taking a nap. Hearing curious gurgling sounds, Jennie was horrified to find that a monstrous blacksnake had coiled around her sister's neck and was slowly choking her to death. With rare presence of mind, Jennie stabbed her scissors into the serpent's hissing jaws and then snipped the choking tails in two, thereby saving sister's life. The snake was a blacksnake and when afterward pieced together measured seven feet three and three-eighths of an inch in length. The three-eighths of an inch shows the absolute accuracy of the story.

Then I read with consuming interest all about Silas J. Tatnall, of Four Corners, Indiana. Silas was pitching hay up on the load when a large blacksnake fell off the swath and at once coiled around his neck. Silas would have choked to death if it had not been for his faithful hired man, John Boggs, who came up with a scythe and accurately mowed the snake off his employer's neck. Silas was revived with difficulty. His hair, which had been formerly jet black, is now white as the undriven snow, and his mind is entirely gone.

Another gentleman, at Bellows Falls, Maryland, went out one evening to quench an innocent thirst in a commendable manner from his own well. He found that he had been anticipated by a blacksnake. The fearsome reptile had crawled down the well rope for a drink and as the bucket came up at once secured the alleged favorite neckhold of his tribe. The owner of the well and the neck managed to open his trusy jackknife and cut the snake into wiggly pieces.

When I was a boy, I firmly believed that blacksnakes always tried for a strangle hold, and accordingly I would tackle this breed of snakes with my shoulders well hunched up about my neck. To this simple precaution I probably owe my life! for although I killed or caught many a blacksnake in my younger days, I was never even slightly choked by one.

I also firmly believed that blacksnakes were divided into two groups, the common blacksnake and the racer, which latter breed had a white ring around its neck, grew about ten feet long, and had a bad habit of pursuing people at lightning speed. I remember a dear old lady who used to give me the most delightful horrors by describing an alleged experience with a racer. She was passing Blacksnake Lot on her father's farm one evening when a monstrous racer came out and glided after her. According to Aunt Eunice's story, he reared up about four feet from the ground and still had some ten feet available for sprinting purposes. Aunt Eunice, however, was some racer herself, and kept just ahead on level ground. Fortunately

there was a hill near by. On this she gained rapidly, for a racer is evidently geared too high to be much of a hill climber, and so she finally escaped.

I also used firmly to believe that a blacksnake had a mad passion for milk. Sometimes, according to the stories I heard in my credulous childhood, he would be found robbing defenseless children who were sitting around the landscape with bowls of bread and milk.

Another anecdote about the blacksnake was related to me a few summers ago by an eminent artist. He told me of seeing in the grass his pet kitten crouching near a large iron stake. The kitten remained in the same position so long that he strolled over to see what was the matter, and to his horror found that the iron stake was a blacksnake of the usual monstrous dimensions. It was erect and rigid and was intently engaged in charming the unfortunate kitten. My friend hastily armed himself with a bedslat and therewith mightily swatted said snake. The reptile, however, was so rigid that the slat broke like glass and it was with great difficulty that the snake was finally killed. I at once inquired as to whether the kitten's fur turned white. This usual symptom of snake encounters, however, seemed to have been absent in this instance, although the kitten was found to be in a highly overwrought state and was never quite the same kitten afterwards.

Almost everybody will tell you about finding blacksnakes charming birds. I once heard of a big-game hunter telling a lot of defenseless Boy Scouts at their campfire about finding a ring of charmed birds and squirrels and rabbits grouped around a huge rattlesnake and how, when he went to kill the snake, he nearly fell under the spell himself. A well-known nature writer recently accounted for this charming power by proving that it was a form of hypnotism. It reminds me of a story of that merry monarch King Charles the Second, who assembled all the scientists that he could conveniently find and asked them to account for the fact that if you fill a basin full of water and drop a live fish into it the water will not overflow the basin. The wise men worked for weeks trying to find what became of the water the fish displaced. At last one young chap had the bright idea of trying the experiment and found that the water would overflow just the same with a live fish as with anything else. I would suggest to all nature students that they investigate the fact of snake charm before they spend much time on the reason.

According to the story-tellers the only saving grace that the blacksnake possesses is its hatred for rattlesnakes, which it is supposed to wind around and choke to death. Only last week a man told me solemnly that by protecting the blacksnakes in a certain township the rattlesnakes had all been driven out.

The rattlesnake is also responsible for a number of stories. For example, many people will tell you that if you surround a rattle-

snake with a ring of fire so that it cannot escape, it will commit suicide by biting itself. That a female rattler will let her young brood run into her mouth for protection is another favorite anecdote. Again they will tell you that the white fat of a rattlesnake placed on a bite will draw out the poison. A split chicken also has the same effect, according to them. So, too, you will hear fearsome stories of rattlesnakes attacking people, of the mate of a dead snake following his trail and lying in wait to avenge his death; and, lastly, that whiskey swallowed by the quart will overcome the venom of the bite of a snake. The usual recipe is to keep drinking until you are drunk. That state shows that the poison has been neutralized!

Another popular snake hero is the hoop snake, which rolls along like a hoop and has a stinger in its tail. I remember a talented hired man, whom I knew as a boy, who promised to send me some of the ivory stings that he had cut out of the tails of divers hoop snakes killed by him. He never did. He told me also that once when hoeing corn on a side hill he heard a rattling noise and looked up to see a hoop snake rolling down a furrow toward him. He promptly dived under a near-by fence, leaving his hoe standing up in the furrow. As he escaped he saw the snake straighten out like a spear and drive its sting deep into the helpless hoe. A few hours later this hired man came back and found that the stricken hoe handle had swelled up as big as his leg.

Another dangerous if not fatal snake, according to the story-teller, is the puff adder. Then there is the milk snake, also called the checkered or spotted adder. According to the newspapers it has the bad habit of milking cows and stealing milk from dairies. I met an old Negro once in the pine-barrens of New Jersey who told me about a valuable cow which went dry one summer without any apparent reason on the farm where he worked. Her pasture sloped down to a wood lot. It was noticed that every afternoon this cow would go over by the woods and moo. She was watched and a huge milk snake was seen to crawl out of the woods and milk the infatuated cow.

"An' when we kill dat ol' snake," ended my colored friend, "we bus' him open an' nearly a gallon of milk run out, an' the ol' cow she go every day, an' moo an' moo an' when no snake come she got sick an' die, too."

It was a very, very sad story.

It pains me to have to contradict all of these stories and statements. They are interesting and mysterious and delightfully uncanny. But they aren't true. As Josh Billings used to say, "It is better not to know so much than to know so many things that ain't so." All these anecdotes that I have mentioned "ain't so." The blacksnake never, for example, winds around people's necks or chokes them. It can't. It is not a constrictor. It never drinks milk. Nor does a blacksnake or any other colored snake charm man or beast or bird. Nor does it kill rattlesnakes. There is no ringnecked racer that runs after people. The largest blacksnake I have ever caught in many years of collecting was five

feet six inches in length, although while I was catching it I would have said that it was at least eight feet long.

Rattlesnakes never attack anyone. They are immune to their own poison as well as that of others of their kind. They never swallow their young, nor does the mate of a dead rattlesnake follow its trail to avenge its death. Moreover, neither rattlesnake fat, split chickens, snakestones or whiskey will cure the bite of a rattlesnake.

The puff adder is a harmless snake. The rattlesnake and copperhead are the only venomous snakes of North Carolina.

There is no such snake as a hoop snake. Milk snakes never milk cows or drink milk. They hang around dairies and cow barns because they live on mice, which are usually found in those places.

Lastly, if by any chance you are bitten by one of these two venomous snakes, don't get a quart of whiskey and drink until you are drunk, according to the time-honored procedure for snake bites. If you do, you will clog the heart, which is laboring woundily enough under the terrible effects of the virus, and it may stop. The first thing to be done is to slash across the fang marks down to their very bottom and suck the blood and venom out as quickly as possible. There is no danger in this, as the virus can even be swallowed without any bad effects. Then tie a tight ligature between the wound and the heart and keep it there for not over ten minutes. If possible aerate the poison by washing out the opened-up fang marks with a solution of permanganate of potash. Keep the heart going with injections of atropine. Keep the place covered with moist antiseptic gauze night and day until it heals, and you'll live. Drink a lot of whiskey and probably you won't.—In Christian Youth.

EVANGELISM WITHOUT WORDS

Hans Nielsen Hauge is a Lutheran layman with whose life all Lutherans should be familiar. Living in Norway at a time when Rationalism was rampant (Hauge's life-span extended from 1771-1824), this pious Norwegian was used of God to perform a great evangelistic task.

For our present discussion it is sufficient to note that the followers of Hauge, the so-called Haugeans, afford an example of a very practical and a very effective type of evangelism. We might call it evangelism without words. Dr. Hallesby calls attention to it in his book, "Under His Wings."

In striking contrast to conditions in our day, with the Church prone to emphasize church organization and methods and functions as the all-important thing, the Haugeans placed chief emphasis upon practical, everyday Christianity, much in the manner of the Church in apostolic times.

It was with their lives rather than with words that these earnest Norwegian Lutherans exerted their spiritual influence as soul-winners. To quote from Dr. Hallesby's book: "The old Haugeans were not men of many words. They even prayed in one of their hymns that they might be 'richer in deed than word.'"

This "richness in deed" showed itself, for example, in the practical help that they gave to brethren who were in need. Talk about "modern" relief work! Those Haugeans understood just as well as we moderns the difference between a dole and some form of help that enables the needy one to help himself. If a brother became destitute, his friends helped him to get work in one of the various enterprises which Hauge himself had taken the lead in initiating in different parts of the country. So solicitous were these believers for one another that we can well imagine the unbelievers of that day saying of the Christians what was said of them in the first century: "Behold, how these Christians love one another."

This same Christlike character the Haugeans manifested over against the world. In

"IN A MOMENT"

(I Corinthians 15:52)

A moment more and I may be
Caught up in glory, Lord, with Thee:
And, raptured sight, Thy beauty see
Forevermore!

A moment more, Thy chariot cloud,
Thy voice of power, Thy summons loud:
Ah! then the vault of heaven shall crowd
With myriad saints.

A moment more—earth left behind,
Our bodies their redemption find,
Our souls the prize for which they pined
With great desire!

A moment more—what joy to wear
Thy likeness, Saviour, and to share
With Thee the place prepared there,
Where Thou art gone.

A moment more—upon Thy throne,
Thy place by right then made our own;
Thou wilt not fill that seat alone,
But with Thy saints.

A moment more—Thy faultless Bride
In Thine own beauty glorified;
Thenceforth forever at Thy side,
To crown Thy joy!

A moment more—Ah! can it be—
One moment brings such joys to me,
Yea, joy of joys, yield them to Thee!
Our Saviour, Lord!

—Selected.

short, they endeavored, by the grace of God, to live holily before God, justly before fellow believers, and unblamably before the world. And that had its effect. It proved to be evangelism without words.

Christian evangelism must make large use of the preached Word. No doubt about that. But it is well to remember that the WORD is to be preached by word and deed. Not just word. Not just deed. Both. Some of us are hesitant about "saying anything" on religious matters to an unconverted neighbor. Well, God will grant us boldness in that regard if we ask it of Him. But we are "saying something" about God—either for Him or against Him—every day of our lives. What our neighbor sees us do, that is our testimony. Is it not written in the Word that husbands may "without the Word be gained by the

behavior of their wives; beholding your chaste behavior coupled with fear?" Chaste behavior coupled with fear—whether it be behavior of wives or husbands or children—is an effective type of evangelism.—Lutheran Standard.

I AM EXPECTING A GUEST. ARE YOU?

I have been cleaning, dusting and polishing and getting my house in order for I am expecting a guest and oh, what a humiliation if my guest should find me unprepared! After I arrange everything comfortably, I must then bring in the roses and spice leaves so that my house will be sweet and fragrant. I do not know just when my guest will arrive, for it may be on the noonday train or the midnight express, but I shall trim my lights and be prepared, for I want to greet my guest with a welcome hand.

Are you, too, expecting a guest and getting prepared? Or, on the other hand, are you just living in your musty shell, so that when the doorbell rings you will be ashamed and frightened to admit your visitor? But that visitor is certainly coming to us all, for the Guest I am expecting is my Divine Master. Yes, my house, or rather my body and soul, is being cleaned and polished. Should it be in the twinkling of an eye or could I hear the call coming closer from afar, I hope He will find me ready and waiting.

Even after my house is put in order shall I sit with folded hands, or shall I bring in the roses and spices to perfume my life, by helping others less fortunate than myself. There are the sick and afflicted to whom I may lend a helping hand; there are the needy, those in distress, whose waves of life are pressing them under; there are those who see nothing but black despair before them, so to these I can speak a word of cheer. I can share with them of what God has blessed me, help the fallen to rise and give smiles in place of frowns. A smile can work wonders and God knows it costs you nothing. In this way by helping my fellow man I can gather the roses that will perfume my house or life. Then when the waters of life roll back and the gates of eternity open and my guest knocks, I pray my house will be ready.

For the coming of this great Guest I keep my lights trimmed, but I know they will be dimmed by the radiance of His face, as we hand in hand pass on to join the loved ones who have gone on before.—Hortense Bryson Hilton in The Gospel Messenger.

MIRACLES

Some skeptics say, "Oh, the miracles, I can't accept miracles." One may drop a brown seed in the black soil and up comes a green shoot. You let it grow and by and by you pull up its root and you find it red. You cut the red root and find it has a white heart. Can any one tell how this comes about—how brown cast into black results in green and then in red and white? Yet you can eat your radish without troubling your mind over miracles. Men are not distressed by miracles in the dining room; they reserve them all for religion—Bryan.

CHRISTIAN MONITOR PULPIT

STANDING ALONE

By Jess Kauffman

No man stood with me, but all forsook me: . . . Notwithstanding the Lord stood with me, and strengthened me.—II Timothy 4:16, 17.

"It may be human to stand with the crowd, but it is divine to stand alone. It may be manlike to follow the people, but it is God-like to follow a principle. It is natural to compromise and follow, but it is divine to sacrifice both on the altar of truth and duty."

Standing Alone

The Apostle Paul is standing alone. The verses from his letter to Timothy tell us that. He is relating to Timothy how he was left entirely alone, as far as human help was concerned in his first defense before the cruel and murderous Nero. Let us imagine the circumstances and surroundings just as they were. Nero is sure death to the Christians. Paul is a fearless preacher of Christianity. He is asked to appear before Nero and explain why he preaches this doctrine, contrary to Roman decree. When the appointed time arrives, Paul finds that all his friends have fled; and, there is no man in Rome that will stand by him. He is entirely alone. He appears before this deadly emperor and makes his defense. The crowd is jeering; an angry mob is ready to grab him; public opinion is against him; Nero has all human power to take his life; hungry lions are waiting to tear his body as soon as he is cast to them. Paul knows all this. He doesn't show any excitement. He faces Nero, and defends the cause of Jesus Christ.

"The Lord Stood with Me"

But, the Apostle Paul wasn't alone. Nero couldn't see anyone else with him. The jeering crowd said he was alone. But, that fearless, thundering, soldier of the Cross had some extraordinary power. When he had finished his defense, Nero was moved. He changed his mind about the doom of this man; he was not cast into the lions. The Lord was behind Paul, and in Paul, and around Paul, and was saying, "I will strengthen thee." Paul wasn't the least excited about what would happen to him. It made him little difference whether the lions would get him or whether he would be delivered to the executioner, and have his head taken off. Paul was defending a cause, not a man. He was interested in a principle, not his own body.

Wheelbarrow Christians

You know what a wheelbarrow looks like; you know how it has to be used. Some Christian professors remind me of a wheelbarrow. The only way you can get them to move is to pick them up and push them. Unless you hold to them securely while they are carrying a load, they will upset. The load they should carry is a dead weight to someone

else. In other words, can you stand on your own feet, or do you go whichever way the wind blows; whichever or whatever the crowd does? If you do, you are not standing alone. You are more interested in your own selfish feelings than you are in the cause of Christ.

Noah Built and Voyaged Alone

His neighbors laughed at his strangeness and perished in style. Don't you think that Noah was not the laughing stock of the country for one hundred and twenty years; because he was. And, that is not all; he was actually alone in his thought and preaching. I imagine that people traveled for miles and miles to see the ship this "crazy old man" was building up on that hill. And as they would gather, a curious bunch of people, he would preach repentance to them, and tell them how to escape the great flood that God was going to send on the earth. But they went away laughing, scoffing, ridiculing, following the crowd. The ark is finished; God sends the animals in; Noah and his family enter; God shuts the door; it begins to rain; people begin to gather; they start for the ark; and, it is easy to believe that many of those

RIPENING DAYS

"Think it not strange concerning the fiery trial which is to try you" (I Peter 4:12).
"The husbandman waiteth for the precious fruit of the earth" (James 5:7).

Strong the heat that beats upon thee
Penetrating ev'ry part,
Warming ev'ry fiber thoroughly,
Reaching deeply to thy heart.

Strange may seem the trial and bitter,
Suffering its fiery glow;
But its burning makes thee fitter
For God's Heavenly harvest show.

Sheltered from the sun's warm shining
No fruit fully can mature;
Luscious grapes in arbors vining
Must feel heat for vintage sure.

Patiently thy Lord hath waited—
Some things only time can sow—
And what seems to thee belated
Is but His own purpose true.

Well He knows when thou art ready,
And fruition all is meet;
Let Him hold thee patient, steady,
Till the process is complete.

Precious, ripened fruit He'll gather
Mellowed, sweetened in His grace;
All well-pleasing to the Master
For His own appointed place.

—Alice Reynolds Flower.

same folks that laughed the hardest at Noah, drowned nearest the ark.

Abraham Wandered and Worshiped Alone

The Sodomites smiled at this simple shepherd; they followed the fashions and fed the flames. Perhaps a large majority of the inhabitants of Sodom knew of this old man, out on the plains, living in tents, when he could have moved into Sodom and enjoyed their luxurious living. No doubt they felt sorry for this "primitive, old-fashioned" man who was content with such a life. They were blind to the great secret of life that this old patriarch had. They were wild to follow the crowd, follow its sins, follow its fast course to eternal death. They didn't know where they were headed for. But, one early morning, from a clear sky, and very unexpectedly and very, very suddenly, their doom fell upon them. They perished. Abraham stood alone, with his God, and was safe.

Daniel Dined and Prayed Alone

His friends laughed at him; they felt sorry for him; they pitied him for his "ignorance." Daniel was promoted far above them. He was able to stand on his own feet; God filled his life and strengthened him. An unusual thing about Daniel, and a point worthy of consideration for everyone, is that Daniel had "purposed in his heart not to defile himself" before the temptation came. He had some reserve determination that he could use in the moment of severe temptation. He built up this reserve by a close walk with God, and by standing alone with God in every detail of life, in case he had to stand alone to be true to God. These illustrations of men who have stood alone have all been fearless Christians. They had the assurance that God was with them, back of them, in them, and ever ready to help them. When the decree had been made that Daniel, nor anyone else, should pray to anyone but the king, Daniel even though he knew that it was a trap set for him, did not fear. When his prayer time came, he went up to his room. He did not sneak in at some unexpected time, but went at his regular time. He did not tiptoe over to the window and pull the shade down, but he boldly threw the window open; kneeled before it, facing Jerusalem, and prayed to God. He was honored for it, and delivered from the mouths of the lions, and promoted by both God and man. He had so much backbone and grit that the lions didn't like him.

Wanted Today

Not only wanted, but needed: men and women, both young and old, in all walks of life, who can stand alone. People who have the assurance of God's presence and who do not follow the crowd. The crowd is headed for hell. If you follow them you will spend eternity with them. The road to hell is broad

(Continued on page 93)

Editorials

J o t t i n g s

"Harbinger of Spring." To those who tire of winter weather the advent of March brings new hope and cheer, for Spring is not far away. The snow may be flying and the coal trucks delivering their needed cargoes of potential heat, but the unmistakable signs of the end of winter are here, as the early plants begin to show life and stray birds are returning to their northern homes. No night is so dark but there is a morning, and no winter is so long but there is a returning of springtime. Even so in every life there is hope of a glorious future if we have the Lord of the universe as the Master of our lives.

* * * *

But winter brings blessings peculiarly its own. The earth becomes rested and refreshed for another season of productivity. The frost and snow perform valuable functions in the economy of Nature. Winter also gives opportunity for spiritual refreshment to those whose labor is not quite as strenuous as in other seasons. The longer evenings give more time for study and meditation. The Church recognizes this condition and provides special means of Bible Study and spiritual strengthening through the avenue of short-term Bible Schools. We are glad to hear the reports of the large attendance and fine interest shown in the Winter Bible Schools throughout the church this season. May the Lord abundantly bless the efforts that were put forth.

* * * *

We are glad for the renewed emphasis on reading the Bible that is placed on this form of spiritual nourishment by our church, as well as other organizations. The Mennonite Commission for Christian Education and Young People's Work, as stated before in these columns, is heading a movement throughout the church for encouraging all our church members, and especially our young people, to read the Bible through in a year's time. Special folders for keeping an accurate record are being provided. Ten thousand of these were quickly distributed. A new printing of twenty-five thousand has been made, and all waiting orders will soon be filled. A perfunctory reading of the Bible may not mean much, but when one reads the sacred Book with the view of learning the will of God and an aim to obey that known will, great blessings must inevitably follow.

* * * *

Cheering news comes from the dust bowl region of America. Latest advices say that the rains and snows have been more copious than in any time during the past seven years and that crops and pastures are good. The dust bowl, they say, for the time being has practically disappeared. Perhaps it is true that weather goes in more or less definite cycles and that the drought cycle now is broken and that during the next period of years there will be more moisture in the sections that have come to be known as America's "dust bowl." Aside from the gladness which the news of restored plenty in the semiarid sections of our lands brings to all of us, especially as we think of our brethren who live in or near those regions, we may learn a few other lessons. One is that we must depend on Nature and Nature's God for our

sustenance. We may plan and work and even devise a system of "regimentation" in sowing, and marketing, but if the Lord withholds or sends the rain and other conditions for fruitfulness we are helpless creatures when it comes to exercising crop control. Let us then not be forgetful of Him who sends us "rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

* * * *

The passing of Pope Pius XI, reputed "vicar of God" and "successor of St. Peter," has been given much publicity by the press, which goes to show among other things what a powerful figure the pope of Rome is in our day. Recognized as the spiritual head of approximately 400,000,000 people, he plays a large part in the affairs of both the religious and political world today, for he also assumes the title and prerogatives of a temporal ruler, with his headquarters in the Vatican. He has absolute sovereignty over 160 acres of Vatican grounds, and 135 acres at the papal summer residence, Castel Gandolfo. Pope Pius is now gone, and by the time this paper reaches the reader another pope may have been chosen. Mingled feelings come to us as we think of the wealth and pomp and worldly power assumed by the professed church of which he is the head, but we are reminded of the statement of Thomas Aquinas, the great medieval scholar, who when he visited the palace of the pope, was dazzled by the riches and splendor everywhere in evidence. The pope, seeing his reactions, said in a spirit of lightness: "The Church cannot say in our times, 'Silver and gold have I none.'" Aquinas replied in a flash: "Neither can the Church say now, 'In the name of Jesus Christ of Nazareth, rise up and walk.'"

Purity in Personal Habits

This is the topic for discussion in our Young People's Meeting for March 19. As we meditate over its implications we are impressed more and more with the need of purity in lives of people today, our young people in particular. There are so many things that aim at breaking down their moral fiber that we may well consider that the maintenance of the pure life is one of their major problems.

Among such evil influences that we at once think of are the salacious theater and moving picture show. The billboards and advertisements tell all too appallingly the sordid story of their planned sex appeal. And what more can one expect when both producers and actors are living in a moral cesspool, as evidenced by constant divorces and remarriages? Even a superficial study of the theater and movie question should at once convince one that neither of these places is fit to go to by people who wish to preserve their purity of heart and life.

We are confirmed in our conviction that as individual Christians and as a church we should continue our testimony against these twin evils, for they are menacing the spiritual life of our young people, and more and more of them are seemingly being drawn to partake of the forbidden fruit of impure thoughts and actions which they inspire in their patrons. But to the person who has a sincere desire to live a pure life and to have pure habits, perhaps these are not the things that give the most severe temptations. If one sees the dangers connected with theater and movie patronage it is a simple and comparatively easy matter to stay away from these and all other places of questionable amusement.

Another thing that is to be similarly condemned is the modern swimming pool, with its mixture of nearly nude bathers of both sexes. That swimming is good exercise none of us needs to attempt to deny, for we get nowhere by disputing such an obvious point. But that the mingling of sexes while nearly nude is something that breaks down the sense of modesty and propriety that every person should possess is just as apparent, and it requires no argument to enforce the truth of the statement. We may say, and perhaps with some degree of truth, that there are those who are so accustomed to exposing their bodies that they are unconscious of their nearly nude condition, but this only shows how hardened they have become in their immodesty. Here again the Christian duty should be clear—that we refrain from patronizing places that commercialize a health-promoting exercise by dragging into it a most unhealthy sex factor that ruins the innate sense of modesty and is a foe to the spiritual life.

There are other things that are enemies to pure thinking and living that are perhaps even harder to cope with for the Christian. The lustful show and the immodest bathing beach, and other similar features of modern life, have so broken down the sense of modesty that seminudity is no longer confined to these places. It appears on the streets and in other public places in the forms of scantily dressed boys and girls and young people, as well as older ones. In this connection one cannot help but sound a note of protest against the undressed condition in which many children are sent to school by parents on cold winter mornings. There seems to be a most unreasonable idea prevalent that if the trunk of the body is well covered with coats and sweaters that the lower extremities can be bare and no harm is done. But there can be no doubt that there is double harm—to the health of the body and to the sense of modesty that becomes so calloused that it is unconscious of its ever having existed.

Besides the extremely immodest dressing in public there is the flaunting of suggestive pictures in the modern newspapers and magazines, especially the popular picture type, all of which often come to our gaze unsolicited, and make their impressions upon our minds, even though unwelcomed and even mentally protested against. Adding to this the low tone of morals prevalent in high schools and colleges, and in shops and offices, and the vile talk people are often obliged to listen to in public works, one can see some of the hurdles which young people have to make in order to cultivate and preserve pure thoughts and to insure pure personal habits.

But we have been speaking largely in the negative. We are glad that there is also a positive side to this question. There are so many things that we can engage in that will help us to build up a sense of modesty and purity. We can read ennobling literature instead of the modern trash of fiction with its companion evil of obscene pictures. We can go to meetings that will uplift us mentally and spiritually instead of fostering lust and warring against the soul. If we need physical exercise we can go to places where the sexes do not intermingle and where health and not lust is the object cultivated and end sought for.

Let us in seeking the life that is sweet and pure take seriously the advice of the Apostle Paul when he said: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever

things are of good report; if there be any virtue, if there be any praise, think on these things."

The pure life is the strong life, the useful life, the life that can be blessed of God and be a blessing to others. "Keep thyself pure," is still the ringing challenge of the Word of God to us all, whether young or old, and we do well to pray the prayer of the song:

"Purer in heart, O God, help me to be;
That I Thy holy face one day may see.
Keep me from secret sin, reign Thou my soul within;
Purer in heart, help me to be."

Concerning Subscriptions

Our readers have been well aware that we have been working diligently to increase the subscription list of the Christian Monitor during the greater part of last year. Starting in the beginning of the drive with approximately 5200 on the list, we have succeeded in raising it to 5700 in round numbers. We have had fine co-operation on the part of our representatives and readers, and so we are rapidly getting in sight of our goal of 6000 subscribers. During the years of the depression our list had fallen off considerably, but in the last few years it has increased very gratifyingly, and if and when we reach our objective as stated above, the Monitor will have the largest circulation in its history.

But there are other things in relation to our subscription list that need to be brought to the attention of our readers. In common with our other publications, there are too many subscribers who are in arrears, but who for various reasons have been carried along. Much as we might want to show leniency toward subscribers who may have difficulty in meeting these and other payments, there is a limit to which such forbearance can consistently go. The Publishing House is following the plan outlined below concerning unpaid subscriptions, which will apply to the Monitor and all other similar publications, with the aim all lists more nearly up to date and to encourage a paid-in-advance subscription policy.

All papers dated earlier than 1930 will be discontinued without further notice.

To those whose papers show dates from 1930 to 1934, inclusive, a letter will be sent, giving a limited time for reply before the paper is stopped.

In the papers showing dates from 1935 to 1937 a special notice will be inserted asking the subscriber if he wants the paper continued.

Regular statements will be sent to subscribers whose subscriptions expired some time during 1938.

We trust that our subscribers will take note of the letters and statements that are being sent out over our mailing list. We do not wish to discontinue any papers, but we have a right to expect co-operation on the part of subscribers in keeping the subscriptions paid up to date. Please look at your label after reading this, and if you find that you are in arrears may we look for your prompt renewal. To our old subscribers who have been faithfully keeping their papers paid up we want to tender our sincere thanks; to those who are in arrears our message is that we will appreciate a prompt response to our appeal for renewals; and to the hundreds of new subscribers who have recently joined our ranks we extend a hearty welcome to our reading circle. And may we all work together for an increasingly larger field of usefulness for the Christian Monitor.

Christian Life

PRACTICAL HOME LIVING

VI. Love in the Home

By Mrs. Chester K. Lehman

The author touches upon a chord that will find a sympathetic vibration in the heart of every one who knows something about the sweetness of loving home life. Do not fail to read this fine series of articles.

"And where we love is home,
Home! That our feet may leave,
But not our hearts.
The chain may lengthen
But it never parts."

As I undertake to write on this subject, I am almost overwhelmed with a sense of gratitude to my Lord, to my parents, to my sisters, to my husband, and to my children for the love that has surrounded me all my lifetime. I might have been born into other circumstances. I might have been a child of the slums, where life is reduced to mere existence. I might have been born into a circle where divorce is the fad of the day, where home life and true love have been undermined. I might have come to maturity in the land of a dictator and been forced to mate and bear offspring like a brute, never learning to know my own children. Yes, a fate like one of these, or even worse, might have been mine, but I thank God it was not. That it was not, is no credit to me. We mortals cannot choose our time and place and circumstance of birth but when God, who has all knowledge, chooses to place us in a godly line, we can only very humbly and very reverently praise Him, accept the challenge these blessings bring and try to find His plan for our lives and how we can best serve Him.

The great principle of teaching is leading from the known to the unknown. God gave us a knowledge of His love by using human relationships as an illustration. For example: "Like as a father pitieth his children, so the Lord pitieth them that fear him;" "As one whom his mother comforteth;" "Husbands love your wives;" "A virtuous wife is a crown to her husband." When God wanted to show how great His love was for us, "He gave his **only** begotten Son." When He wanted to teach us the love and relationship between Christ and His Bride, the Church, He used the most holy and sacred relationship on earth, the marriage relation. On the other hand, when God through the Scriptures wanted to depict utter desolation and unnaturalness, He compared such conditions to a child whose father and mother have forsaken him and to the nursing whose mother forgets him. Paul counted void the religious profession of one who failed to provide for his own, specially those of his own household and pronounced him "worse than an infidel."

Human love, loves those who love us. Although such love falls far below the standard of Christian love, we would not belittle it. In spite of front page scandals, alarming divorce statistics, free love advocacy,

and demoralizing literature, those who are in a position to know, tell us that there are still thousands and thousands of happy homes scattered over our land. Many are Christian homes, but many are not. In many of these latter homes natural affection is strong. Men and women have united in marriage because they truly loved each other. They love their children, and when these ties are broken by death or otherwise, there is sincere grief and heartache, yea, much deeper grief and heartache than in the Christian home because there is a background of despair instead of one of hope. I think we need only to look back into these family histories a generation or two to find some godly ancestors whose line of blessing is still reaching down to these present non-Christian generations and the farther they get away from that ancestry the more completely Satan will hold sway.

In the Scripture we find examples of homes where love dwelt. We think of Abraham and Sarah who spent many years of life together, loving God and loving each other, and the love of that home reached down through many generations. There was love and devotion in the home of Naomi. Again we can trace this love through many more generations. In the New Testament we find Christ going to the home of Mary, Martha, and Lazarus. He could have found rest and peace somewhere in the out-of-doors but, no, He sought out this Bethany home where He could enjoy fellowship and sympathy also.

In secular history we have the record of Queen Victoria who was the mother of a large family. She taught all England the charm of a loving home and of loving obedience in a royal family. In literature we find Robert Burns letting us in as mental eye-witnesses on the beautiful love of the family circle in an old-time Scottish home. John Greenleaf Whittier serves us the same pleasure in his fireside scene in "Snowbound."

Those immediate homes have long since passed away. Some of the inmates have already spent centuries in eternity. The passing of time has brought to us many changes since then. Many have been for the better; some have been for the worse. However, almost two millenniums ago the Apostle Paul named for us three things that would always abide as long as the earth stands. These three are faith, hope, charity; but the greatest of these is charity, or love. "God," the omnipotent, the omniscient, the omnipresent, "is love." Since all the homes mentioned above were Christian homes, they were founded on this love. And so today our homes must be

founded on this love, else how can they be lovely?

In the beginning of a Christian home I trust we can presuppose that man and wife have each sought the Lord's will in the choice of one another. This love between man and wife must be based on a mutual respect for the person, love, confidence, and integrity of character, which each has for each. How can a home where love should abide be built up in an atmosphere of tension caused by unlovely habits, in an atmosphere of suspicion or of distrust caused by shady records in the past? It cannot. There must be this mutual love, confidence, and integrity of character. The newborn babe has tiny lungs giving it a capacity for breathing, but it cannot receive at its first breath all the volume of air it needs for a lifetime. All it asks is to be placed in an atmosphere where it can get one breath of air at a time. The babe likewise has a tiny stomach, but neither does it ask for food for a lifetime at its first-feeding. All it asks is that food be supplied each time it is hungry. Yes, all the capacities for growth are present in the normal babe. All he needs for development is the right thing at the right time. This is equally true of marital love. Such love is not a concrete something that one can put up in tanks or bales and deliver to a young couple as they start a home. It needs rather to be the atmosphere of the new home. A constant element that can be breathed in at all times, thus keeping the home truly alive and healthy. Love in the home is a development in the true sense of the word. Edgar Guest sensed this development when he said:

"Home ain't a place that wealth can buy
Or get up in a minute.
Afore it's home, there's got to be
A heap o' livin' in it."

Someone has said that folks who wed double their joys and halve their sorrows. There is truth in this saying. A husband who has a true wife or a wife who has a true husband, finds that to his or her companion he or she can confide the innermost thoughts, joys, and trials, and there find one who is willing to listen, one who is sympathetic, and one who can help. This is true above any other earthly relationship.

Some of the necessary elements in keeping this atmosphere of love in the home wholesome are courtesy, industry, and unselfishness. A sweetheart appreciates all the niceties and courtesies on the part of her lover and equally so and even more so does a wife appreciate such courtesies. It shows to her and to others that love has not lost by marriage, but it has gained. On the other hand, let no wife childishly grieve over some trivialities overlooked by a busy husband. A wife should know that her husband's love is hers without being continually told that it is so. When misunderstandings arise, courtesy stands in good stead. If, instead of husband and wife getting excited and fussing like children, each will courteously listen to the other's viewpoint, an agreement can usually be reached and the incident that had in it potentialities for a real quarrel will have turned into an occasion for a still closer binding of husband and wife.

There should be industry on the part of both husband and wife. A wife may rightly expect that unless conditions are very abnormal her husband should earn enough to finance the family living, provide a home, and lay up something besides. She has her part to do also. "A penny saved is a penny earned." A good housekeeper can save much by looking well to the ways of her household. In fact, she can contribute much to that rainy day fund. A thrifty housewife will save more out of a hundred-dollar income than a careless, spendthrift wife will save out of a two-hundred-dollar income.

The question of unselfishness is a large one. This must be settled favorably if the home is to be happy. One young man on being asked why he married replied, "To make my wife happy." I think he caught the secret. One time Abraham Lincoln was presented with two hats, one from each of two haberdashery companies. Each company was very anxious that he should pronounce their particular hat the better of the two. Mr. Lincoln, anxious to please both and using some of the wit and humor for which he was famous, wrote this message to each company: "Gentlemen, your hats mutually excel each other." I feel that here we could use his statement and say: "Husband and wife, in unselfishness try to mutually excel each other." If they can do this the Golden Rule will be their rule of life and the home will have to be happy.

Adaptability to new habits, to new personalities, new home circles and many other things, call for the making of many adjustments by the couple who are starting out together. Sometimes, unless love, courtesy, and unselfishness are strongly enlisted in the making of these adjustments, there are breakers ahead. Often the larger matters that call for co-operation are more easily settled than the smaller ones. Usually the larger matters of the husband's work, of the place where they shall live, their place of worship, etc., have been settled before marriage, but now that the home is actually started they must work together to make it a success. Let us look at some of these smaller matters. Let us suppose a case where a young farmer and his wife have moved into their own home. He has always been accustomed to retiring at eight o'clock and rising at four. The wife has been accustomed to retiring at ten o'clock and rising at six. Each favors his or her respective custom and has very good reasons for supporting it. What shall they decide? Obviously for the present they had better decide on a nine p. m.—five a. m. schedule, and maybe later one or the other may see things differently and wish to follow the other's former custom.

Maybe one enjoys fried foods and meats and the other is strictly vegetarian. Both are in excellent health, which each claims is due to their respective diets. Now shall the wife prepare separate dishes to suit each, or what shall be done? By far the most sensible thing would be for each to eat at least a little of everything that is prepared, then by the time children arrive in the home there will be no idiosyncrasies on the part of the parents to guide them into foolish, finicky habits of eating. By way of digression, let me say that

in these days when we hear so much of lack of vitamins, iron, and other minerals and acids and antiacids and a dozen other lacks, it behooves us to stop following food fads and eat sensibly of fruit, milk, meat, vegetables, both green and cooked, and potatoes and then forget about ourselves and let nature in the wonderful chemical laboratory of the human body take care of the vitamins.

By way of further illustration: maybe there has been freedom in spending in one home, while in the other spending occurred only after much forethought and deliberation. Again the couple who are earnestly striving to please each other will strike a medium, with each one giving in to some degree, and in so doing keeping the peace and incidentally each teaching the other a valuable lesson.

These calls for adjustments will be many and varied and will differ in every home, but the keynote in making them lies in the love and unselfishness one partner has for the other. These may not all be made in a day or a year, but as time goes on, if the husband

O LOVE THAT WILL NOT LET ME GO

O Love that will not let me go,
I rest my weary soul in Thee:
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to Thee:
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

O Joy that seekest me through pain,
I cannot close my heart to Thee:
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from Thee:
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

—George Matheson.

and wife are truly mated, they will become more alike in every way.

For the sake of making such adjustments a young couple should have the privilege of starting their new life in a home of their own. There may be very good exceptions to this rule where young folks need to care for aged parents and can do this best by being in one home, but aside from such exceptions they need to stick to the rule of living apart from the home folks on either side. A young man who brings his bride to his mother's home for purely financial reasons, or because of lack of manliness or ability to make things go for himself, is unfair to a number of persons: his bride, his mother, his children, and himself. The bride who rightfully expecting her husband to provide for her, refuses to leave her home and follow him to his place of labor is unfair to him. I feel that a bride who really loves her young husband can make a pleasant home for him wherever the Lord leads. If she cannot do so, there is likely too much love of self. Of course, there will be

longings for visits to her old home and if the husband does his part he will see to it that these visits can be made from time to time.

There are parents, too, who never release their children. The children mature in body but are not allowed to mature in judgment and in making decisions for themselves. Parental solicitude and kindly advice are always in order and should be greatly appreciated by a young couple but parental interference is unchristian, uncalled for, and it has been a wedge used in many cases to cause rifts that become wider and wider until even love was divided and dissolved. For these reasons let us consider it normal and right for separate families to live in separate houses, but at the same time let us emphasize the place for proper mingling of families. Yes, young people should have proper longings for their old homes and should go to see their parents as often as reasonably possible. And may we stress here that it be both families that they visit if geographically possible. Sometimes it happens that the visiting is all one-sided. Every man or wife should be willing to show the same respect to his or her companion's parents as they wish to have shown to their own. For a father or mother to keep grandparents and grandchildren apart is unfair and wrong. Circumstances in homes may differ, but little children respond to love, and where love is found they want to go, whether "Grandma's house" be a humble cot or a stately mansion. Some of my own most cherished memories are of visits to my Grandpa's, especially the family dinners we used to enjoy on Thanksgiving Day. One girl said that her childish idea of her Grandma's house was second only to her idea of heaven.

Someone might ask, "Is there then no place in our homes for our parents?" Yes, surely there is a place for them. The discussion in the foregoing paragraphs is merely a plea that whenever possible young people be given the opportunity of starting alone. But time will bring changes sooner or later. One or the other of our parents may be called hence, and then it will be our privilege to try to make a pleasant home for the remaining one. Thousands of homes have been blessed by the presence of a godly grandfather or grandmother and still more thousands of children, like the little Timothy, have had the privilege of learning at the feet of both mother and grandmother. Christ bitterly denounced those Jews, who slipped out from under the responsibility of caring for aged parents. Let no son or daughter in this day be guilty of contributing to an Old People's Home or to any other place to support a parent who longs to be in that son's or daughter's own home circle. On the other hand, let no child for the sake of false pride, keep parents from an institution of that kind if that is where they prefer to be. Let us as younger people be not too dictatorial to these dear old folks. Where one or the other has passed on, life, for the one who remains, is greatly changed at the best, and if they prefer the quiet atmosphere, the memories, and the tasks of the old home, let us not uproot them until they are no longer able to care for themselves.

Harrisonburg, Va.

(To be continued)

THE LOVE OF THE FATHER OR THE LOVE OF THE WORLD—WHICH?

II

By J. D. Mininger

This concludes this practical message on a theme that needs special emphasis in this day when the line of demarcation between the church and the world is being so nearly obliterated that in a large measure it is no longer recognizable. But the Bible teaching on the subject is just the same as ever.

The Cure

Praise God, there is a heaven-provided remedy for the disease of "love for the world" in all its various forms. It is found in "REPENTANCE TOWARD GOD AND FAITH TOWARD OUR LORD JESUS CHRIST." The person thus afflicted should, like Isaiah, take time to meet God face to face. You remember how even this holy prophet of God withered when he met God, and he exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips, . . . for mine eyes have seen the King, the Lord of hosts" (Isa. 6:5).

The closer one gets to the light, the better one can see; the closer one gets to God the more horrible and loathsome sin will become. The cure for worldliness is to meet God who "is light, and in whom is no darkness at all"—to meet Him face to face, as did Isaiah.

Besides this the lover of the world needs to take an unhurried visit to Calvary and there behold the immaculate Son of God, shedding His innocent blood for His enemies, upon a world that had no room for Him. When Paul beseeches the church at Rome, "not to be conformed to the world," he very wisely uses as a means of entreaty, "the mercies of God."

Besides this, there is the added provision for the Christian to become partaker of the divine nature and to be filled, illuminated, and empowered with the Spirit of God.

The Consistently Nonconformed Life

When we see a man or woman today under the spell of worldliness, it is a clear case that the Christ who was born in a manger and who died on Calvary is not given His rightful place of pre-eminence and authority in that life. The consistently nonconformed life is a life in which Jesus reigns alone.

1. It Is a Regenerated and Transformed Life.

"Transformed by the renewing of your minds," is the way Paul puts it. In this person's life, all things have become new. This person has received "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Having become partaker of the divine nature, this person enjoys the things that God's Word commands, and commends and hates the things which God's Word condemns. Prayer, Bible study, soul-winning, and Christian fellowship, are among the things that characterize this life.

2. It Is a Consecrated Life.

"Present your bodies a living sacrifice." Paul's appeal here is that the Roman Christians permit God to have the use of their bodies. Now the body is the sum total of one's being. The body includes the eyes, the ears, the tongue, the brain, the heart, the

hands, the feet. Apart from such consecration there can be no consistent or appealing Christian living.

3. It Is a Christ-centered Life.

In the normal Christian life, Christ is the central figure. Christ is the central figure in the Bible, the central figure in prophecy; He is the head, the foundation, and central figure in the Church. To believe in Him means to follow His teachings as well. Christ is the central figure in the life of the Christian and in the better world to come.

We may well sing,

"All that I want is in Jesus;
He satisfies, joy He supplies;
Life would be worthless without Him,
All things in Jesus I find."

4. It Is an Enlightened Life.

"That ye may prove what is that good, and acceptable, and perfect, will of God." The Christian is called "out of darkness into his marvelous light."

The regenerated, consecrated, Christ-centered, nonconformed life is not a life of floundering about in darkness and gloom, for Christ is the light of this life. There is nothing more positive and precious this side of heaven than this that it is possible to know God's will and to do it. His will may be ascertained by presenting one's body to God by wholehearted consecration. "If any man will do his will, he shall know" (John 7:17). "If any man lack wisdom, let him ask of God" (Jas. 1:5). "I will instruct thee and teach thee in the way which thou shalt go." Oh, how many people today are floundering around in the darkness, wondering what God would have them do! If only they would heed Paul's advice in Rom. 12:2, they could joyfully say with Faber:

"I worship Thee, sweet will of God,
And all Thy ways adore,
And every day I live I seem
To love Thee more and more.

"Thou wert the end, the blessed rule
Of Jesus' toils and tears;
Thou wert the passion of His heart
Those three and thirty years."

5. It Is a Victorious Life.

"We are more than conquerors through him that loved us." The truly nonconformed life is a victorious life, because it is a life in which Christ Himself dwells.

"Oh, what a salvation this,
That Christ liveth in me."

It was the apostle John who said, "Greater is he that is in you than he that is in the world." Further, it is a victorious life because it is indwelt by the Spirit of God. The eighth chapter of Romans contains a beautiful picture of such a life. This chapter begins with no condemnation and ends with no

separation. The Spirit of God is referred to here thirteen times.

6. It Is an Appealing Life.

Of Peter and John we read that others "took knowledge of them that they had been with Jesus." Luke tells us that when Stephen was brought before the council, they "saw his face as it had been the face of an angel" (Acts 6:15). There is a strong appeal today by the person whose life is beautified with salvation and who refuses to stoop to this sinful world for satisfaction.

"Let the beauty of Jesus be seen in me,
All His wonderful passion and purity.
O Thou Spirit divine, all my nature refine
Till the beauty of Jesus be seen in me."

7. It Is a Life of Deep and Abiding Satisfaction.

"The fear of the Lord tendeth to life; and he that hath it shall abide satisfied" (Prov. 19:23). William McPherson of 1918 East 71st Street Terrace, Kansas City, Mo., is a living example of this truth. For over twenty-five years he has now been without hands and without eyes. He reads his Bible with his tongue. He said some time ago, "I expect to praise the Lord throughout all eternity for having removed my eyes and hands; because He knew what it would take to cause me to break with the world and its allurements." There is no trace of murmuring or complaining here. This same man also reminded the writer some time ago that the Samaritan woman who met Christ at Jacob's well (as referred to in the fourth chapter of John) left her waterpot or pitcher and took a well along with her. Praise God for that artesian well of satisfaction—that Holy Spirit, which springs up into everlasting life in the consecrated and nonconformed Christian. Dear reader, have you taken the pitcher or the well along with you?

8. It Is a Well-balanced Life.

The consistent nonconformed life is a well-balanced life. Perhaps you have seen an inner tube of an automobile having a bulge in it about twice the usual size. To use such a tube under heavy loads would be hazardous. Once in a while I have met folks who remind me of this. When they think of nonconformity it appears they have a bulge in their thinking. It appears they can think of only one or two things in which this applies.

Christ is a beautiful example of a well-balanced life. Certainly He never partook of the taint of sin or worldliness, yet He surely mixed with the people of His day. His enemies said, "This man receiveth sinners and eateth with them." He noticed the children, He attended weddings, He ate with sinners, He mixed with the crowd, but He was always pure, "holy, harmless, undefiled, and separate from sinners."

9. It Is a Life of Praise.

"That he should shew forth the praises of him who has called us out of darkness into his marvelous light." "Praise is comely for the upright in heart." Praise is one of the occupations of the redeemed in the glory world. A heart overflowing with gratitude and praise naturally accompanies a life that

is consecrated, transformed, and yet not conformed to the world.

10. It Is Everlasting Life.

"The world passeth away and the lust thereof but he that doeth the will of God abideth for ever." W. B. Hinson of Portland, Oreg., a minister who was seriously ill, was told by his physician that he must die and could not live. Hinson later remarked, "I walked out to where I live, five miles out of this city, and I looked across at that mountain that I love, and I looked at the river in which I rejoice, and I looked at the stately trees that are always God's own property to my soul. Then in the evening I looked up into the great sky where God was lighting my lamps and I said, 'I may not see you many more times, but Mountain, I shall be alive when you are gone; and River, I shall be alive when you cease running toward the sea; and Stars, I shall be alive when you have fallen from your sockets in the great down-pulling of the material universe.'"

Yes, the consistently nonconformed life is a regenerated and transformed life, a consecrated life, a Christ-centered life, an enlightened life, a victorious life, an appealing life; a life of deep and abiding satisfaction, a well-balanced life, a life of praise, an everlasting life.

"That in the ages to come he might show forth the exceeding riches of his grace in his kindness toward us through Christ Jesus."

PLAIN TALK ON THE TOBACCO QUESTION

A record of two months' shipment of tobacco into China reveals that America shipped nine-tenths of the amount. How would our efforts to Christianize China compare with these figures? America has an unlimited opportunity to send the gospel of good tidings to the millions there that have never heard, but can it be said that she is doing as much to spread the light and liberty that the gospel brings as she is to chain them by a habit that will make them slaves to the "brown god?"

* * *

The time has been when there was a place provided for those who smoked on the train, and the conductor saw to it that those who did not smoke, and the ladies, were protected from it, but since the women have taken to smoking it is just too bad for those who do not smoke when they have to ride on practically all public conveyances—they are forced to become "second-hand smokers," and there is no escape. To add to the nausea caused by this second-hand smoking is the manner in which women puff the coffin nails. Recently these facts were emphasized when on the train just in front of us a mother of two boys "lit up" and began to puff. The boys were bidding for her attention, but she was too busy with her smoking to give them the time they needed and deserved. We shuddered at the thought of lost confidence in motherhood and the awful state of the feminine sex as to smoking and drinking. The morals as well as the health of the nation are main-

Conclusion

Just as it is utterly impossible for a person to be traveling in opposite directions at the same time, so it is not possible for one to be dominated by the love of the Father and by the love of the world. The time of the year, especially, when our children start to school, high school, or college, as the case may be, is a very good time for us as parents to be wide-awake to the dangers confronting them. I am thinking just now of a certain Mennonite congregation which at least in outward appearance has drifted worldward. Someone who is acquainted there told me that very likely much of this is traceable to the influence of the high school upon the youth of that congregation. As parents who have to meet God in judgment, will we be true to our calling? As ministers, are we watchmen who need not be ashamed before Him at His coming? Are we, like Moses, willing to regard the reproach of Christ greater riches than the treasures in Egypt?

Someone has remarked that what is needed is more teaching on the subject of non-conformity. While that may be true in some places, there is also a need for right decisions on this subject. That doctor who knows the harmful effects of the cigarette needs not so much enlightenment as he needs will power to do that which he knows to be right. It certainly requires strength of purpose, but all this and more is at the disposal of God's children.

Kansas City, Kans.

tained or destroyed by the fair sex. God save our mothers and daughters!

* * *

It is a noticeable fact that many people die from "heart trouble" these days, and if the doctors were to tell what they believe about it they would say, "tobacco heart" is the cause of many deaths. Here is what a leading heart specialist said in an address before the student body of Nebraska Wesleyan University: "More people have died during the preceding year because of heart failure than from both tuberculosis and cancer." And he gave it as his opinion that in the large percentage of those dying from heart disease, one of the causes of fatality was tobacco. He also related an experience that is significant in this connection. "During the past month three physicians have come to me saying they feared they were suffering from angina pectoris (a painful muscular spasm of the chest, due to a diseased condition of the heart) and would have to give up the practice of their profession. They wanted me to examine them. On careful examination, I told all three of them that if they would quit using tobacco, they would get well." Another heart specialist in Nashville, Tennessee, says that in a majority of cases where men (and within a short while it will be women also) come to consult him, he tells them that if they will quit tobacco, their trouble will disappear; otherwise, tobacco will get them. There has never been a greater display of lies before the public than those put out by the

tobacco companies to advertise their business. They dare not publish the truth. If they want to deal in truth why do they not go to leading educators, doctors, and ministers for assistance in their work?

* * *

Here are a few slogans we suggest as appropriate in giving the truth about the use of the weed in advertising tobacco; and we shall not object to them being used in this connection.

Tobacco is not a bearer of vitality, but of fatality.

Tobacco usage is a forerunner to liquor drinking.

Tobacco is a poison, and subtle in its effect. The Cough will surely develop if you smoke long enough.

Health and happiness are greatly endangered by the use of tobacco.

The use of tobacco originated in barbaric savagery, and it is not a contribution to civilization.

When a certain tobacco company states that their particular brand is kind to their throat they admit the general run of tobacco is hard on the throat, produces irritation and brings on other more serious troubles.

The tobacco habit is so enslaving that should any manufacturer be so unwise as to extract all the nicotine which is the active part, from their product (and that is the poison) there would be no demand for their particular brand.

No doctor will tell his patient that he has a better chance for recovery from a serious illness because he is a user of tobacco.

When epidemics sweep the land tobacco dopers furnish the greater part of the fatalities.

Tobacco stupefies, stultifies and mortifies the brain; it is the deadly foe of the school boy or girl.

Lincoln and Lindbergh hold places of highest esteem among the American people, and they reached these lofty heights without the use of tobacco.

Every honest user of tobacco will tell you that he would be better off without it. He can not quit within his own strength in the majority of cases; therefore, he is a slave and in terrible bondage. His will power has been destroyed.

There is deliverance from the tobacco habit through faith in God. The blood of Jesus can cleanse from all unrighteousness. The surrendered life has no place for the use of tobacco.

There is no profit to be gained through the use of tobacco from the standpoint of finance, health or any other state of happiness and well-being.

Why not start a national crusade against the growth, manufacture and use of the awful foe to all humanity?—R. H. Lee in the Pentecostal Holiness Advocate.

The blossom cannot tell what becomes of its odor, and no man can tell what becomes of his influences and example, that roll away from him and go beyond his ken in their perilous mission.—Beecher.

MISSIONS

EXPERIENCES OF A TRAILER-HOUSE MISSIONARY

By Ida Boyer Bontrager

The Bethel congregation of the community of Canby, Oregon, is launching out in a somewhat new and different type of rural mission work in having Bro. and Sister Bontrager give their full time as trailer-house missionaries. Sister Bontrager gives us an interesting and intimate picture of their work. We are glad to know that these efforts are bearing fruit in the salvation of souls. The names used in the article are fictitious.

Good morning! Step right in! You've never been in a trailer-house before? Then let us initiate you! To your right as you enter you notice the small drop-leaf table and under it our typewriter. Above it you see the bookshelf for Bibles, commentaries, and other reference books. Beyond is the studio couch which can be made into a bed. Now turn and start towards the back end of the house. Here is a chest of drawers on top of which is our letter holder (made in the Manual Training class which you'll want to know about) full of letters and tracts. Other miscellaneous things collect there, too. Above the chest is another bookshelf holding music books, stationery, and nature guides. Propped against the side of the chest is our ironing board which comes in very handy at least once each week. Next is the heater—small but efficient. Those large paper bags back of the heater are full of English walnuts. We'll let you sample them while you're here. Those folding camp stools are our chairs. This low, built-in cupboard contains cooking utensils. On top of it rests the two-plate electric stove on which we do our cooking. Above it is a small cupboard for dishes. Next is the wardrobe with a mirror inserted in the door, and an extra panel which can be unfolded into a partition across the house. You didn't know we could make two rooms, did you? Here is the bed, under which is a large cavity for storage—you noticed the same under the studio couch. Above the bed are two shelves which, like everything else, are full. Now turn once more and see the "pantry" and icebox built in side by side, about three feet high, and covered on top with a sheet of masonite which serves as a work table. One end of this work table contains a small sink, above which is a five-gallon water tank with faucet. Oh, yes, we have running water! When it stops running we get another tankful from the well several rods away.

You notice we're parked in the shed here on the Bethel church grounds. Last summer we were just outside the shed, but when the fall rains began we moved our house under roof.

So you want to know about our work? Well, we're glad you're here for a whole week. We'll just take you right with us. This is Monday—one of the few days we have for our own use, since it is not a good day for visiting. We can make good use of it by studying, reading, writing, mending, and planning. There is home life with its duties to keep up, even in a trailer-house.

Sausage for dinner! It was given by a neighbor who butchered recently. The potatoes, bread, butter, celery, cookies, and apple-butter are all donations also. The pears are some that we canned last summer.

This afternoon you must go along to Portland. It is thirty miles north. We need to do some shopping. And don't let us forget to buy some fresh salmon; you must taste that while you're out here.

This evening we go to Dillon's for a cottage meeting. We'll take the Weavers along to help sing. The Dillions are an old couple who have raised a large family. They claim church membership somewhere in Canada where they used to live, but they do not attend services anywhere to our knowledge. Mr. Dillon has his own philosophy of life, including a warm feeling for tobacco and a strong resentment toward Jews. But he considers himself a Christian and can talk religion freely as long as he is allowed to do all the talking. It isn't hard for him to mix a little profanity in now and then, either. Now, what can we do for people like that? He's not ready to admit his need of a Saviour. He's one of our difficult cases.

Tuesday morning! Look at it raining! You say we'll probably stay home today? Oh, no! Not in Oregon! It rains much of the winter here, so we'd have a long stay at home if weather were the determining factor. Ready to go? First is the Brown home. This will be only a front door call, as we've never been invited in here. So we'll just hand them a copy of "The Way" and go on. Next is "Old Man Reed," as every one calls him. He doesn't see well any more, and time drags for him. We'll all go in here. We always spend at least half an hour with him. Poor fellow's almost blind physically and, we fear, spiritually also. He's a moral man who has been trying all his life to earn his way to heaven; and so far we haven't been able to get him to see the "filthy rags" with which he is trying to clothe himself. We always sing several songs for him and have Scripture reading and prayer.

Now we go on to the big white house. Don't mind the dog. He always barks at us. We won't get any invitation to enter here, but we'll hand her "The Way" and then walk across the yard to Widow Howman. You mustn't laugh at the widow, much as you feel like it. She's very easily insulted. She claims relationship to Herbert Hoover, though she says she refused him entrance when he attempted to visit her a number of years ago.

She's told us of many experiences in chasing off unwelcome callers at the point of her gun. We've had lengthy chats with her, but lately she does not invite us in any more. We'll have to knock loudly or she won't hear us. Well, she didn't invite us in. Wonder what we've done to her. She didn't even want to take the paper—said her hands were all covered with flour—but it was an easy matter for me to offer to put it inside myself. What will she be like next month? Well, isn't it wonderful that God asks us only to cast our bread, and not to worry about the gathering? It often hurts when we think of the little we accomplish, but after all God hasn't made us responsible for results.

Ten-thirty already! Let's call at Holton's yet, and then we must go home for dinner. Mr. Holton has been seriously ill for several weeks, and we've been calling on him frequently. He's afraid he may not recover. It's faulty digestion of some kind. He was delirious for several days. The family is religious. He enjoys having us sing, read, and pray. He opposes denominational creed, however, and belongs to no church. We feel sorry for him, especially now, when he so desires spiritual ministry. He cannot feel free to call in elders of any church because he does not claim fellowship with any. We enjoy doing our duty in visiting him, and we hope that some day he will see things differently. He would very much like to argue with us, but we usually try to change the subject when we find him warming up. Don't throw up your hands in despair yet. He's only one. We have more of his kind to deal with. After all, he's good-natured about it, and very hospitable. Look at this fine steak from the family. They butchered yesterday.

Now this afternoon we go to school. We have Bible classes each Tuesday afternoon, you know, for school children. No, we don't meet in the school building but in homes near-by. Here we are, ready for the primary children at two. See them come—nine of them. Now hear them sing "He Sees What I Do," "One Door and Only One," and other songs that they like. Our lesson today is about Jacob and Esau. With the help of a wall roll, and bowl and spoon, we learn the story of Esau selling his birthright. The children think they wouldn't make such a foolish trade as Esau did. Now let's hurry over to the next home where we meet the older pupils at three-thirty. In this home there is an invalid daughter of eighteen who enjoys the lessons with us. Ten present here today! Songs are sung, and the same lesson is studied here, with the help of Bibles which we pass around. These older children like to read the lesson verse by verse as we discuss the story. You wonder whether all the school children attend? No, not quite. All of the little ones do, but not all of the older ones. Several cannot be spared from home, and several more do not care to come. You ask what's in these paper bags? Well, we'll see at supper time. Didn't you see our hostess hand them to us? Let's hurry home. There, now, see it? Part of a walnut cake, and a fresh loaf of bread. Don't you think folks think of the tastiest things to give us? You'll soon be able to testify to the quality of

Oregon home-made bread. Now you take your place again back of the table on the studio couch—pull the table closer if it's too far away—and we'll use the camp stools on this side.

This is prayer meeting evening here at church. We will go for our load, as usual. We ought to stop on the way and get our wash if it's dry. Some of the Bethel families here do our washing.

Wednesday already! See the sunrise. This is the first real sunshine you've seen since you came. It may not last long. See that fog rising? Take a look at Mount Hood before it fades. How's that for scenery? Now let's sit up to breakfast. You didn't expect toast in a trailer-house? Well, well! Let me show you the wall-socket. This house is wired the same as any other. The electricity, however, comes to our house from the church house, by way of a fifty-foot extension cord. Now have a piece of toast. I hope I can get the ironing done before we leave this forenoon.

We go southwest today. The first two or three stops will be only front door calls. But what's wrong here at the third home? We all go in, after all? Ah! death! A tiny baby has come and gone. There it is in a box, ready for burial this afternoon at two. No funeral? We'll come to the burial if—Yes, they want us to come. Let's promise. They are people who have closed themselves to us so far. Now here's our chance to help them. You know it's easier to help people when they're helpless. Christ found it that way, and it's still so.

One-thirty! It has stopped raining. Hadn't we better go? They're liable to bury that baby any time now, before the threatening skies begin to ooze again. Surely enough! there they are at one-forty-five ready to lower the corpse. Only about a dozen relatives and neighbors present, and no minister! Now the grandfather asks us to say a few words and pray. Then, as we sing a hymn, he quickly fills the drenched grave while the father turns away weeping. We ask him to look to the great Father who first gave and then took the little one.

Next we stop at the Marshall home. We always chat for awhile here. She is especially friendly. She admires our religious belief, but holds to little herself. She is interested in a neighboring family that is torn with domestic strife, and she hopes we'll be able to help the neighbor. So on we go to the neighbor, who pours out some of her troubles to us for the first time. Again we recommend Christ as the "very present help."

This evening we want to visit a family that requests an evening call when they're all at home.

Thursday morning! That letter must be answered this morning. Then let's finish the section we started yesterday. This first house has been empty on previous rounds, but someone must have moved in recently. Let's stop and see. An elderly couple! Isn't she a gra-

cious hostess? But listen to him. Can you imagine anyone making light of the Bible as he is doing? She looks distressed, but on he goes. When we finally leave she follows us to the door with a glass of jam, and in an undertone apologizes for his rudeness. Did you see that kind look in her face? And did you hear her promise to come to our services?

Now go along in here to see old "Aunt Mandy." She's been in bed for months. She may never walk again. She is German. Will you help us sing German songs for her? She is a dear old lady who has expressed herself as being ready to go when God says so.

Do you like fresh liver? Garretts gave us some just now when we stopped there to telephone. Now maybe I can get the mending done before time for practice. You didn't know we had a sewing machine? Oh, yes! a little portable Singer. It fits right here in the wardrobe when in its case. It takes so little room, and is so very useful. It's almost indispensable to our trailer life, and besides, it can easily be taken with us into homes if needed. Would you like to go along over to

Fifteen homes today! That's too many for good, but we had to do it. And we ought to stop here yet. Listen to the noise inside. It can't be the radio, can it? Here comes the lady to open the door. She's crying. Was that her husband who went out the opposite door as we entered? They've been quarreling, she says. She tells us some of their troubles. Is it possible that even twenty years of married life haven't smoothed out all the wrinkles for them? But not much wonder! They were barely acquainted when they got married, she says, and now they are paying for it all these years. Think of those growing children who already take sides with one or the other parent. If Christ were the Head of this home such estrangement would not exist.

This ends our visitation work for this week. Can you feel with us our mingled heartaches, sorrows, and joys as we look back over the varied experiences of these five days? Then think of more weeks and months like it.

Do you like to attend Committee Meetings? There will be an interesting one here this evening. The Bethel Mission Committee meets with us about once a month to discuss our problems with us. Yes, there'll be room for us all. We'll put the three Committee members on the studio couch and we'll use the stools.

Saturday morning! Hear the rooster crow? You didn't know Brother Lentz gave him to us last evening to help celebrate your visit. He's under that box out there. I'm afraid he crowed for the last time. Is the tea-kettle boiling? Maybe you'd like to spend some time in the Manual Training shop while I dress the chicken and do the cleaning. This afternoon you'll want to watch the Manual Training boys at work.

Here come two boys already. It's only one o'clock. And down

the road are two more. There have been as many as eight at one time. Most of them have a mile or more to come. The shop, you notice, is part of the shed here. The lumber for inclosing it was donated by an interested neighbor. Today the boys are working at letter holders. One of the boys brought his electric needle along and burnt a design on his holder. We hope to have power tools later, but at present we get along well with coping saws.

Now for a quiet evening here at home. Let's discuss the Sunday-school lesson together. Hasn't it been a short week? Tomorrow is your last day with us. You'll meet several more folks from the community then, as we bring a load to services each Sunday. Then after church you go with us to Thomas's for dinner. And Monday we put you on the train in Portland. Well, we've surely enjoyed introducing you to trailer-house rural mission life. Come again, and tell others back East to do so, too.

Canby, Oreg.



Bethel Mennonite Church Near Canby, Oregon. The Parking Shed in the Foreground Provides Shelter for the Trailer House and Car of Bro. and Sister Bontrager

church now and hear our young folks practice for the Easter music program?

It's Friday already. We must make this day count. You see by this time how hard it is for us to plan our work, as we never know when sickness, funerals, and other abnormal conditions will call us off schedule. This is the home of a blind woman. She is a capable person—can make her own clothes, do her housework, and read. Have you ever seen any one read by the touch system? She'll do it for us if we ask her. She used to come to services, but now she has no way.

The next three homes are open to us, but they do not need spiritual help. The folks are devout Christians of another denomination. We like to visit with them, but cannot always take the time. Maybe next month we can. You know we cover our territory once each month; and you see by now what a job we have trying to do justice to 120 homes in that time.

Here comes someone running out from the Leyden home. They want us to stop there for dinner. You'll enjoy that.

MEDITATIONS OF A MISSIONARY ON FURLOUGH

By Florence B. Lauver

It is interesting to note the thoughts and activities of our missionaries who are again fellowshiping with home folks and home churches after long periods of service in distant mission fields.

It is over a year since we came home from South America. The time has gone so quickly and it does not seem that long. It seems like a short time since we were on board the ship, in the port at Buenos Aires waving goodbye to the members and friends who came to see us off. Among this group of about thirty-five who were at the port, were many of the converts and members from the town where we lived all these seventeen years, and who are very near and dear to us. Their letters are received with joy while we are on furlough. It seemed sad as the ship slowly moved away, and we could scarcely see them waving any more. And now in this short time one of our members from Moctezuma and one from Carlos Casares have gone to be with the Lord.

The one from Moctezuma was in robust health and was very near to us, as we had the hall in her house. Every time we went to this out-station we were in her home. Tears came to her eyes when we said goodbye, but little did we think that in so short a time she would be with the Lord. She was one of the first converts in this town. She came regularly, but we thought perhaps she would not keep on as her husband and relatives were against the work. But she said very firmly that she wanted to accept the Lord and be baptized, one day while I was speaking to her in her home. The husband who formerly had opposed her also accepted Christ on his deathbed. The sister from Casares was one who was converted many years ago, shortly after we began the work there. It was a real inspiration to hear her pray in our prayer meetings. She was one of the pillars of the church. Both of these sisters seldom missed a meeting when they were well.

We had a very pleasant voyage, not any of our family were molested with that unpleasant malady, "seasickness." We found some good freinds on board the great sealer, which made the time pass very rapidly. Among them were Jews, Argentines, Spanish, and North Americans. Sometimes we served as interpreters for the English who could not speak Spanish, and other times to those who could not speak English. One family of Baptist missionaries from Brazil were among the passengers. Together with them we had public services on the deck several times. They were consecrated missionaries who believe and teach God's Word in their different mission stations. We arrived at New York where it was cold, quite a change from the torrid zone we had just passed through. Here we found some relatives and friends awaiting us, and from there we traveled in the auto. The houses seemed so different from the ones we had been accustomed to see in South America. The children especially noticed the great difference in the houses and scenery. Then we rented a

house at Belleville and have been here most of the time. We were away a great part of the summer visiting churches in Iowa, Indiana, Illinois, Ohio, and Pennsylvania. The children have been in school nearly all the time since we are home. We were away over week ends visiting churches nearly every Sunday. Not so long after we came home, we spent an enjoyable week at Harrisonburg, Va., at the school. We also were at several churches in southern and eastern Pennsylvania.

Last spring in March we had a taste of the unpleasant side of life,—that of sickness. Our son Glen was very sick, but the Lord answered our prayers and restored him to health. He had three blood transfusions. His blood was one of the types not so common, but we were glad that myself and sister had the type number which he needed.

In the summer, as we said before, we visited many churches and we appreciated the interest that the people showed in the work in South America. We were glad to find large churches with many young people. Our

HE WAS NOT WILLING

"He was not willing that any should perish."
Jesus, enthroned in the glory above,
Saw our poor fallen world, pitied our sorrows,
Poured out His life for us—wonderful love!
Perishing, perishing! Thronging our pathway,
Hearts break with burdens too heavy to bear;
Jesus would save, but there's no one to tell them,
No one to lift them from sin and despair.

"He was not willing that any should perish."
Clothed in our flesh with its sorrow and pain,
Came He to seek the lost, comfort the mourner,
Heal the heart broken by sorrow and shame.
Perishing, perishing! Harvest is passing,
Reapers are few and the night draweth near!
Jesus is calling thee, haste to the reaping,
Thou shalt have souls, precious souls for thy hire.

Plenty for pleasure, but little for Jesus,
Time for the world with its troubles and toys,
No time for Jesus' work, feeding the hungry,
Lifting the souls to eternity's joys.
Perishing, perishing! Hark, how they call us,
"Bring us your Saviour, oh, tell us of Him!
We are so weary, so heavily laden,
And with long weeping our eyes have grown dim."

"He was not willing that any should perish."
Am I His follower, and can I live
Longer at ease with a soul going downward,
Lost for the lack of the help I might give?
Perishing, perishing! Thou wast not willing,
Master, forgive, and inspire us anew;
Banish our thoughtlessness, help us to ever
Live with eternity's values in view.—Sel.

prayer is that these young folks may be true to Him and the Mennonite Church, so that in the future they may be able to continue lifting up the banner of the cross, both at home and in foreign countries. The days are evil, and we see so many things that are the works of Satan and signs of the last times, that we need to watch and pray that we enter not into temptation. We need to keep on taking the message to the many lost souls at home and in foreign lands. "For in such an hour as ye think not, the Son of man cometh."

Since September we have been taking school work, which keeps us quite busy. We have been away most of the week ends. Bro. Lauver held evangelistic meetings at Steelton and at Slate Hill during the autumn months. It seemed like a really pleasant change to be among the Spanish speaking people of Steelton. We also spent several week ends in Lancaster County, Pa. The large churches there seem very much interested in the Lord's work.

We have just heard of the great earthquake in Chile, South America. How many souls have gone to eternity perhaps without having had the opportunity to hear the blessed Gospel, which is the power of God for salvation to everyone that believeth! Then again we must think of the suffering Jews and how the Gospel is being fulfilled. The Lord's coming seems to be very near. May we win many souls for Him before it is too late.

In June our time will be up to go back to South America, but we are thinking that we may stay over the designated time. But I would rather be in South America in His service. The time is short, and there are many without the Gospel. May the Lord guide the workers and all the saved people, that they may be filled with the Spirit and win many for the Master. Just last week I had a letter from South America from a Jewish girl who needs your prayers that she may openly accept Christ as her Saviour. Then, too, a sister in the church who was formerly from Arabia, asks a special interest in the prayers of the believers in the homeland for two sons who are sick, and that her entire family consisting of seven children may be saved. May the Lord by His Spirit guide and keep all the churches in South America faithful to Him, as well as the ones in North America, India, and Africa, is our prayer.

Belleville, Pa.

COMMUNION WITH GOD

The secret of failure, in yielding to the evil instead of renouncing it, may be traced up to the lack of constant communion with God. This is the essential condition of all holiness of life—seeing God by faith, and walking in close fellowship with Him. A clear, spiritual vision, with nothing between the soul and God, is absolutely essential to continuance in the path of safety and peace.

Let this be sought at the beginning of each day, and maintained through the course of it. It will secure a true estimate of the riches of Christ, and a habit of choosing according to the mind and will of God. Courage and decision to refuse will not then be wanting.—Hopkins.—Alliance Weekly.

WAYSIDE OPPORTUNITIES

By Jason O. Miller

Wayside opportunities may be defined as those present always and on every hand. Life is a journey. Everyone is on the road to somewhere. Some are on the broad way, where wide is the gate and broad is the way, and many there be who travel thereon. To such there is no such thing as a wayside opportunity as we wish to think of it here.

Then there is another way. Narrow is this way and strait is the gate, and few there be that find it. To those on this way, Christ speaks these words, "But that which ye have already hold fast till I come" (Rev. 2:25). It is on this narrow way that opportunities come. The Christian life is a life of service. It is the life that counts for or against Christ. Someone has said, "There is a gospel according to Matthew and a gospel according to Mark, Luke, and John, but let it not be forgotten that there is a gospel according to you, and if your life does not ring true with the other gospels you shall be called into account."

In a little group of men, leaders in the church, the question was asked, "What is the weightiest argument in behalf of Christ today?" One replied, "The weightiest argument for Christ and the weightiest argument against Christ is the same argument—Christians!" That is true. It is what Jesus means when He calls us the light of the world.

When James and John desired that Jesus should grant them a selfish desire, He told them that whosoever would be chiefest should be servant of all. Too many of us are looking for the big place. We are not satisfied in doing our best in the little corner God has chosen for us. We may not be qualified for greater service.

We know that His service is various enough to have a place that we are fitted to occupy; His service is needy enough to demand our help, and, finally, is resourceful enough to be able to dispense with our help. We are responsible only for being a willing, zealous, industrious servant, intelligent, withal, according to the measure of our talent in capacity and in opportunity.

The poet has well said:

"To share and to serve is the glory of life,
Self-saving is dying,
Self-giving is living,
Who makes himself least is greatest of all;
No room for sadness,
Duty is gladness,
Life is eternal and love is its law."

The world expects much of you in these days, and it has a right to. See John 15:16.

Salvation is a trust committed to us; this is opportunity. Our lifework is to safeguard it; this is responsibility. The Master is coming for an accounting; this will be accountability.

Life decides our destiny. There will be a day of accounting. Its anticipation should have an influence on our living, but does it? Someone said that the sins of omission are greater than the sins of commission. Oh, that we might learn that we are held responsible for the services we might render and do not

render, for the use of opportunities to minister that come to us!

Jeremiah cried out, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Moses pleaded for the life of the sinners against God. The same sentiment is heard in the cry of John Knox, "God, give me Scotland or I die!"

It is an unquestionable fact that while the average church member may entertain kindly sentiments toward the lost multitudes, he shows little compassion for them in their dreadful state. He never goes to his lost neighbor with a word of affectionate entreaty. It is questionable whether there are ten souls in a church of several hundred members who really make it their business to seek the lost. To India, to Japan, to China, to South America, yes, to the lost souls about us, along the wayside, Jesus makes the same provision, "Give ye them to eat." In that day will He say, "Inasmuch as ye have done it unto one of the least of these . . . , ye have done it unto me?" See John 16:13; Matt. 9:37, 38.

Lost souls are all about us. They are our friends with whom we may mingle every day. We do business with them and hold them in esteem. We would not like to be deprived of their business or social life; nice folks, but lost! "Am I my brother's keeper?" Is this a wayside opportunity? We need to watch for opportunities for service. See Acts 8:29. To every living soul there comes some opportunity. The soul that sees it, seizes it, compels it to be his own, and rises to power.

A business man on his way to prayer meeting saw a stranger look wistfully into the open window of the church, and moved by the Spirit, invited the stranger in. It was the beginning of the Christian life for him. He afterward said to the friend who invited him to prayer meeting, and in that way took advantage of a wayside opportunity, "Do you know that I have lived in this city seven years before I met you, and no one ever asked me to go to church? I had not been here three days until the grocer, the dairyman, the politician, all hunted me up, but you are the first one who has manifested any concern in my soul."

We are admonished to be careful to entertain strangers, for thereby some may be entertaining angels unawares. It may be the stranger within our gates, or a needy friend, or perhaps one of our own family, who needs to be encouraged and given one ray of hope. You have a place in life which no one else can fill. No one else can do your work. Will you hinder the work of the Lord by failing to witness for Him as you have these wayside opportunities? See Isaiah 6:8.

It is said that a monk knelt continually in his cell, praying to be fashioned into the likeness of the cross. He vowed that none should see his face until he had looked upon the face of Christ. Nothing could disturb him, so intent was he to catch this vision. One morning a small voice seemed to say, "This day you shall see my face." By and

by there was a gentle knocking at the door. A child was pleading to be fed and taken in, her feet were cold, and her clothing was thin. But, nay, he was so intent on the coming of the vision that he could not pause to minister to any human needs. Evening drew on. Why was the vision so long in appearing?

Jesus said in speaking of the last judgment that those on His right hand shall inherit the kingdom prepared from the foundation of the world for they have ministered to His needs in so many ways. "Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" Then shall He answer them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

But to those on His left hand, those who have neglected their opportunities will He say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." Then shall these answer, "Lord, when saw we thee . . . and did not minister unto thee?" Then shall He answer them saying, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." "And these shall go away into everlasting punishment: but the righteous into life eternal."

"At vesper tide,
One virtuous and pure in heart did pray,
'Since none I wronged in deed or word today,
From whom should I crave pardon? Master,
say,'

A voice replied:
'From the sad child whose joy thou hast not
planned,
The goaded beast whose friend thou didst not
stand,
The rose that died for water from thy hand!'"

Are there wayside opportunities? Do any come to us? Ah, yes. "And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:9, 10).

Elkhart, Ind.

IT WON'T DO TO DIE BY

Gandhi, the great Hindu leader, said years ago, "I must tell you in all humility that Hinduism, as I know it, entirely satisfies my soul, fills my whole being, and I find solace in Bhagavad and Upanishads that I miss even in the Sermon on the Mount."

Now Gandhi is 68 years old, and very feeble, and he says, "I am not likely to live very long—perhaps a year, or a little more. For the first time in 50 years, I find myself in the slough of despond. All about me is darkness. I am praying for light."—Christian Faith and Life.

"Let thy lovingkindness and thy truth continually preserve me" (Ps. 40:11).

Educational

SCRIPTURE CHARACTERS WHO HAVE LIVED IN JOPPA

By Anis Charles Haddad

This article supplements the Sunday-school lesson for March 5, "Peter Preaches to Gentiles."

For fifty cents we may take a ride in a car from Jerusalem to Jaffa. We will spend about one hour on the journey and it will be difficult to imagine a more pleasing way, on a sunny day, of doing so. In this short journey so many aspects of life and scenery will present themselves to us. For the first half hour we go through the hills of Judea.

Crossing a little ridge, we come nearer to the mountains. I heard a voice in my mind crying "In those days came John the Baptist preaching in the wilderness of Judea." I looked upon the rough edges of that wilderness and saw that they are low and stony and almost treeless. The valley is planted with bright green grain and in the lone water-courses among the stones there is the blent beauty of a thousand wild flowers!

When we have tired of endless stretches of treeless land, we will joy to see the happy sight of trees. We have arrived at a little Jewish settlement which is given the poetic name of "Grape City."

We drive on. Two or three urchins dash in front of the car at the peril of their lives and offer us flowers for sale. They are ridiculously cheap and we may carry a bunch of lovely scent to Jaffa for two cents! If we pay five cents we will delight a heart of the boy who sold us the flowers but we will find it difficult to escape the attention of the two who did not. They will cling to the running board of the car until they are forcibly ejected, when they will run laughing away. They seem always to be laughing!

We keep our eye on the left side of the road before we leave the hill country. We will see a small fence and behind it thousands of trees trying to find foothold in the sides of the hills. A notice in three languages is addressed to "goats" and invites them not to nibble the ground behind the fence! This is the government's attempt to start the reforestation of Palestine.

Donkeys, camels, and horses pass us upon the road along whose sides active plowing is going on.

For the last half hour we cross absolutely flat land. There is a joyful moment when in the distance we see the Mediterranean Sea stretching gloriously in the sky. On our way, we will see villages climbing up hills, golden orange groves, agricultural schools, and then Jaffa's port. Yes, we have choice enough and all for the fifty cents!

It was a high-road of the Crusaders in olden times, and of Christian pilgrims and tourists now. The sun has seen fairer sights upon it than we are likely to see.

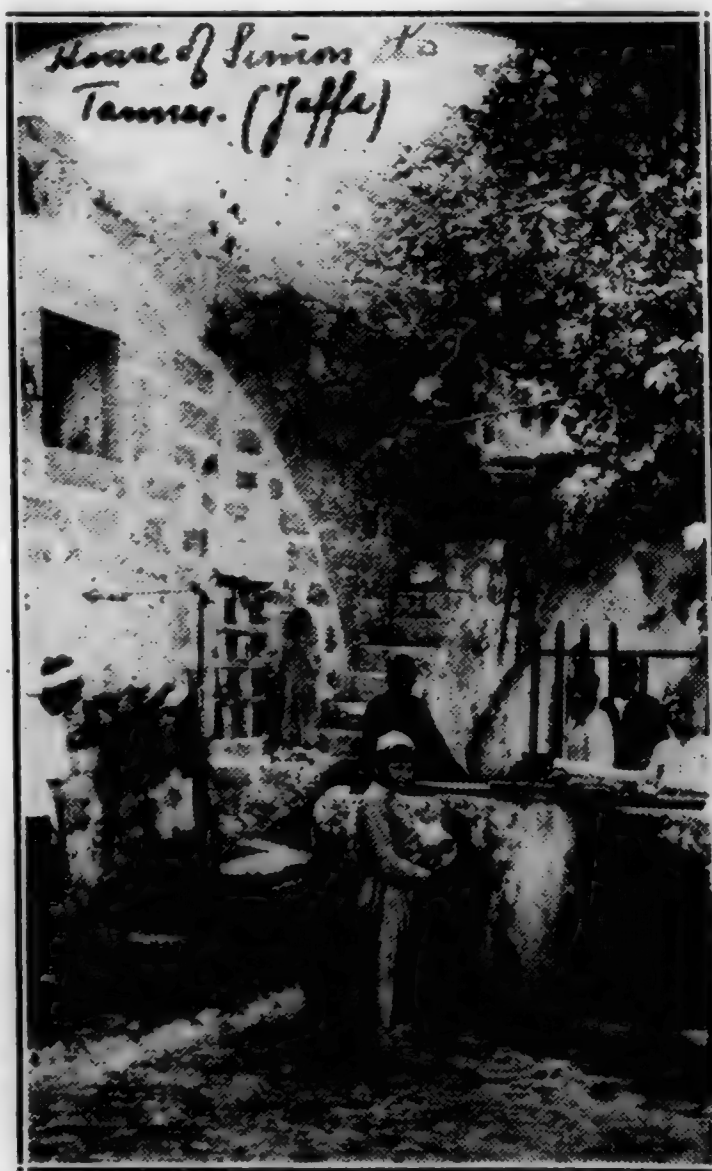
At this time of the year the country is carpeted with flowers and green corn. Black

goats are seen on every side nibbling the grass. Picturesque is the shepherd who plays his flute while his flock grazes.

We are now within view of Jaffa. An odd house here and another there shows us that we have reached the outskirts of the ancient town. Graceful palms nod at us from the distance as we approach Jaffa. There is a dignity about a palm that no other tree possesses. Now our driver becomes merely a "hooter-musician," as he warns camels, donkeys, men, women, and children off the busy roads. We have reached Jaffa, the modern Joppa.

Jaffa is very beautifully situated, as viewed from the sea, on a rounded hill. The name of the place signifies "beautiful," and well it bears out its name.

Jaffa is one of the oldest cities in the world. It was given to Dan, in the distribution of the land by Joshua and it has been known to history ever since. It owes its existence to the low ledge of rocks which extends into the sea from the extremity of the little cape on which the city stands, and forms a small harbor. Insignificant as it is, and insecure, yet as there had been no other on all this coast, it was sufficient to cause a city to spring up around it even in the earliest times, and to sustain its life through numberless changes of dynasties, races, and religions! It was, in fact, the only harbor of any importance



Traditional House of Simon the Tanner, from Which Peter Went Out to Preach to the Gentiles

possessed by the Jews through the greater part of their national existence.

Jaffa is the most ancient of seaports and once was the great sea-gate to Jerusalem. Joppa, like all Bible towns, has peculiar features in its history. There the rebellious bad-tempered Jonah found a ship going to Tarshish, so he paid the fare thereof and went down into it to go to Tarshish from the presence of the Lord. Jonah fled from duty and got into trouble, as all who flee from duty always will. He made the very mercies of God an objection to doing what God required, preferring his own supposed honor to the salvation of Nineveh, with its vast population. Jonah was a proud man, and he got the proud man's wages. But he spoke the truth when he said, "They that observe lying vanities forsake their own mercies."

To Joppa, cedars and pines were brought from Lebanon for rebuilding the House of the Lord at Jerusalem. At Joppa, Dorcas lived and died and came to life again. If Dorcas had not been a good, kind lady, the poor widows of Joppa would not have sent ten miles to Lydda to fetch Peter in order that he might raise her from the dead. Widows and orphans cannot well spare kind-hearted, charitable ladies. It must have been a beautiful sight round the dead Tabitha, when the poor widows stood weeping and showing Peter the garments which Dorcas had made while she was with them.

Best known of course of all the events in the experience of Joppa is the vision of the inclusion of the Gentiles in the Gospel that came to the apostle while he lodged in the house of Simon the Tanner.

All the old houses have flat roofs in this ancient city. After Peter had raised Tabitha he stayed many days in one of these flat-roofed houses on the seaside. In this kind of house Peter's narrow heart became so large that he could find room in it for the despised Gentile. He had been praying, and true prayer always enlarges the heart. The praying heart is a loving heart. It was about twelve noon and they were preparing his dinner in the house below as he was very hungry. But before it was ready he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners and let down to the earth with various descriptions of food, but some of it not good enough for a Jew, though God had sent it. So thought Peter, and so he said. The meaning of this sheet from heaven was soon explained, for three men were below waiting for Peter. These three men had been sent to him from Caesarea, a distance of thirty miles to the north, by a praying Gentile named Cornelius, who was seeking mercy. This Cornelius was a fine character. He prayed and gave. He mixed prayer with deeds. While praying on a certain day, a man stood before him in bright clothing and said: "Cornelius, thy prayer is heard and thine alms are had in remembrance in the sight of God. Send men to Joppa and call for Simon, whose surname is Peter, who shall tell thee words whereby thou and all thy house shall be saved." Peter went with the men, and preached to Cornel-

ius, Jesus of Nazareth. Cornelius believed in Jesus and was saved.

God intended that Peter should understand that the Gospel was for non-Jews as well as Jews and that the apostles should go to all men of every nation and proclaim the good news. From this insignificant dwelling went forth the edict that broke the power of tyrants, and loosed the bonds of slaves and ennobled the lot of woman, and enfranchised the human mind.

During the Middle Ages a Christian church stood on the side of the traditional house of Simon the Tanner. Its place has been taken by the inevitable mosque. It is approached by a narrow stepped thoroughfare in the old and southern part of the town, redolent of the mingled tang of the sea, harbor, and the tanneries adjacent as of old.

We enter the house where Peter saw the wonderful vision. This may not be the identical house in which Peter stayed, for even stone houses rarely are allowed to stand two thousand years! We are sure, however, that we are near the exact site.

The tanneries in Jaffa are situated on the seashore at the south end of the city and there they were in the days of "one Simon who housed Peter." Tanners were not allowed to pursue their messy craft within the cities. In olden times they probably manufactured leather goods as well as providing the material.

The house is a square apartment with stony walls, groined roof, one window, four recesses and one door. When many years ago the Sultan gave an order to demolish the old sea-wall which was built by Vespasian and which ran along here, as it had got into a dangerously ruinous condition, the workmen in removing the debris came upon several stone tanner's vats, exactly like those used over nineteen hundred years ago. One of these tanner's vats is still seen *in situ* in the courtyard of the house. We see it in our picture with men leaning against it. The building in the background is the traditional house of Simon the Tanner.

An old well is here. It may be that the apostle himself drank of the water from this well. It may also have been used by Simon the Tanner. Certainly the stone around it is worn three to four inches with the continual friction of the rope, and the well is deep.

Though the form of the original house is lost, stone steps lead to the roof of the memorable building as in the days of Peter. Here we are reminded of the Levitical law which enacted that battlements should be built lest death result. This is generally observed all through Palestine except in modern constructions, when the housetops are not used as they were with the ancients. The mud of the neighborhood is laid on, and with stone hand-roller levelled to requirement.

We climb upon the roof of the house and in the heat of the day we could easily understand how Peter might have dozed off while meditating upon the roof. As I stand looking over the sea, I think how wonderfully like a great sheet it seems, stretching away to the horizon. The reef of rocks just appearing above the surface, looked quite like animals crawling on the sheet. I cannot help but

think that this caused the imagery of Peter's daydream.

It is also easy to imagine the emissaries of the centurion Cornelius, strangers in Joppa, enquiring for the apostle's lodging in a narrow street and having it pointed out to them at the top of the stone steps.

Fishermen are standing and wading amongst the reefs—such as might have been there of old, recalling to the apostle his long forgotten nets by the Lake of Galilee. We can imagine, too, Peter, while lodging in Joppa, frequently toiling here, as fishermen must, then contrast

it with his life in catching men, of whom he was afterwards a noble fisher!

As we stood on this roof and looked out over the vast Mediterranean Sea with sails and ships coming in from all directions, we thought that as this great sea washes the shores of Egypt, Greece, and Italy and pouring out into the Atlantic touches other great continents, so the Gospel touches and heals. I wonder if Peter could have seen this vision so clearly anywhere else. So well adapted was this housetop to such an experience. Jerusalem, Palestine.

PROBING THE SECRETS OF TUBERCULOSIS

By Dr. H. E. Kleinschmidt

Under the most powerful microscope, the germ that causes tuberculosis looks like a short, red rod, smaller than the first joint of a house-fly's leg would look to the naked eye. Yet we know that that speck of matter (it would take 30,000 laid side by side to make one inch) is a living creature which runs its life course and carries on its species. The life habits and peculiarities of this organism have challenged the interest of scientists. What is it made of? How does it grow and reproduce and what are the poisons it excretes?

To find the answers to these and other questions, the Committee on Medical Research of the National Tuberculosis Association started, in 1920, its work of analyzing the tubercle bacillus. First it was necessary to have a sufficient supply of germs, for to analyze a single one would obviously be impossible, so a method was devised for growing them in huge quantities—by the quart. Then the germs had to be broken down into their chemical elements—a slow and tedious process. Each element or fraction had to be tested on laboratory animals to see just what effect it had on living tissues. All this was done not by a single worker, but by a number of workers in laboratories in various parts of the country. To each laboratory is assigned a special task by the Committee on Medical Research and from time to time their findings are correlated.

Today we know that the tubercle bacillus consists of the same basic materials that go into the making of a tree, a fish or a man—namely, proteins, sugars, fats and salts. We know in general that the fats of the tubercle bacillus cause the body cells to wall off the germs into tubercles; that the sugars are responsible for the fever and that the proteins act as a poison. Each of these substances has been broken down into smaller fractions and bit by bit the structure of the tuberculosis germ is being put together much like a jig-saw puzzle.

This is but one example of the type of research work now going on to find the answers to age-old questions. There are others just as romantic. For instance, what is the life cycle of the single bacillus like? To find out, it is necessary to isolate a single bacillus and study it apart from its millions of fellows found in the test tube.

This is like isolating a single person from a great metropolis like New York and placing

him in a glass room where his individual actions can be studied. Incredible as it may seem, laboratory workers have succeeded in finding a way of cornering a single bacillus in a drop of fluid. This drop hangs on the bottom of a glass slide where it can be studied with the microscope.

The next step was to devise a motion picture apparatus with a special lens and to train it on the drop so that successive exposures might be made at measured intervals of time. Six months of patient photography went on before a single picture turned out clear; but it was worth the trouble, for the series of pictures that was at last secured is more thrilling than any drama acted by human beings. The single germ grows; soon there are a string of tiny rods. A few hours later there is a swarm bending, twisting and mulling around grotesquely—such a sight as one might see on the streets of a busy city viewed from an airplane. Through this study much is being learned about the nature and habits of the tubercle bacillus that was never known before.

Twice each year the men and women who do this research work get together for a conference. Each tells what he has done and each new bit of evidence is fitted into the whole pattern. Then plans for the future are discussed. This, the modern method of research work, is called the "jury system." It is less expensive than setting up a special laboratory and far more elastic. Specialists of all kinds may be drawn into the jury circle when, and if, their highly expert services are needed.

The job of planning the project and of giving it leadership is financed by the money that comes from the sale of Christmas Seals. Thus, everyone who buys a single Seal has a share in the fascinating game of searching out the secrets of tuberculosis—the enemy who has for so many generations brought misery to the human race.—The Watchword.

"Give the Bible to the people, unadulterated, pure, unaltered, unexplained, uncheapered, and then see it work through the whole nature. It is very difficult indeed for a man or for a boy who knows the Scripture ever to get away from it. It follows him like the memory of his mother. It haunts him like an old song. It reminds him like the word of an old and revered teacher. It forms a part of the warp and woof of his life."—Woodrow Wilson.

INFORMAL ASTRONOMY

VIII. A Further Study of the Constellations

By D. A. Lehman

Cancer (Maps II and III). This is the fifth of the zodiacal constellations, bounded north by Lynx and Leo Minor, and east by Leo. It does not contain a single conspicuous star, but is easily recognizable from its position, and on a dark night by the nebulous cloud known as "Praesepe," or the "Manger," or the "Beehive." It is really a coarse cluster of seventh and eighth magnitude stars, resolvable by an opera glass. The line from Castor through Pollux, produced about 12° , passes near enough to it to serve as a pointer.

Leo (Map III). East of Cancer lies the noble constellation of Leo, which adorns the evening sky in March and April; it is the sixth of the zodiacal constellations, now occupying the sign of Virgo. Its leading star Regulus, or "Cor Leonis," is of the first magnitude, and two others, beta and gamma, are of the second. A characteristic configuration is "The Sickle" of which Alpha-Eta is the handle; it is the radiant of the meteors of November 14 or 15.

Virgo (Map III). East and south of Leo lies Virgo, the seventh zodiacal constellation, bounded on the north by Boötes and Coma Berenices, on the east by Boötes and Libra, and on the south by Corvus, the crow, and Hydra. Its Alpha, Spica Virginis, is of the $1\frac{1}{2}$ magnitude and, standing rather alone 10° south of the celestial equator, is easily recognized as the southern apex of a nearly equilateral triangle which it forms with Denebola (beta Leonis) to the northwest, and Arcturus northeast of it. Spica is a spectroscopic binary.

Canes Venatici (The Hunting Dogs). These are the dogs with which Boötes is pursuing the Great Bear around the pole. Can you find the wonderful "whirlpool Nebula" Messier 51?

Boötes (Maps III and I). This fine constellation is bounded on the west by Ursa Major, Canes Venatici, Coma Berenices, and Virgo; and on the south by Virgo. It extends nearly 60° in declination, from near the equator quite to Draco, where the uplifted hand overlaps the tail of the Bear. Its principal star, Arcturus, which gave its light after a journey of 40 years, to light up the Century of Progress, is of a ruddy hue, and in brightness is excelled only by Sirius

among the stars visible in our latitudes. This wonderful sun, Arcturus, can always be identified by sweeping a pointer over the curve of the handle of the Dipper and continuing the curve about the length of the Dipper.

Corona Borealis (Map III). This beautiful little constellation lies 20° northeast of Arcturus, and is at once recognizable as an almost perfect semicircle composed of half a dozen stars.

Libra (Map III). This is the eighth of the zodiacal constellations, and lies east of Virgo, bounded on the south by Centaurus and Lupus, the wolf, on the east by the outstretched claw of Scorpio, and on the north by Serpens and Virgo.

Scorpio (or Scorpis) (Map III). This, the ninth of the zodiacal constellations, and the most brilliant of them, lies southeast of Libra, the scales, which in ancient times used to form its claws. It is bounded north by Ophiuchus, south by Lupus, Norma, and Ara, and east by Sagittarius. It is recognizable at once on a summer evening by the peculiar configuration, like a boy's kite, with a long streaming tail reaching far down to the southern horizon. Its principal star, Antares, is of the first magnitude and fiery red, like the planet Mars. From this it gets its name which means "the rival of ares" (Mars). Can you find some double stars, and some of the fine clusters?

Hercules (Maps I and III). This noble constellation lies next north of Ophiuchus,

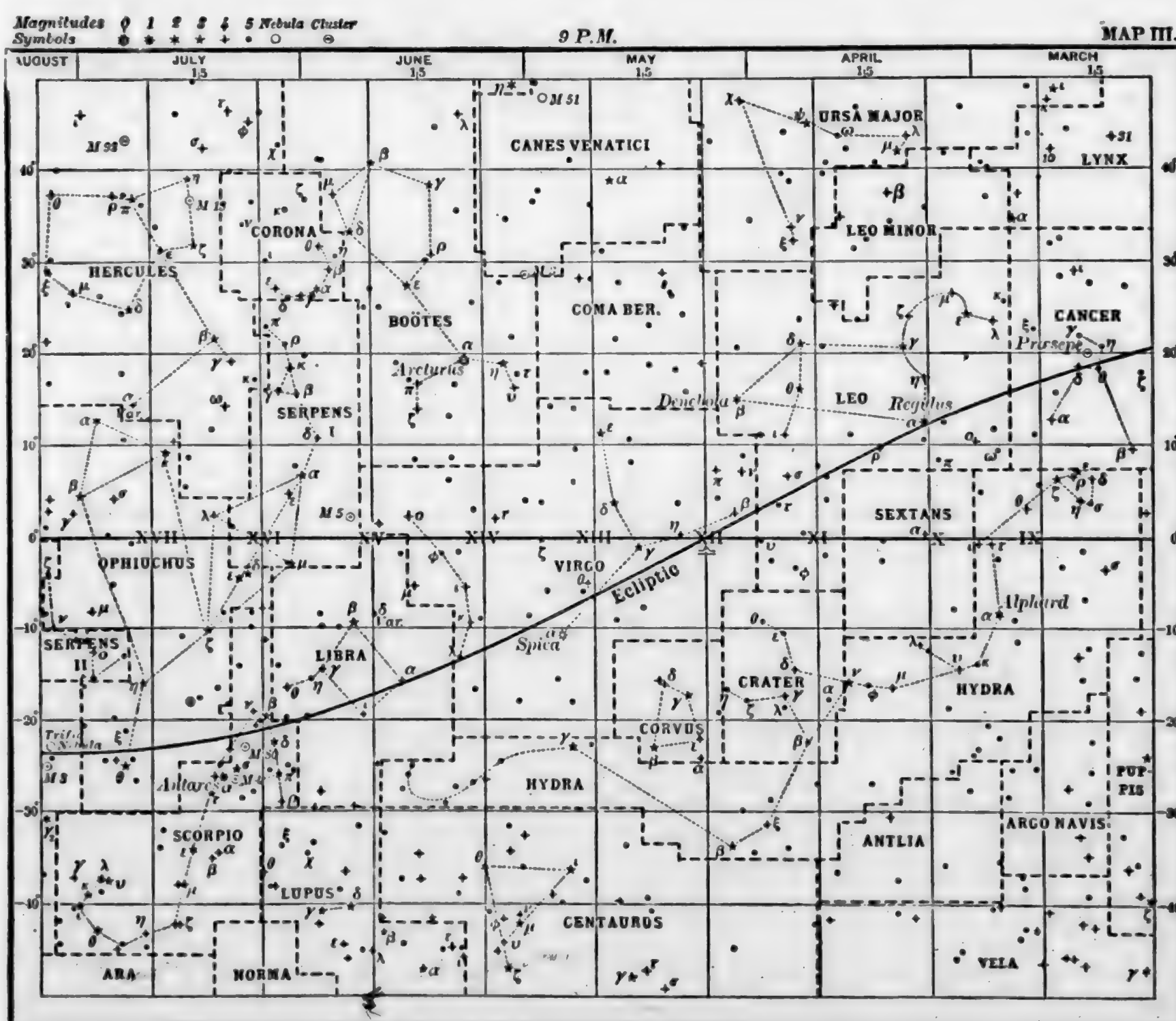
and is bounded on the west by Serpens, Corona, and Boötes, while to the east lie Aquila, Lyra, and Cygnus. On the north is Draco. The hero, Hercules, is represented as resting on one knee, with his foot on the head of Draco, while his head is close to that of Ophiuchus. The constellation contains no stars of the first or even of the second magnitude, but a number of the third. The most characteristic figure is the Keystone-shaped quadrilateral formed by four stars. Messier 13, the finest of all star clusters, lies exactly on the western boundary of the Keystone, one third the way from Eta towards Zeta. How many thousands of its stars can you count of the many thousands in this cluster?

Lyra (Map IV). The great white or blue star Vega sufficiently marks this constellation. It is attended on the east by two fourth-magnitude stars, Epsilon and Eta, which form with it a little equilateral triangle, having sides about 2° long. Beta and gamma of the third magnitude lie about 8° southeast from Vega, $2\frac{1}{2}^\circ$ apart. Messier 57, the annular orring Nebula, lies between beta and gamma. Vega itself has a small companion of 11th magnitude. Epsilon is a quadruple (the northern of the two which form the little triangle with Alpha). A sharp eye unaided by a telescope splits the star, and a small telescope divides both the components, a very interesting sight!

Cygnus (Maps I and IV). This, the swan, lies due east from Lyra, and is easily recognized by the cross that marks it. The bright star Alpha is at the top of Map IV, and beta is 20° farther southwest, while gamma is where the crossbar from delta to epsilon intersects the main piece, which lies along the Milky Way from the northeast to the southwest. Beta, a double, magnitudes 3, 5, 7, is the finest of the colored pairs for a small telescope. Perhaps the swan has paused in its flight along the Milky Way to sing a song to the accompaniment of the Harp.

Aquila (Map IV). This constellation, the Eagle, lies on the celestial equator, east of Ophiuchus and north of Sagittarius and Capricornus. It is bounded on the east by Aquarius, the Water-bearer, and Delphinus, the Dolphin; and on the north by Sagitta. Its characteristic configuration is that formed by Altair with gamma to the north and beta to the south. It lies about 20° south of beta Cygni, and forms a fine triangle with Vega and Alpha Ophiuchi.

Sagittarius (Map IV). This, the tenth of the zodiacal constella-



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tions, is bounded on the north by Aquila and Ophiuchus, west by Scorpio and Ophiuchus, south by Corona Australis, Telescopium, and Indus, and east by Microscopium and Capricornus. *It is called the Archer. Its most characteristic configuration is the little inverted "milk dipper." Seven degrees farther west, three stars represent the Archer's bow, which is strung ready to shoot an arrow at the Scorpion.

Capricornus (Map IV). This, the Sea-goat, the eleventh of the zodiacal constellations, follows Sagittarius on the east. It has Aquarius and Aquila on the north, Microscopium on the south, and Aquarius on the east. The configuration formed by the two Alphas with each other and with Beta, 3° south, is characteristic and not easily mistaken for anything else. The two Alphas, a pretty "double" to the naked eye, lie on the line from beta Cygni through Altair, produced about 25°. On the line Alpha-Beta, about 3° distant, lies Rho with two other small stars near it. From this a line 20° long, carried due east through theta and iota, brings the eye to gamma and delta, the latter marking the constellation's eastern limit.

Delphinus (Map IV). This asterism, the Dolphin, is ancient, and is unmistakably characterized by the rhombus of third magnitude stars known as "Job's Coffin." It lies about 15° northeast of Altair, bounded north by Vulpecula and west by Aquila. There are a few stars visible to the naked eye in addition to the four that form the rhombus. Epsilon, about 3° southwest, is the only conspicuous one.

Pegasus (Not Pegas'us) (Map IV). This covers an immense space which is bounded on the north by Andromeda and Lacerta, on the west by Cygnus, Vulpecula, Delphinus, and Equuleus, on the south by Aquarius, and Pisces, and on the east by Pisces and Andromeda. Its most notable configuration is "the great square," formed by the second-magnitude stars, alpha, beta, and gamma Pegasi, in connection with alpha Andromedae (sometimes lettered delta Pegasi) at its northeast corner. The stars of the square lie in the body of the horse, which has no hind-quarters. The line drawn from alpha Andromeda through alpha Pegasi, and produced about an equal distance, passes through Xi and Zeta in the animal's neck, and reaches theta in his ear. Epsilon, 8° northwest of theta, marks his nose. The forelegs are in

the northwestern part of the constellation just east of Cygnus.

Aquarius (Map IV). This, the twelfth of the zodiacal constellations, extends more than 3½ hours in right ascension, covering a considerable region which by rights ought to belong to Capricornus. It is bounded north by Delphinus, Equuleus, Pegasus, and Pisces, the fishes; west by Aquila and Capricornus; south by Capricornus and Piscis Austrinus, and east by Cetus. The most notable configuration is the little Y of third and fourth magnitude stars which marks the "water jar" from which Aquarius pours the stream that meanders down to the southeast and south for 30°, till it reaches the Southern Fish. The middle of the Y is almost 18° south and west

THE FIRST PLACE

Let the first place in the thoughts and affections be kept for God. Business may claim attention, anxieties may press, pleasures may surround, the world may spread its snares, yet let none of these things come between your soul and God; give Him not only a place in your heart, but give Him the first place, the only place which He will accept.

You may have earthly concerns, yet your soul prosperity is a greater concern still; you may labor under some deep anxiety, nevertheless your chief anxiety should be, God first. As for pleasure, Jesus, your Master, your Lord, has spiritual pleasures to give you far greater than all worldly amusements; and

with regard to the adornment of the body, remember that your chief desire should be that, your body, which is the temple of the Holy Spirit, dwelt in by Him, should be continually beautified with holiness.

Has the Great Captain, indeed, chosen you to be His soldier? Has He enlisted you in His service, promised you His grace, and offered you a crown? Oh, seek to please Him! Grudge Him not anything that He calls for from you. Give Him the first place, let Him be supreme, and give up cheerfully all that would hinder you from following Him fully; let it be your happiness to do His will.

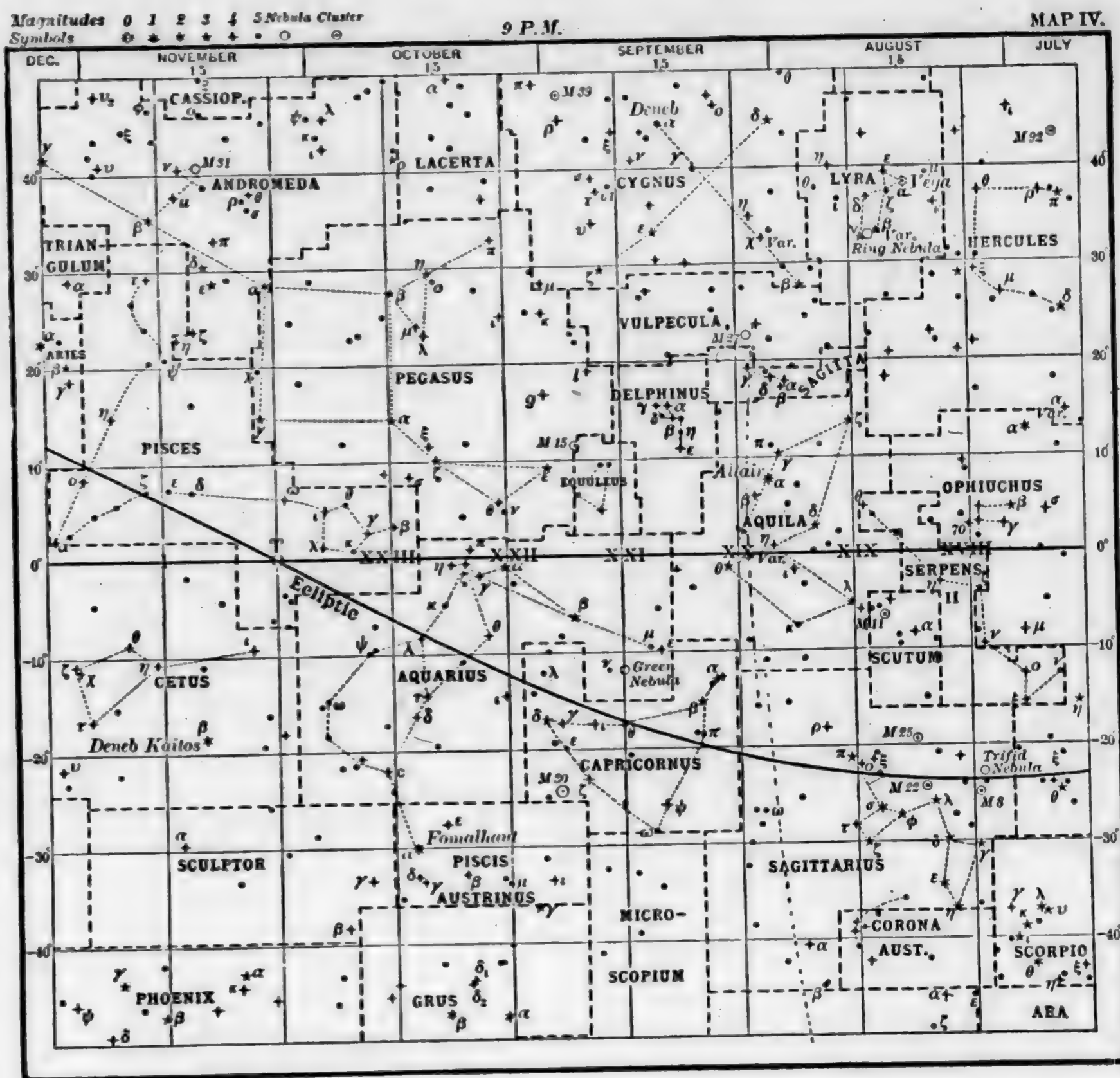
Did He not give Himself for you? Did He not secure your salvation, redeem your soul, and win the victory for you by His own blood? Love Him then in return; give yourself wholly to

Him; follow Him with a true heart; suffer nothing to entangle you. Let it be your great object to please Him, sanctify in your heart Christ as Lord; at all times and in all things give Him the first place.—Publisher Unknown.

If we seek honor or comfort from man we will be constantly disappointed. God's Word says, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Seek your comfort from God and you shall never be disappointed.—R. S. W.

"You may not be able to think clearly and cleverly, but every one of you can think kindly."—Clipped.

There are no times in life when opportunity, the chance to be and to do, gathers so richly about the soul as when it has to suffer. Then everything depends upon whether the man looks to the lower or the higher helps. . . . If he looks to God, the hour of suffering is the turning hour of life.—Phillips Brooks.



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THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

PETER DELIVERED FROM PRISON Acts 12:5-17

Lesson for March 12, 1939

Golden Text.—Prayer was made without ceasing of the church unto God for him.—Acts 12:5.

Chap. 12:1-5. A community without storms would become miasmatic and very unhealthful. It requires storms to purify the air. It is no less so in the community of the saints. The occasional storms of persecution which sweep over us may seem to do much damage but in the large they are for the best interests of all. This particular storm which swept over the Church as a result of the wrathful mood of Herod Agrippa took away James, imprisoned Peter, and drove the Church to her knees. A church without prevailing prayer is a helpless and, usually, a dormant church. It requires crises and the sense of impending calamity to make the saints take hold of God in agony; but such taking hold brings us to victory. In the words of the prophet, "We went through fire and through water; but thou broughtest us out into a wealthy place" (Psa. 66:12).

Verse 5. "What's the use to pray?" the philosophical mind asks in times of quiet. Can the prayers of a man or a group of men change the Omnipotent One? Isn't the stoical doctrine of fate more reasonable? So we reason; but then comes the crisis, and casting our philosophy overboard we lay hold on God, crying, "Lord, save us or we perish." We instantly discover that the Omnipotent One stills the storm for our sakes. God does want us to pray, to pray always and not to faint; and He delights in answering our prayers. The church prayed earnestly (R. V.) unceasingly, specifically, unitedly for one person (Matt. 18:19), to the only God.

Acts 12:6; Luke 18:8. "Before they call, I will answer," is the promise of the Lord to His children. God answers speedily. He often waits until the last minute to work deliverance so that we will appreciate the deliverance more. Peter frequently slept when he should have prayed. In the house of Mary they had a prayer meeting that lasted until the dawn but there was no sleeping there. Let us give Peter the benefit of the doubt and say that he had committed himself to the care of the Lord and had no personal anxiety about the future. I would rather see Peter sleeping than shrieking with craven fear, for only cowards recoil from meeting danger and death.

Verses 7, 8. Peter's imprisonment was made escape proof. It would have done him no good to lie awake to plan his escape; nei-

ther would it have done the church any good to get their heads together and scheme his deliverance. But God can do the impossible and does. The angel of the Lord stood by Peter (R. V.). He also stood by Paul. Acts 27:23. And he will also stand by YOU. Did the keepers see the light? No, they slept. To see, you must be awake. The Lord works swiftly. If we want to keep pace with Him, we dare not be sluggish.

Verse 9. Peter could not break the chain that bound him, but he could dress himself for departure. God does what I can't do, but what I can do He will not do. God did supply the children of Israel with angel's food in a land where cereals did not grow, but that stopped as soon as they came to the land where fields would produce in return for human toil. We are workers together with God, not just recipients of God's largess. But God's workings are so marvelous that it takes time for a mortal, finite mind to grasp the fact of their realness. Eph. 3:20, 21.

Verse 10. Peter had difficulties. He was chained to soldiers; there were sentinels at the first ward; sentinels at the second ward; and an iron gate to bar the way to freedom. But the chains held not, the sentinels saw not, and the gate barred not. It opened automatically at the approach of the angel and Peter. But did the angel leave Peter? He passed out of his vision, but I believe that he lingered near as Peter continued his journey apparently alone.

Verse 11. No matter how many people may wish me ill and devise my destruction, I am safe in the keeping power of God.

Verses 12-17. The church had been praying for Peter's deliverance. God answered their prayers in a way they had not dreamed. God is that way; He always delights in surprising us by unexpected providences. These are proofs of His thoughtfulness in caring for His beloved sons and daughters. Do you cheer your loved ones by unexpected tokens of love? Do it often; it pays.

PETER EXHORTS TO CHRISTIAN LIVING.—I Peter 3:8-18

Lesson for March 19, 1939

Golden Text.—But as he which hath called you is holy, so be ye holy in all manner of conversation.—I Peter 1:15.

Two cannot walk together except they be agreed, and their steps must tend in the same direction. The motives for holy living in every age remain the same: "Be ye holy for I the Lord your God am holy" (Lev. 19:2). In Lev. 19 God gives fifteen separate rules

of conduct for mankind, and each time emphasizes the charge by calling our attention to the fact that He is the Lord and that He is holy. Our golden text will be ably interpreted to you if you will read Lev. 19.

I Pet. 3:8. The exhortations of the verses of our lesson are the conclusion of Peter's appeal for holy living based on the necessity of the believer's God-likeness. It will pay you well to read all from I Peter 1:15 to the end of the epistle. But let us look at these of our lesson one by one.

(1) **Likeminded.** The sense here is that we are to have similar aims and purposes, and to struggle to think the thoughts of Christ after Him.

(2) **Compassionate.** The meaning of this word is to suffer with another, that you weep with those that weep, as well as rejoice with those that joy.

(3) **Brotherly love.** The word "brethren" is used in many senses in ordinary speech. It is used first of those born to the same parents; then it is used to include all those of a certain order or society; then it is used in a racial sense, and also national; but that brotherhood which is the strongest of all is the spiritual brotherhood in which we have become children of God through faith that is in Christ Jesus. And this love including all, through the love that we have for the Lord, is stronger than death and can only be quenched when our love for the Lord dies out. If we love not the brethren whom we have seen, how can we love the Lord whom we have not seen?

(4) **Be pitiful.** This word has the sense of a tender heart that makes me have forgiveness for you when you err from the path of righteousness. Eph. 4:32.

(5) **Be courteous.** The Greek word used here by Peter has the sense of staying on the level of the crowd; the opposite of exaltation. You honor those above you; consequently, if you esteem others better than yourself you will treat them with true courtesy; you will put others first and yourself last.

(6) **Return good for evil.** That which another does to me naturally provokes a similar spirit within me. If I am treated evil, or railed at by an unruly tongue, my first impulse is to return in kind. But I am called to inherit a blessing, and here I inherit only what I merit; I reap what I sow. Returning evil for evil and cruel words with more cruel ones will not bring blessing. If I would inherit a blessing, I must sow blessings, even on thorny and barren soil.

(7) **Watch your tongue.** Deep in the bowels of the earth are mighty forces which occasionally break through the earth's shell and spout mud, scoriae, ashes, and molten lava to the consternation and damage of the

community. An evil tongue is no better. But also from the bowels of the earth come springs of life-giving water that refresh man, beast, and plants. The one in whose tongue is the law of kindness is like such a spring. Which are you?

(8) A few times in my life I have accidentally taken things into my mouth that were bitter, caustic, nauseous. I did not chew them as I would some delicacy, but I spat them out! I eschewed them. So we should be toward all evil. We should have no appetite for it, but a healthy revulsion to its taste. In moral and spiritual things it is even more true than in the physical that a person becomes like what he eats. Therefore feast not on evil news, evil literature, evil thoughts, or evil conduct. Rather do good in all the ways you can, and let your mind be always devising noble things to do as opportunity permits. Seek to find, and pursue to capture peace with all men.

Verses 12-18. God hears the prayers of the righteous, and His eyes are always upon them for good. It is a rare thing that a man is abused for doing good. But if you are good enough to suffer persecution with the Master, rejoice and be exceedingly glad.

Know what you believe and why. In giving your reasons for the life you are living avoid bombast and the spirit that says, "I am holier than thou." But in humility and godly sincerity, live so that others will be reprov'd and ashamed of their own unworthy conduct. Your holy life will do more to win souls than the shouting of a thousand unsanctified tongues can do.

PETER INTERPRETS CHRIST'S SUFFERINGS AND DEATH.—I Pet.

1:17-23; 2:20-25

Lesson for March 26, 1939

Golden Text.—For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.—I Peter 3:18.

I Peter 1:17. It is so easy to condemn in others that which we condone in ourselves. Human parents are generally unable to see the evils in their offspring that are manifest to the whole community. But God our heavenly Father is not so. He is absolutely impartial. He will not condone in me as a professed child of His what He would condemn in a pagan. Faith in the Redeemer will not absolve me from the penalty of sin. Whether in the church or out of it, the only hope for the sinner is in the pardon that God gives alike to all penitents.

Verse 18. You can satisfy those whom you have wronged on earth by pecuniary compensation. Even the hand of revenge for murder has been stayed with money. But God does not accept such atonement. Money may win for me a special honor in the church, but cannot do so in the kingdom of God. The lives of sinful mankind are vain (empty) and all the things they strive for end in vanity and vexation of spirit. From such lives we can be delivered. We are through sin sold into slavery; and in our blindness we have allowed ourselves to be snared by the devil and are taken captive at his will. Through

the redemption that is in Christ through the offering of His blood, the chains of the captive are broken and the slave of sin finds manumission.

Verse 19. Each man must die for his own sin; consequently no sinful mortal could become my redeemer. Christ the Lamb was the only one without blemish and without spot; the two terms probably indicating outward manifestation of evil and inner spiritual condition. He who is without blemish and without spot will some day present His bride (the Church) to the Father without spot or wrinkle or any such thing. We shall be like Him.

Verses 20, 21. God never changes plans. Before He made the world and put man upon it the Lamb (in His eternal counsel) had already been slain to accomplish fallen man's redemption. The time of that manifestation came at the end of the ages, or these last times;—the period of the closing of the Old Covenant and the beginning of the New; when types and figures, and all sacrifices were fulfilled, nailed to the cross and put away. The Son revealed the Father to man, and the Father declared the Son to be His by the resurrection from the dead.

Verses 22-24. It is the blood that cleanses from all sin, but that stream is not and will not be applied to the heart that will not OBEY the truth in and through the Spirit. There is a cleansing and a purifying that the believer himself must do in addition to that which God alone can do. The fullness of obedience is reached when I can love my brethren fervently from a pure heart, where there will be left no necessity for feigning or dissimulation and where the outward tokens of love will be the full expression of the simple heart. By the Word of God I become conscious of the necessity of the second birth; by it I am instructed in the manner of its attainment; and by it I am nourished as a newborn babe so that I can grow to spiritual maturity. Neglect not the Word.

I Peter 2:20-23. Christ is not only the perfect and only Redeemer of mankind, He is also our perfect example. He is more; He is our life. The life we now live we live by the faith of the Son of God who loved us and gave Himself for us. He is our Redeemer, our example, and the power that enables us to walk in His footsteps.

There is no credit in being punished for wrongdoing. That is something that no man can permanently escape. To take this punishment patiently is but to acknowledge that you deserved the same and that you are willing to take your medicine. But it sometimes happens to the good even as to the wicked; the good also have to suffer as though they were wrongdoers, even when they have done well. To bear unjust punishment without murmuring or complaining is acceptable with God. In that you show the Christ Spirit more fully than in any other test you might undergo. Even as He is, so are we in this world. We have been called to relive His Life over and over again. By the same path that He reached the place where He was declared to be the Son of God with power, by that same path we also shall reach the place of manifestation as sons of God. Rom. 8:19-23.

SAUL BECOMES A NEW MAN

Acts 9:1-30

Lesson for April 2, 1939

Golden Text.—If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.—II Cor. 5:17.

Acts 9:1; Ps. 22:12. That which you do to the least of the children of God you do to the Saviour. Saul of Tarsus had been the leader in the riot which ended with the martyrdom of Stephen. He had tasted blood, and like an enraged bull he charged after the people of God breathing threatening and slaughter. But God knew the honesty and sincerity of this man. He was not as the many who would even use religion to gain personal ends. He was, as he thought, serving God, and he did as many another has done since that day,—fought against God when he thought he was doing God service.

Verse 2. Paul decided to go to Damascus to trap the Christians there and bring them as prisoners to Jerusalem; but God used this trip to trap Saul who willingly became a prisoner of the Lord Jesus. I wonder if God didn't put the idea of going to Damascus into Saul's mind so that He might entrap him on the way. The believers were called the people of the Way. Walter Scott wrote many books but on his dying bed he said there was but one Book, the Bible. So the world has many ways, but when it comes to living for God and your own eternal good there is but one Way. Jesus trod it first; His disciples follow after. Later Paul said, "Follow me as I follow Christ."

Verse 3. After receiving his commission from the high priest, Saul probably traveled to Damascus with all speed to prevent messengers from warning the believers there. So he was traveling even in the heat of a Syrian midday as he neared Damascus. The light of the sun is bright, but the light of the Son is much brighter. The light of the sun he could endure, but the light of the Son prostrated and blinded him.

Verse 4. God will always reveal Himself to the honest seeker. Due to the errors of doctrine he imbibed from his teachers, Saul was too bitter against the followers of the Lord to be instructed in the normal way,—by the foolishness of preaching. So God had to use the unusual method of winning him. When Saul, like a mad bull of Bashan, attacked the saints, he was persecuting Christ. His teacher, Gamaliel, had warned others against the danger of fighting against God. Mayhap Saul had heard him do so, but he was too violent to listen to the suggestions of reason and prudence.

Verse 5. God reveals Himself often where you would least expect it. In a recent evangelistic campaign a congregation had a long prayer list. At the close of the meeting it was discovered that while they had about forty confessions not one of the forty had been on the prayer list. It is doubtful if any of the believers had prayed for Saul's conversion. It is more likely that the tenor of their prayers was to be permitted to escape his raging. But like a rebellious ox, Saul was kicking against the goads that were urging

(Continued on page 93)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

Topics in this issue are as follows:

March 12, Doctrinal: Christ's Divine Nature.

March 19, Christian Life: Purity in Personal Habits.

March 26, Junior: Scenes from the Law—Last Days of Moses.

April 2, Missions: Methods of Service—Intercessory Prayer.

Please note that the topic for Easter, given in the Topics Booklet on April 2, has been transferred to April 9, the Easter date, while the topic given for that date has been placed for April 2. The Easter topic will be in the April issue of the Monitor.

Let the Leader and the Program Committee think through the class of topics, as they appear from month to month, in their relation to the whole class throughout the year and when helpful call the attention of those who are preparing their assignments to the same classification.

Let no one think that to miss a meeting of Young People's Meeting is a trivial matter since every selection has been made for a purpose and is an important part of the program for the year. Besides the fellowship and inspiration you can receive from the meeting, what answer can be given to our conscience before God for the absence of our own service and contribution in prayer and thought or testimony in the meeting?

Give some definite time to prayer in behalf of the service of the Young People's Meeting. Meditate on whether all has been done to make the service what it could be. Seek for the grace to give your share of service, including the special service of intercession in behalf of leader, speakers, singing, etc.

One method of encouraging the work of the Young People's Meeting is to discuss the thoughts brought out in the meetings with one another at other times, striving to be helpful rather than fault-finding in your discussions.

CHRIST'S DIVINE NATURE.

—Heb. 1:1-14

Topic for March 12

MOTTO

"My Lord and my God."

MEDITATIONS ON THE TOPIC

I. Christ's Divinity.—Paul declares, "Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Tim. 3:16). No human intellect could have planned it. No mind can fully reason it out. But faith can believe it and accept it. We know that He was from eternity with the Father. We know that He came out from glory and was made flesh and dwelt among us. We know that when His mission here was finished that He went back to glory, taking a body of glorified humanity with Him. How do we know? We know that we know, just as we know many other things that human reason cannot make plain to cold reason. "The natural man receiveth not the things of the Spirit of God, neither can he know them because they are spiritually discerned." It has been revealed by divine revelation. We believe what is in the Bible because experience in the things of God has proved it so, and the realm of spiritual experience has proved it true; the miracles of Christ and the apostles and the miraculous experiences in the life of believers have confirmed beyond doubt that all that the Bible has said about Jesus Christ is true. The Bible teaches the deity of Jesus Christ. The results of His Gospel proves it. Ask the cannibal from Africa who has accepted the Gospel what power has changed him from a fierce murderer and man-eater to a gentle follower of Jesus? Trace the results of the Gospel message in all lands, and then, if you dare, deny that our Saviour is the eternal Son of God.

All that human reason can fathom can be reasoned out. The death, burial and resurrec-

tion have been surrounded with many infallible proofs. John said, "our hands have handled." And John knew that he knew, and who can deny it. The natural proofs can be produced. "The life was manifested, and we have seen it." This the world cannot get away from. The life of Jesus Christ as manifested in Him and as manifested in those in whom His Spirit dwells is still a proof so convicting that the rankest infidel who honestly meets with it cannot truly deny.

II. The Text.—Heb. 1:1-14.—The great truth that God has spoken to us by His Son stands before humanity and challenges all to accept the great salvation wrought in our behalf. There is absolutely no escape from it that could excuse one of such willing ignorance or neglect or rejection. The thing is too completely confirmed for any honest soul who will investigate to deny or excuse himself for not receiving the truth.

III. Suggestions for Junior Programs.—The boys and girls can refer to the works of power which Jesus did from the turning of the water into wine to the resurrection and ascension to glory. They can point to the wonderful evidences He gave of His all-knowing: how He knew the thoughts of people; how He saw Nathaniel under the fig tree before he was brought to Jesus; how He knew what Judas was plotting; how He knew how weak Peter was. Why could He speak to the winds and the waves and have a great calm at His command? How could He make waves bear up Peter and let him sink when He doubted? What can He do for those who come to Him in faith today and ask for help? As they are led to contemplate the many evidences of His deity, they may likewise be led into a frame of worship which can be expressed in song and prayer and words of praise. Make it plain that it took such a glorious character to redeem us. How we ought to love Him who first loved us!

OUTLINE STUDY

I. Some Names He Bears.

1. The Son of God.—Luke 22:70.
2. The Only Begotten Son.—Jno. 1:18.
3. The First and the Last.—Rev. 22:13.

4. The Holy One.—Acts 3:14.
 5. The Lord.—Luke 2:11.
 6. The Lord of Glory.—I Cor. 2:8.
 7. Great God.—Tit. 2:13.
 8. God Blessed Forever.—Rom. 9:5.
- II. Divine Attributes only God Possesses.
1. Omnipotence.—Isa. 9:6; Matt. 28:18; Col. 2:10.
 2. Omniscience.—Luke 10:22; Col. 2:3; Jno. 2:24.
 3. Omnipresence.—Eph. 1:23; Matt. 28:20; 18:20.
 4. Pre-existent.—Col. 1:17; I Jno. 1:1.
 5. Co-existent with the Father.—Heb. 1:4-6.
 6. Creator.—Jno. 1:3.
 7. A Being to be worshiped as God.—Matt. 2:11; Phil. 2:10; 11 Pet. 3:18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Lord Jesus Christ."
2. How We Know the Divinity of Jesus Christ.
 - a. By His power unlimited.
 - b. By His knowledge of all things.
 - c. By His being everywhere present.
 - d. He is from everlasting to everlasting.
 - e. He made all things.
 - f. He deserves worship as God.
3. He Is Our Saviour.
 - a. There is no other.
 - b. He is able.
 - c. He loved us.
 - d. He bought us.

For Seniors.

1. Marks of the Deity of Jesus Christ.
2. Qualifications of a Saviour of Man.

PERSONAL THOUGHT

Doubting Thomas believed because he saw with his eyes and felt with his hands. But we may be blessed by believing without seeing.

SEED THOUGHTS

Christ's divinity accounts for His exaltation to the right hand of God, justifies the worship of angels and the confidence of mankind. It makes clear His right to the throne of the universe, and enables the mind to understand why He is exalted in providence, in grace, and in judgment. It is the unifying truth that harmonizes all other teachings of Christianity, and renders the entire system symmetrical and complete.—Lorimer.

Frail children of dust, and feeble as frail,
In Thee do we trust, nor find Thee to fail;
Thy mercies how tender, how firm to the end!
Our Maker, Defender, Redeemer and Friend.
—R. H. Grant.

Now to the Lamb that once was slain,
Be endless blessings paid;
Salvation, glory, joy, remain
Forever on Thy head.—Isaac Watts.

Oh, could I speak the matchless worth,
Oh, could I sound the glories forth,
Which in my Saviour shine!
I'd soar and touch the heav'nly strings,
And vie with Gabriel while he sings
In tones almost divine.—Samuel Medley.

Archangels leave their high abode
To learn new myst'ries here, and tell
The love of our descending God,
The glories of Emmanuel.—I. Watts.

PURITY IN PERSONAL HABITS —Gal. 5:16-24

Topic for March 19

MOTTO

"Be thou an example . . . in purity."

MEDITATIONS ON THE TOPIC

I. **Habits of Purity.**—The Christian has received a holy, inward guest—the Holy Spirit. Anything that the flesh does contrary to the desire of the Holy Spirit grieves Him and causes Him to "trouble our conscience and accuse us of our wrongdoing. It should be the most earnest endeavor of our heart to walk in the Spirit at all times so that we may heed His every prompting and mind all the checks He gives us and so that our life may be pure and happy, a blessing to all under our influence, and a glory to God.

In order to form habits of purity we need to inform ourselves of all the habits that lead in the way of impurity. All that leads to vulgar thoughts or suggestions of evil should be abstained from by the help and power of the Holy Spirit and by earnest prayer. As far as the Christian is concerned, no one should see or hear him in any word or act that would lead to impurity. And when he is in a place where he must hear others, he should either flee away or take such an attitude that the evil is discountenanced and abhorred.

Our words, our deeds, our dress, our books, our intimate associates, our thinking, our pictures, our hearing of conversation, or speech from persons present or over the radio, our personal habits of bodily chastity, may either promote purity or defile our character and the character of those around us.

II. **The Text.**—Gal. 5:16-24.—This passage suggests the life lived under the guidance and power of the Holy Spirit so that the flesh is not dominant. The lines of action in which the flesh works are named. We need to learn to discern between the evil and the good and to exercise the grace given to us by the Spirit to live and walk in the Spirit.

III. **Suggestions for Junior Programs.**—Through illustrations of natural cleanness and uncleanness, lead to uncleanness in things moral and spiritual. The suggestions for Juniors under "Pure Habits" will give suggestions as to the realms of life which may or may not be pure. Assign these different phases to the boys and girls who are able to give some thoughts on them and then develop a kind of round table discussion on phases that may be specially applicable to the life of the boys and girls in their locality. Many problems concerning these will arise:—How to keep out of unclean messes naturally, morally, spiritually. How to keep clean by coming in touch with cleansing things like the Bible and the plan of salvation as found in the Book. By the Word of God we may learn what is clean and what is unclean.

OUTLINE STUDY

I. Purity.

1. In Habits of Thought.
 - a. In things worthy.—Phil. 4:8.
 - b. Keeping the heart.—Prov. 4:23.
2. In Habits of Speech.
 - a. Exercising graceful speech.—Col. 4:6.
 - b. Edifying.—Eph. 4:29.
3. In Morals.
 - a. Habits of chastity.—I Cor. 6:18-20; Col. 3:5.
 - b. The eyegate.—Matt. 5:28; Prov. 4:25.
 - c. The eargate.—II Pet. 2:7, 8.
 - d. Avoiding filthy talk.—Eph. 5:4.
 - e. Modest clothing.—I Pet. 3:2-4; I Tim. 2:9.
 - f. Running from the place of immorality.—II Tim. 2:22; Prov. 4:14-19.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Clean," "Pure," etc.
2. Pure Habits.

- a. Of speech.
- b. Of thinking.
- c. Of hearing.
- d. Of seeing.
- e. Of reading.
- f. Of dress.
- g. Of behavior.

For Seniors.

1. Habits That Promote Moral Purity.
2. Habits That Promote Spiritual Purity.
3. The Strength for Establishing Pure Habits.

PERSONAL THOUGHT

To be pure depends upon our attitude toward impurity and our endeavor to keep pure.

SEED THOUGHTS

Infinite toil would not enable you to sweep away a mist, but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which could have no hold upon us if we ascended to a higher atmosphere.—Sir Arthur Helps.

Create in me a clean heart, O God, and renew a right spirit within me.—David.

Purity is the condition for power.—Sel.

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer" (Ps. 19:14).

More holiness give me,
More strivings within;
More patience in suffering,
More sorrow for sin;
More faith in the Saviour,
More sense of His care;
More joy in His service,
More purpose in prayer.

More purity give me,
More strength to overcome;
More freedom from earth-stains,
More longings for home;
More fit for the kingdom,
More used would I be;
More blessed and holy,
More, Saviour, like Thee.—P. P. Bliss.

SCENES FROM THE LAW—LAST DAYS OF MOSES (Jr.).—Deut. 34

Topic for March 26

MOTTO

"Face to face."

MEDITATIONS ON THE TOPIC

I. **The Last Days** of a man of God who is consciously getting ready to hand over his task to others, is a time very sacred in the eyes of God, but also in the eyes of wise and serious men and women.

Moses was ready to go. Although he had been deprived of entering the land on account of mistakes he had made, God had very tenderly forgiven him, though for the sake of Israel and all generations, he kept this great pleasure from him. Yet he gave him a view of the land and then tenderly buried him where no man knew.

Before Moses went we have the record of his last words in a farewell address. He also wrote a song that was to be for their instruction in time after he was gone. He followed the Lord's direction in setting apart Joshua as the new leader of Israel by laying his hands upon him and giving him a charge. This was in answer to the prayer of Moses who felt that the people needed a leader as they entered the land of Canaan to finish the task which he had begun.

He had been wonderfully preserved in strength. Up to the very last day he was still in possession of his natural powers to see and hear and to use his body. He passed

away in the full vigor of manhood though in a ripe age of 120 years.

He had a remarkable privilege with God as a prophet. None like him had such nearness of communion that it could be said the Lord knew face to face. While this was true in the Lord, yet Moses could not behold His face with natural sight (Cf. Ex. 33:11, 18-23).

II. **The Text.** This is a brief description of Moses' last days in which after viewing the promised land he died and was buried in a valley by the hand of God. The people wept thirty days for him. They looked to Joshua whom God had filled with His Spirit as their new leader.

III. **Suggestions for Junior Programs.**—The entire story with the points suggested by the Outline Study (the mistake in the Outline Study about the song being Ps. 32 should be corrected to be Deut. 32) should be brought out in the meeting, though the entire Scripture reading cannot be for lack of time. But let as many as can read well enough read all the Scriptures given in the Outline Study. And when assignments are given these can be given in short summary form and the lessons taught by them can be brought out.

OUTLINE STUDY

I. Viewing the Land of Canaan.

1. Why Moses' prayer was not answered.—Deut. 3:24-26; Num. 27:14; 20:7-12; Ps. 106:32, 33; Deut. 32:48-51.
2. God's goodness in permitting him to see the land.—Deut. 3:27; Num. 27:12; Deut. 32:52; 34:1-4.

II. Making Joshua the Leader.

1. Moses' prayer answered.—Num. 27:15-21.
2. Moses lays his hand upon Joshua.—Num. 15:22, 23.

III. Moses Gives Parting Words of Instruction.

1. When he is 120 years old.—Deut. 31:1-6.
2. He writes a song for them.—Deut. 32.
3. He gives them words of blessing.—Deut. 33.

IV. Moses Dies after Seeing the Land.

1. In the land of Moab.—Deut. 34:5.
2. Buried in a valley by the Lord.—Deut. 34:6.
3. He is strong in body at death.—Deut. 34:7.
4. The people mourn for him 30 days.—Deut. 34:8.
5. A great prophet died.—Deut. 34:10-12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Moses."
2. The Story of the Last Days of Moses.
 - a. Good teachings Moses gave to all the people.
 - b. Charging Joshua the new leader.
 - c. Why Moses does not enter Canaan.
 - d. Moses viewing the land.
 - e. Good eyes and a good strength.
 - f. Moses as a great prophet.
3. Memorize the Poem, "Burial of Moses."

For Seniors.

1. Gist of Moses' Farewell Address.
2. Moses' Place as a Prophet.
3. Lessons from the Work of Moses.

PERSONAL THOUGHT

A faithful life finds a noble ending and leaves a rich heritage to the living.

SEED THOUGHTS

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab
There lies a lonely grave.
And no man knows that sepulcher,
And no man saw it e'er,
For the angels of God turned the sod
And laid the dead man there.

That was the grandest funeral,
That ever passed on earth;
And no man heard the tramping
Or saw the train go forth.

And had he not high honor?
The hillside for a pall;
To lie in state, while angels wait;
With stars for tapers tall;
And the dark rock pines like tossing plumes,
O'er his bier to wave;
And God's own hand in that lonely land
To lay him in the grave?

In that strange grave without a name,
Whence his uncoffined clay
Shall wake again—oh, wond'rous thought—
Before the judgment day,
And stand, with glory wrapt around,
On hills he never trod,
And speak of the strife that won our life
With the incarnate Son of God.

O wond'rous grave in Moab's land;
O dark Beth-Peor's hill;
Speak to these curious hearts of ours
And teach them to be still.
God has His mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the hidden sleep
Of him He loved so well.

NEWNESS OF LIFE.—Col. 3:1-4:6

Topic for April 2

MOTTO

"Quickened together with him."

MEDITATIONS ON THE TOPIC

I. Intercessory Prayer.—Among other methods of service, prayer in behalf of our fellow men is one to which the call of the Lord moves us. The Spirit of Christ in us moves us to seek the face of God for all classes and kinds of men and women. Love for souls is a characteristic of the saved soul who has himself experienced the mercy of God. When God commands us to pray for others, He also gives us the spirit of prayer to enable us to pray in a way acceptable. We know that when prayer is according to the will of God that He is pleased to give us what we ask.

One great field of service in behalf of missions is the intercessory service of those who cannot go to the needy field. They can pray for the workers on the field. They can pray for the lost in that field. They can pray for the converts who have been gathered into the fold of Christ. When there are special difficulties in the way, they can pray that God may so work with all concerned that a blessing may come out of it all.

There are needy fields whom no one has entered for service. Here is a place where the intercessor may make petition to God to raise up some one who is prepared to go and fill the need for Gospel teaching and shepherding. In almost every field of service there are special cases who are hard to reach and very difficult to deal with. Often these difficulties can be best touched by coming to the Lord and asking of Him the blessing needed in meeting the difficult conditions.

There are also closed doors where no one can enter because of peculiar opposition or circumstance. Prayer will open the door for the Gospel as no other service can do. In our intercessions we do well to abide in the love of Christ that our prayers may have nothing to hinder His blessing.

II. The Text.—I Tim. 2:1-10.—This passage speaks of the duty of making intercession for "all men, for kings and for all in authority." God has a desire to save all. We should have an interest in seeking His blessing for them as we pray.

Eph. 6:18-20.—Two things are to be sought in prayer: "all saints" and the messenger of the Gospel who preaches to the unsaved as well as the saved.

III. Suggestions for Junior Programs.—The boys and girls can be led to a very definite interest in ministers and missionaries if some of the individuals are named, among them being names of persons with whom they are acquainted. What is true of Christian servants is also true of the lost souls whom they know. It might not always be expedient to name everyone in a public meeting for whom we may pray audibly; but we can suggest that a prayer list of those be made for whom we may petition in our private prayers, and in prayer circles where those specially interested can join us.

There are times when we do not know how or what to pray for. But if our hearts are turned to the Lord and filled with His Spirit, that Spirit in us will make intercession for us without words but which God can know and answer because it is His will. This may not be so clear to boys and girls unless they are converted, but it will do no harm to speak of the condition as mentioned in Rom. 8:26-28. Jesus prays for us (Rom. 8:34). The Holy Spirit prays for us (Rom. 8:26). Saints pray for us (Eph. 6:18). We should be in the Spirit for prayer so that we can be used in such a service for others (Jude 20).

OUTLINE STUDY

I. Conditions for Newness of Life.

1. God's plan of salvation.
 - a. Atonement by Christ's death.—Matt. 20:28; I Jno. 1:7; I Pet. 3:18.
 - b. Redemption through His blood. Eph. 1:7.
 - c. Justified by faith.—Rom. 5:1.
 - d. Godly sorrow.—II Cor. 7:10.
2. The gift of life.
 - a. Sons of God.—Jno. 1:12-14.
 - b. A new creature.—II Cor. 5:17.
 - c. Born again.—I Pet. 1:23.
 - d. The new man.—Eph. 4:24.

II. The Character of the New Life.

1. Righteousness.—I Jno. 2:29; Matt. 5:14-16.
2. A sinless life.—I Jno. 3:9; Rom. 8:1.
3. Spirit-led.—Gal. 5:19-23.
4. Obedient.—I Jno. 2:3.
5. Loving.—I Jno. 3:14.
6. Victorious.—I Jno. 5:4.
7. Separated.—Jno. 17:14-18.
8. Heavenly vision.—Col. 3:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Eternal life."
2. The Person Who Is Dead to God.
3. The Spiritual Resurrection of Sinful Souls.
4. A Newness of Life and What It Means.
 - a. Comes from God.
 - b. Makes us like Jesus.
 - In obedience.
 - In love.
 - In goodness.
 - In purity.
 - In humility.

For Seniors.

1. How Meet Conditions to Receive New Life?
2. The Nature of the New Life in Christ.
3. God's Work in Making the New Life Possible.

PERSONAL THOUGHT

Lord we would be in Thy hand for service in the place of prayer. Teach us by Thy Spirit how to pray and how to wait for the intercession of Thy Spirit.

SEED THOUGHTS

Do we really believe God? Do we believe Him to the uttermost? If so, we shall pray. And, praying, we shall cultivate the prayer life. You cannot cultivate a garden without gardening. You cannot cultivate the prayer-life without praying. Reading this book will not do it. Even studying the Word of God will not do it, though that ought to be done.

The real cultivating will come with the real praying. And we can say that, if we have not hitherto been faithful, even before reading.—Sel.

We never have to choose between service and prayer. We never have to choose between working or praying. For prayer is service; prayer is work of the most efficient kind that any human being can render. The commonly used expression, "prayer and service," often on the lips of sincere Christians, is a mistaken one. It implies that prayer is one thing and service another, whereas those serve best who pray, and they serve while they are praying.

For prayer, as has well been said, releases the energies of God. Prayer is asking God to do what we cannot do.

Every true prayer originates with God.

Every true prayer is brought from the heart of God by the Holy Spirit to the heart of man.

Every true prayer, thus originated by God and conveyed to the heart of man, when offered in the name of Jesus, is carried back to God by the Holy Spirit.

And every true prayer finds its efficiency in the resulting work which God Himself accomplishes in its answer.

We all have the marvelous privilege of permitting or preventing this working of the omnipotence of God.—Sel.

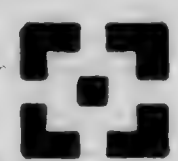
WHAT THE TOBACCO MONEY BOUGHT

There are thousands of young men between fifteen and twenty-one years of age who are damaging themselves irretrievably by the use of tobacco. They are stunting themselves physically, mentally, and morally; and, besides, they are literally wasting what might in the end become a valuable fortune. If these boys and young men will take what they are spending and what they will spend if they keep up the habit all through their life, and put it aside, it will buy a fine house and it will buy them a fine farm to make them comfortable in the afternoon and evening of life.

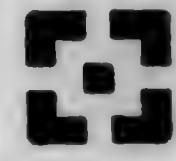
For this reason, if for no other, young tobacco users should break the habit and save their money. Certainly they can get comfort out of it if used in providing substantial things.

A merchant of New York City gives this testimony: "In early life I smoked six cigars a day, at 6½ cents each—they averaged that. I thought to myself one day: I'll put aside all the money I am consuming in cigars, and all that I would consume if I kept on in the habit, and I will see just what it will amount to by compound interest." And he gives these tremendous statistics: "Last July completed thirty-nine years since, by the grace of God, I was emancipated from the filthy habit, and the saving amounted to the enormous sum of \$29,103.03 by compound interest. We lived in the city, but the children, who had learned something of the enjoyment of country life from their annual visits to their grandparents' home, longed for a home among the green fields. I found a very pleasant place in the country for sale. The cigar money now came into requisition, and I found that it amounted to a sufficient sum to purchase the place, and it is mine."

Now boys (and girls, as well) take your choice—for youth is the time to make the choice—smoking without a home, or a home without smoking.—Young People's Delight.



BIBLE STUDY



TABERNACLE STUDIES

LXL. A Heavenly Sanctuary—Hebrews 8 and 9

By the Bible Study Editor

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set at the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and true tabernacle, which the Lord pitched, and not man" (Heb. 8:1). "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building" (Heb. 9:11).

There exists today a true place of worship for the children of God. The Church has a spiritual relationship with heaven, where her Head and High Priest ministers for her in things pertaining to God. This relationship is not a matter of thought or of imagination. As Jesus Christ is a reality and as He lives, so is heaven a reality and a place with which the believer is closely related and to which He has access in spirit. This relationship with the reality of a heavenly sanctuary is maintained in the spiritual life of each one who has accepted Christ unto salvation.

The idea of there being a heavenly sanctuary was not confined to the New Testament era as held after the ascension of Christ. "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion; . . . Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand" (Ps. 20:1, 2, 6). "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth" (Ps. 102:19). The psalmist understood that the earthly place of worship did not contain God, and that the temple which his treasures would build could not be the actual dwelling place of the Most High. The material place of worship was one which God accepted and where His presence was manifested, but it did not become the sole place of His presence and the place of His abode.

Moses understood that the place of worship in the wilderness was but a temporal structure that had only a spiritual significance. He was told to construct it after a pattern that was shown him in the holy mount. This fact was understood by those of the Jews who were spiritually minded through the past history of those people. "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary" (Isa. 8:13, 14). "Although I have cast them far off amongst the heathen, and although I have scattered them among the countries, yet will I be to them as a little

sanctuary in the countries where they shall come" (Ezek. 11:16). God was to His people greater than the place of His worship. And when that place of worship was destroyed again and again, and often was defiled by their own neglect and by the hands of their enemies, yet God was present with His people to be a helper to them from His sanctuary in heaven.

The Christian Church may construct places of worship, whether great or small, whether patterned after the magnificence of the ancient temple or constructed solely for the sake of utility and comfort, yet the physical temple does not bring God down from His eternal sanctuary in heaven to dwell in any place made with hands.

Christ was explicit in His statement concerning the abode of the Father. "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father" (Jno. 16:28). "In my Father's house are many mansions: . . . I go to prepare a place for you. . . . I will come again" (Jno. 14:2, 3). These passages and many others emphasize the truth that God and His sanctuary are still in the heavens. They have never been changed to an earthly location and have never been subject to earthly conditions. No structure has ever been fashioned by man which can be suitable for His habitation. No dedication service has ever been held of such a nature that God could be induced to make the edifice a fitting one for His abode. While His presence may be had in any building in which His people meet for prayer, testimony and worship in His name and to His glory, His sanctuary is still in heaven.

The imagery of the Old Testament was typical of spiritual truth and of relationships to God. The sanctuary was a place of instruction concerning God and His dealings with man. It showed the way of approach to God, and showed the method of salvation through the atoning blood of the sacrifice. The lambs and bullocks were typical of the sacrifice of the Son of God; they could never have been the images of the Son of God, for Christ is not a sheep or an ox. The altars, tables, candlesticks, and ark of the covenant could not have made the sanctuary a holy place, although they were used in the ministry of a holy service unto God. God honored the tabernacle with the glory of His presence because it was the place where His people met with Him in worship and service as He had bidden them. When the spirit of wor-

ship and service was no longer present, the Lord's presence departed from the temple, although it contained all of the holy furnishings and vessels of service. Isa. 6. In this passage there is the manifestation of the Lord's departure from the temple, because of the sin of His people. Only the train of His garments filled the temple in which once His glory dwelt. "I will even forsake you, saith the Lord" (Jer. 23:33). The furnishings and equipment will not warrant the presence of the Lord in any assembly or house. His sanctuary is in heaven.

The Spiritual House

The Church is the house of Christ, as a household, even as Israel was the house of Moses and the people of God. In a spiritual relationship Christ abides in the midst of His Church, and rejoices in this fellowship. Heb. 2:12; 3:6. This household of the Lord is not a compact assembly, although the assemblies of the saints have the Lord in their midst. Matt. 18:20. In a larger sense the assembly of the saints is represented by all believers who belong to Christ, in whom He dwells with the Father. John 17:20, 21.

This larger group of believers is composed of individuals in whom the Lord dwells as they also dwell in Him. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Ps. 91:1). The individual member of the Church has the same relationship to Christ as the entire body of believers. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (I Cor. 3:16)? This seems to apply to the collective body of believers; but the individual relationship is specifically mentioned in I Cor. 6:15-17: "Know ye not that your bodies are the members of Christ?" There is a personal relationship with Christ that each must recognize for his own individual benefit and responsibility. No one can be saved and no one can maintain a truly spiritual relationship with Christ solely because he adheres to the nominal body of the Church of Christ. Each is individually responsible to Christ and each is individually privileged to have Him as the guest and Lord of his life. He will abide in the heart of each one who accepts Him by faith. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (Jno. 14:21-23). But in a more general sense the body of believers is the spiritual house of Christ.

"And hath put all things under his feet, and gave him to be the head over all things

to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23). "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:5, 6). "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God. . . . In whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22). This describes the most intimate relationship of the believer with God and with Christ. This is the true spiritual house and the fullness of the condition of fellowship. The closest possible relationship with heaven is this intimate relationship with God and Christ. This is the true sanctuary of God. His sanctuary would not be complete with angels alone. His house is made for His Son and for the saints redeemed by His precious blood.

The Spiritual Service

Under the Old Testament, under the Law, there was no provision made for such a priest as was Jesus Christ. He is the minister of the true tabernacle and is set down on the right hand of the Majesty in the heavens. He never offered sacrifices in the temple at Jerusalem. Offerings were made for Him, when as a child He went to the temple. The shekel of the sanctuary was paid for Him because he was a first-born son. The altars in His Father's house in Jerusalem were ministered to by the priests, one of whom was Zacharias, the father of John the Baptist. Jesus' father had no right to go to the altar, for he was of the tribe of Judah. Jesus had no access to the altar to minister either a turtledove or pigeon. He drove out the cattle and sheep as merchandise from the temple, but He offered none of their blood and flesh on the altar as sacrifice to God. His was a better sacrifice and was offered upon the better altar of heaven.

Those priests who served in the temple in Jerusalem did not occupy the place of honor given to the High Priest who was to sit down at the right hand of the Majesty in the heavens. Their nearest approach to that Majesty was when the high priest went into the Most Holy place with the blood of atonement once a year. But that priest was not privileged to sit down in that temporal sanctuary. His time in that holy place was limited to the time required to sprinkle the warm blood of the sacrifice on the mercy seat and before the mercy seat. He stood in the presence of the glory of God which was dimmed by the smoke of the burning incense. They passed in and out of the holy sanctuary, bearing blood which must be poured out under the altar of burnt offering, and with the expectation of returning to repeat the same service another year, for their work was not finished until the greater and better sacrifice was accomplished by the minister of the true tabernacle of whom they were but a type. Their offerings included a sacrifice for their own sins as well as the sacrifice for the people. They waited for the coming of the Priest that was greater than Aaron, the Leader greater than Moses.

It is evident that the removal of the ordi-

nances of Israel, which were but shadows of better things to come, has been the occasion of establishing of a covenant that was more inclusive than the provisions of the temporal sanctuary. Israel is not excluded from the new covenant, for the covenant specifies that it was to be made with Israel. Heb. 8:10. Christ is not a High Priest for Israel alone. "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:27, 28). The ministry of Jesus Christ makes possible a justification by faith. Heb. 10:38. The assembly for whom Christ has ministered is the general assembly of the Church of the First-Born, which are written in heaven. These descriptions do not apply to the people of Israel alone. Their relationship to the Lord was in the keeping with the law of Moses, and their assembly was that which pledged obedience at Mount Sinai. The new Mediator accepts those who come to Him by faith and whose righteousness is manifested in faith. He has become the Head of the Church of the First-Born, and His record is not the genealogy of flesh, but the record written in heaven.

The offering, by which men of faith are justified, and which enables men to become members of the heavenly household, was made by the new High Priest from the family of Judah, who, as God's High Priest, offered up Himself as a Lamb without spot and blemish. He was rejected at the temple and altar of Israel. He was led forth from the city where God had established His name for a season. He was given as a sacrifice for the world because "God so loved the world." He was the "Lamb of God that taketh away the sin of the world." He was His own High Priest to make His own sacrifice by laying down His own life, because "No man taketh it from me, but I lay it down of myself." "I lay down my life, that I might take it again" (Jno. 10:17, 18). This was the marvelous work of the Minister of the true tabernacle. This was the offering that was presented to the Father in heaven and which was effectual in the putting away of sin forever. "He obtained eternal redemption for us." Our High Priest could sit down at the right hand of the Majesty in the heavens, because He had finished the work of redemption for all men. No offerings are needed from henceforth for the purpose of taking away sin. And those souls who would have the forgiveness of sin may appeal directly to the throne of God at whose right hand is seated the High Priest whose offering has redeemed us from our sins, and whose sacrifice is available to all who come to God by Him.

The penalizing of the flesh and the offering of gifts of a material nature either in devotion or service to man or God will avail nothing in the making atonement for sins. Such material acts or gifts will add nothing in the completion of atonement; for the forgiveness of sin is accomplished only by the offering of the Lamb of God, whose blood makes atonement for the soul. The maintenance of forgiveness and peace with God also rests on the merits of the propitiation for sins, in the

advocacy of Jesus Christ who is at the right hand of God.

Our Thanksgiving

The spiritual house of God, of which each believer is a living stone and all believers are built together as an habitation of God, is also a holy priesthood which offers up spiritual sacrifices unto God. I Pet. 2:5. The nature of the sacrifices is indicated in the context of the chapter. Among the sacrifices is the act of obedience. In itself it is not a meritorious act; it receives no reward of salvation. Obedience shows the praise of Him who has called the believer out of darkness into His marvelous light. I Pet. 2:6-10.

The maintenance of a pure life in honor to the virtuous character of God's priesthood is an acceptable sacrifice unto God. Our separation from the defiling contacts of lust and worldly pleasures and friendships is essential as an expression of our appreciation of holiness of our Lord and also of our respect for the things of heaven, where Christ sitteth at the right hand of God. To present to God the enjoyment of heavenly fellowship and virtue is the highest expression of appreciation of our relationship to the things of heaven. The heavenly household has its pleasures ever at God's right hand. "At thy right hand are pleasures forever more."

The cost of suffering on account of righteousness is not a gift to be made to God. The righteousness and goodness and kindness are all to be esteemed as offerings unto God. The suffering at the hands of men in the world is of no special merit, for it is an experience of the flesh. But the patience and meekness with which one suffers for the sake of righteousness is one of the qualities of a heavenly life. It was the meekness of Christ's suffering which manifested His divine love and forbearance. The two thieves had physical suffering such as Christ had, but it was not a meritorious suffering. "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (I Pet. 2:23). Such is the nature of the heavenly gifts offered unto God by His spiritual household.

The sanctuary of heaven is with us today. Our life is hid with Christ in God. Our affection is set upon things above where Christ sitteth at God's right hand. Where our Head is, there also is our life and our worship. The faith which we have espoused, is that of a new life and of a heavenly nature, one that is associated with our living Head, Jesus Christ. Our life is not one that is disassociated from the world in which we live, and in which we are obliged to live as long as we are in the body; but our life is disassociated from the world in its spiritual relations and obligations. The prayer of Jesus is fulfilled only when we make the sanctuary of God a heavenly one and make our life to be conformed to the exalted worship and service of God's house and household.

"Suffering becomes beautiful, when any one bears great calamities with cheerfulness, not through insensibility, but through greatness of mind."

THE LITTLE CHILDREN OF FIRST JOHN

By Ellrose D. Zook

In the First Epistle of John the word "children" occurs three times [3:10 (twice); 5:2] and the words "little children" occur nine times (2:1, 12, 13, 18, 28; 3:7, 18; 4:4; 5:21).

The apostle used three different Greek words, which in all cases except two are translated either as "children" or "little children."

The first Greek word we will consider is **teknon**. It occurs five times in the epistle [3:1, 2, 10 (twice); 5:2]. In every instance it is translated simply "children" except in 3:1, 2 where a distinct variation is made, it being translated "sons." In four cases it is found as **tekna tou theou** "children (sons) of God;" once it appears as **tekna tou diabolou**, "children (sons) of the devil." Literally it means the descendants or posterity of the human race; figuratively, as used by John, it refers first to those who have been born into God's kingdom and have become His sons and daughters and joint heirs with Christ. In the latter case it is used to refer to those whose spiritual father is the devil and who are subjects or vassals of Satan.

This same word occurs in about ninety-five other places in the New Testament, being most frequently used as a word for "children." It is variously translated: "children" (Matt. 2:18); "sons" (Matt. 21:28); "daughters" (I Pet. 3:6); "child" (Luke 1:7); "son" (Tit. 1:4). It is sometimes used to refer to earthly posterity (Matt. 22:24) and sometimes it refers to spiritual posterity (II Tim. 1:2). Other meanings are also attached to it.

The second word is **teknonion**, a diminutive of the word **teknon**. It is found seven times in the following passages: 2:1, 12, 28; 3:7, 18; 4:4; 5:21. In each case the word is translated "little children" except in 2:1 and 3:18. In the last two texts the pronoun "my" is added, but it does not appear in the original. This Greek word is used most often of the three in this epistle and may be properly translated "my dear children." Since it is found in only two other places in the New Testament (Jno. 13:33; Gal. 4:19), we may rightfully believe that the expression tells us something of the warm and loving nature of the aged apostle. It has the sense and meaning of an endearing appellation and reveals the apostle's loving affection and concern for those who were perhaps his spiritual offspring. The Lord used the term when speaking to the Eleven shortly before His trial and resurrection; Paul used it in addressing the froward Galatians.

The third word is **paidion** and appears two places in the epistle (2:13, 18). It usually means a little child or children of earthly parentage. Like **teknonion**, it is a diminutive of **pais**; hence, "little" child rather than a youth. In v. 13 where the aged apostle writes to fathers, young men, and children, he apparently has in mind the children in his flock of believers. Although this same word occurs in v. 18, it appears in the vocative case and thus becomes a term of endearment.

The word **paidion** occurs about forty-nine times throughout the New Testament. It is translated "young child" (Matt. 2:8); "child-

dren" (Matt. 14:21); "little child" or "little children" (Matt. 18:2, 3); "damsel" (Mark 5:40). With the exception of Jno. 21:5 and I Jno. 3:18, the meaning of the word apparently is restricted to natural children.

John uses three Greek words to express at least four different relationships, all three words being translated generally "children" or "little children." The first meaning is an endearing appellation; the second, the children of those to whom he is writing; the third, the born-again ones of his flock; and fourth, the subjects or vassals of Satan in his kingdom. Like Jesus, John did not forget the children.

Scottdale, Pa.

STANDING ALONE

(Continued from page 71)

so as to accommodate the crowd. They think you are foolish if you don't follow them. Christ said, "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you."

Needed Today

Young people who have a backbone and some determination. We are defending a cause. Man is not the issue. It matters little what folks may think of us. It matters less what may happen to us. We are representing a cause; the cause of Jesus Christ. Let's go forth into this old world fearlessly and boldly with our testimony for Jesus Christ.

Cheraw, Colo.

NUGGETS IN S. S. LESSONS

(Continued from page 87)

him on and hurting himself most of all. It is so with all that fight against God.

Verse 6. In that moment when the Lord revealed Himself to Saul, he not only heard His voice but also saw His form. Did he see the nailprints and the gash made by the spear? Tradition tells us that he had such marks in his own hands in later years. See Gal. 6:17. The change from violent resistance to ready submission was the work of but a moment. No longer would he follow his own course. From that hour he submitted himself to the guidance of God.

Verses 7-9. When Saul thought he saw, he was really blind; when he became blind he received spiritual vision. John 9:39-41.

Verses 10-19. Saul was doing an unusual thing. For years he had been repeating the prayers he had been taught, but now (behold! and marvel) he prayeth. You do not need to fear a man who really prays to God.

God had been preparing Saul from childhood for the work to which He now called him. To him, as to Cyrus, he could say, "I have called thee, though thou hadst not known me." Saul believed, repented, prayed, fasted, received his eyesight and the infilling of the Holy Spirit, and was baptized.

Verses 20-30. The time to begin giving your testimony to the saving grace of the Lord is immediately after your conversion.

Natural food gave him physical strength and feasting on the things of God caused him to increase in spiritual strength. Once he had been the persecutor; now he becomes the object of persecution. He who had been an object to be feared could not blame the brethren if they continued to be afraid of him. It takes longer for people to learn that I have changed than it takes the Lord to change me.

Barnabas was a good man and full of the Holy Spirit. He did much good, and he did it unselfishly. But the greatest good of all was probably the helping hand which he gave to Saul of Tarsus when he needed a friend. There would be very few backsliders if every new convert had such a friend.

THE LITTLE FOXES

"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes" (S. of Sol. 2:15).

One little fox is, "Some other time." If you track him up, you come to his hole—never.

Another little fox is, "I can't." Just set on him a plucky "I can," and he will kill him for you.

Another malignant little fox is, "I have not faith." He slips into the vineyard through a knot-hole called self. You can shut him out by removing the self-plank and becoming filled up with the Spirit of the Lord Jesus only.

Another bad little fox is, "Just a little, pride, self-will, worldly conformity," etc. That little mischief will strip the whole vine if let go.

We will point out one more little fox, and he is able to devour all the fruit of the vineyard and kill the branches. His species is "Fear." One good dose of "Divine love" will kill him stone-dead. And a constant resort to the Blood of Jesus Christ, God's Son, will prevent this, with all other little or big foxes, yea, and all other pests, ever coming to life again.—Publisher Unknown.

WHAT ARE CALORIES?

In determining how much we shall eat, after balancing the diet so that it contains all the indispensable elements in sufficient amounts, we calculate the amount of heat which the food will give when it is burned in the body. The heat is measured in terms of calories or heat units.

When choosing foods we think of the calories rather than of the pounds or quarts consumed. To secure one hundred calories one would have to eat a pound of tomatoes or a half pound of carrots, but the same hundred calories could be secured by nibbling less than an ounce of candy. Sugar is a highly concentrated energy food particularly desirable during cold weather. The tiny tot who toddles off to school with a few sweets added to the plainer fare in his lunch box, has a meal that will enable him to stand a cold walk home much better than some of his playmates whose lunches may be heavier and bulkier but deficient in calories.—Selected.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE AMERICAN PARADOX OF BUILDING COLLEGES AND BOMBS TO BLOW THEM UP

Blessed are the peacemakers: for they shall be called the children of God.—Jesus Christ.

Poor, tragic, wartorn China—Suffering through the ages, and still suffering—Hemmed in by heathen darkness for ages, and now the light has streamed into that darkness. With the first taste of freedom, amid the dawning of a Christian civilization, comes the awful havoc of war. Hammering at her doors stands a powerful war-mad army and navy. Back of that display of power and bloody war stand greedy industrialists, after the "root of every kind of iniquity."

Lately, it has been the satisfaction of the writer to learn to know two Christian Chinese university girls, Miss Bettie Hu, and Miss Alice Lan. While speaking in our city, they gave one of the best close-up views of the Chinese-Japanese situation. They also gave us a gripping illustration of **Christian nonresistance**. After delivering one of the most stirring recitals of the Sino-Japanese War, with all its bloody horrors, dead bodies stacked up twelve feet high as seen en route to Church, crying Chinese children and wailing babes missing their bombed-to-death mothers, starving millions of refugees, wrecked and ruined cities, etc., they said, "But we love the Japanese, and the Christian Japanese love us. They pray for us. We pray for them. They are not to blame. The militarists of the nation are to blame, and back of it all is **Satan's world system**. Pray, that the Prince of Peace may come soon and end the war with its suffering in China."

In spite of the destruction, the work of the Lord is being carried on, and revival fires are breaking out everywhere. Evangelistic bands are going everywhere telling the "Story of the Cross."

The United States Government, according to "Time," is bringing pressure upon Japan:

To stern U. S. demands that American businessmen and missionaries be allowed to reclaim their property, operate freely in the Japanese-controlled Lower Yangtze Valley, Japan last week had a pliant answer. In his stiff note Secretary of State Cordell Hull cited as an "illustrative case" the \$1,000,000 Baptist-owned University of Shanghai, occupied since last August by the Mikado's troops, its campus turned into an airport. Day after the note's delivery, Baptists, a U. S. consular representative, Japanese military and consular authorities witnessed the return of two "middle schools" belonging to the Southern Baptist Mission. Japan also permitted ten missionaries to return to charred and raped Nanking, but gave no date when the \$1,500,000 American-owned university there could be opened.

Of \$200,000,000 invested in China by U. S. nationals, a large part is in the Yangtze Valley, only a conservatively estimated \$11,904,889 is in missionary or philanthropic property. Chief U. S. complaint since the war has been that Japanese merchants operate freely in those areas, that in Nanking, for example, 800 Japanese nationals are reported to be in residence.

Perhaps the most contradictory phrase of the 20th Century is "civilized warfare." Also, the idea that it is all right to shoot people with

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

a steel-jacketed but not a dum dum bullet, to run them through with bayonets but not choke them with gas, to destroy their vessels with a battleship but not a submarine—all this is quite confusing to some uncomplicated minds. Lately the democracies have been trying to "humanize" the wars in Spain and China, chiefly by urging the cessation of bombing behind the lines.

Twice during the past year Great Britain, France and the U. S. have appealed to the "world's conscience" against bombing of open cities. Fortnight ago, Canton, China, was subjected to a series of severe raids. Result: 1,000 dead, 1,500 wounded, widespread destruction. Following week the Spanish Leftist cities of Alicante and Granollers were blasted unmercifully. Listed victims: 600 dead, 1,500 wounded, women and children predominating. So last week, unanimous Big Protest Series No. 3 was issued so simultaneously from London, Paris and Washington as to seem suspiciously like joint action.

* * *

Long ago in Israel, Deborah celebrated the victory of her army by saying that "the stars in their courses fought against Sisera." So it was also in the days of Napoleon: winter defeated him when he marched on Moscow. And now in China the forces of nature are proving the allies of the Chinese. The terrible floods in the Yellow River have not only slowed down the march of the Japanese against Hankow, but have actually compelled them to retreat. And every day of delay lessens their chance of victory. For the war is costing Japan \$5,000,000 a day, according to the estimates of some who know something of such things, and the financial burden may in the end compel Japan to sue for peace. The sufferings of the Chinese in Canton and in the flooded area are colossal. **The Four Horsemen of the Apocalypse ride again.**

A grim rebuke, and a thought-provoking incident occurred in China recently:

A student of the American college in Canton came to a missionary carrying a bit of a shell which had composed one of the bombs which had destroyed the college. "What does this mean?" he asked. "You come over and build a college for us and then you send bombs over to blow it up." He held out the bit of steel, and on it these words were inscribed, "Made in America."

The Chinese speakers Miss Hu and Miss Lan also said, "Everything you turn upside down in American stores, seems to have been, 'Made in Japan,' which led some wit to say that if you turned hell upside down, you would read the sign, 'Made in Japan.' What the millions of Chinese have endured, and what the millions in that unhappy land are enduring actually must seem to them like hell on earth. No wonder they repeatedly said, 'Pray for China.' When the Chinese girls left, after speaking to some four hundred boys and girls at the Summer Bible School, their last words still linger, 'Tell the boys and girls not to forget their promise to pray for China.'

One last challenge that ought to lead us to pray for China, is that the war-mad leaders are becoming bitter towards Christianity and are seeking to re-establish Shintoism—in other words the worship of the emperor or the state. It is Christ or Caesar! Many Christians in Japan and Korea have been abused, and imprisoned for their refusal to go to the Shinto shrines. It is the feeling of many in Japan and China, that ultimately the Japanese are seeking to end the Christian Church, and set up emperor worship as the religion of the nation. **What a danger!**

THE GLORIOUS HOME-GOING OF LEOPOLD COHN

There the wicked cease from troubling: and there the weary be at rest.—Job 3:17.

We regret that details of the home-going of Dr. Leopold Cohn, founder of the American Board of Missions to the Jews, could not have reached us in time for an earlier issue. However the departure of this truly great servant of God to be with the Lord he served so faithfully, is an event on which God's people should think.

The story of this man's life is one of the most inspiring that a Christian can read today. It would be well worth while for every reader to send 30c to the American Board of Missions to the Jews, 27 Throop Avenue, Brooklyn, N. Y. and get the little book, "A Modern Missionary to an Ancient People." This tells of his early experiences as a rabbi in Austria Hungary, of his visit to America and conversion here, his studies in Scotland and return to America to found the Williamsburg Mission to the Jews, out of which sprang the largest Jewish Missionary agency in America, if not in the world, with branches in several foreign countries.

Few can know the terrific persecutions through which this man passed, first from unbelieving Jews who became aware of his mighty power in the Lord, and then by Gentile Christians who swallowed the lies concocted by unbelieving enemies. There are still those who repeat the falsehood oft refuted, that Leopold Cohn was never a rabbi.

But those who intimately knew Dr. Leopold Cohn, his quiet and humble spirit in the midst of terrific persecutions and his deep life of prayer, know that he has gone to a reward such as very few Christian leaders of America will know. The funeral service was taken in charge by the Baptist Ministers Association of Long Island. The service was held in the evening at Marcy Avenue Baptist Church, Brooklyn, where Dr. Cohn had been a member for 40 years. Half of the large audience was made up of Jews who had received their Messiah as a result of his ministry.

It was to these same Jews that he had many times preached from the Mission pulpit, and had told them that when he died he had only one request to make and instruction to give—he wished that the Hebrew Bible, opened to the 53rd chapter of Isaiah, shall be laid in his coffin; and he used to tell the Jews that when he enters into the presence of the Lord Jesus Christ all he will do will be to point to that chapter as his admission ticket. And so it was actually done; in the coffin was the Hebrew Bible, opened to the

53rd chapter of Isaiah, so that all the audience could see it.

Beautiful tributes were paid to Dr. Cohn by eminent pastors, among them Dr. W. H. Rogers of the First Baptist Church of New York. One of the old friends who traveled a long distance to bear his testimony at the funeral was Dr. Hugh Munro, who had stood by Dr. Cohn for 35 years. We wish to quote a portion of his remarks:

"There are probably not many in this audience who know how acute the suffering of this servant of Christ was in his early ministry. The anguish that he went through over a period of years. It is one of the phenomena of the spiritual history of this city and it is hard to account for it. I can hardly think of a parallel in the religious history of this country. To find an exact parallel I should have to go abroad to a celebrated case in France in which one of his own people was concerned a generation ago. The simple fact is that his life was in constant peril for years in his early ministry. He was the victim of assault more than once.

"How strange this is when we think of the gentleness of his spirit, and his humility, and his one passion, and that to serve others. Yet for some reason this violent opposition not only on the part of his own people, but on the part of some Gentiles, developed, and for many years he was hounded and haunted night and day by opposition, by obstacles, by vilest slander and misrepresentation. It sounds like a chapter out of the dark ages. Perhaps some day that history will be written. I think there would be a value in the record. We live in days of such indulgence and softness we know little of what our forefathers had to pass through. The things that put fight into them and iron in their blood. But Leopold Cohn knew all about it. Another impression I have, and that was his singular poise and stamina.

"Leopold Cohn knew his Bible as few men know their Bible. He was steeped in its teaching. He had a full-orbed message. In the first Epistle to the Corinthians there is a list of the endowments that are given to the Saints of God, fruits of the spirit. In the Epistle to the Ephesians there is a catalogue of God's gifts to His Church. And when our Lord ascended on high He gave gifts unto men, and these gifts were prophets, apostles, pastors, evangelists, and teachers. Now I can think of our beloved brother right in the midst of that catalogue.

"He was in truth a gift of our Lord to the Church. He had the true spirit of the under shepherd. He had a passion for souls. He had a keen responsiveness to the voice of the Spirit. How unstintingly did he labor during all these years in this very community. Starting amidst discouraging circumstances and with only a few kindred spirits behind him to share his afflictions and persecutions, the work which he founded is reaching out, as has been observed, to almost all quarters of the globe. Our Lord is a great Vindicator. He has a way of seeing His children through, and He has a way of settling accounts, and squaring things.

"What a satisfaction and joy it is to realize as we meet here tonight that even while still in the flesh he knew his Lord's vindication. He had led him out into this large and wealthy place. So I salute this true soldier of the Cross. I would like to lay some worthy tribute upon this casket. He has fought a good fight. He has finished his course. He has kept the faith. Henceforth there is laid up that crown of righteousness, which the Lord, the righteous judge, will give him: not to him only but to all those that love His appearing."

Certain it is that there are few of us about whom such words will be spoken when we have laid down our work here. May God give us more men of like stamina! That may be asking for a baptism of persecution, for it is the blood of martyrs that is the seed of the church. May grace be given us to be

true and humble, faithful in witnessing for Him who redeemed us with His own blood!
"The strong, brave, loving heart, lies still at last,
Its throbbing o'er;
Folded the busy hands: the willing feet
Now serve no more.

"The ceaseless round, the daily life of toil,
For ever done;
Ended the conflict, trod the pilgrim path,
The victory won.

"Calmly, without a cloud, the sun went down,
Gilding the wave;
And Christ's own Hand was stretched across the Bar,
Mighty to save."
—Selected from "Prophecy."

REJOICING IN TRIBULATION

"Stone walls do not a prison make,
Nor iron bars a cage,
Minds innocent and quiet take
That for an hermitage."

We were reminded of these words the other day when we read part of a letter that came from Cell 448 of the Berlin jail, and was written to his wife by Pastor Martin Niemoller, who was imprisoned for seven months, tried, released and re-arrested, and is today in a concentration camp. The letter says:

"There is no reason for you to be worried about me. God has taken us to Himself and swept us into a fiery furnace, and yet He has always said and shown us that He means it all for our good. He will still the flames at the right moment. I am happy and at ease in my heart and have really only concern and prayer that you and the congregation and the children lack for nothing in my absence. I think often of the others who must pass through the same vale with me, and if I have any plea it is that the congregation will not grow weary in its prayers of intercession. All my anxieties come from without and not from within me. I am the free master of all things and the happy child of my Father in Heaven. Let us thank God He upholds me as He does and allows no spirit of despair to enter into Cell 448. Let the parish office know that in all ignorance of what is coming I am confident and that I hope to be ready when I am led along paths which I never would have sought for myself."—Evangelical Christian.

A JEWISH VIEWPOINT

In preparing a thesis, a graduate of the Biblical Seminary in New York, Miss Frances Mecca, wrote to several Jewish rabbis, asking their reasons for not accepting Christ. One answer, cited in the "Jewish Magazine" for October, included this frank statement, which Christians should very seriously think over:

As for the reclamation of Him as a Jewish teacher and leader, I believe the answer to that query rests not with my people, but with Christians. Jews will never reclaim Jesus because Christians suggest it, or expect it, or even because they ought to do so. Only one influence or force in the world will ever move Jews to reclaim Jesus as their very own (and He is their own), namely, the true, devout, brotherly practice of Christianity. . . . How could I today ask my people to reclaim Jesus as teacher and leader when the ever-present and increasingly ominous fact of their lives is, that whatever Jesus may have been and taught, whatever the sacrificial character of His death—in His name infinite woe and hurt are inflicted upon His people.
—Selected.

GREAT CLIMAX IN HISTORY

Whatever else we may say of this age, it marks a great climax in history. Some inconceivable disaster or some wonderful change for the better can hardly be long delayed. The tension is too great to last. What the Christian attitude should be has been well stated thus:

It is given to us to witness some of the closing scenes of the greatest age in history. It is given to us to know the signs of the times and to rise above the confusion of the world and to see the white streamers on the eastern horizon as the coming of the Lord draweth nigh. It is no time to talk of separation from the world unless we separate from its unchristian methods as well as its sensual pleasures and fellowship.

—C. F. Yoder of Brethren Church.

NO ESSAYS ON ATHEISM

A year ago the following advertisement appeared in a Yakima, Washington, paper:

In order to promote tolerance and a broad-minded attitude toward religious questions, the American Association for the Advancement of Atheism is offering prizes for the best literary exposition of arguments against the Christian religion. . . .

If the Christian religion is what its proponents claim for it, it should welcome the most searching and studious investigation into its past, its present set-up, and its possibilities for the future. If it can't stand such an investigation, it is unworthy of the support given it.

The American Association for the Advancement of Atheism, therefore, offers a first prize of fifty dollars, second prize of twenty-five dollars, and five additional prizes of five dollars each for the best essays by pupils of high schools and junior colleges of Yakima County, on "The Folly and Futility of Christianity."

Interested to know what, if any, was the response, the editor of the "Sunday School Times" wrote the Association, and by return mail received the reply that no essays were submitted.

WORLD RENOWNED WHITES

James Lafayette Horace is the Negro parson of Monumental Baptist Church on Chicago's South Side. Lately he has been annoyed by receiving invitations to join the Illinois Automobile Club, written on stationery which explains that the club is for "white persons only." Last week Parson Horace took action. To the I. A. C. he wrote:

Check your mailing list and remove my name so I will not receive any more such trash and insults. You have the nerve to say "white persons only" as though being white was a badge of honor.

The enclosed picture of Mary Schuh from the "Herald and Examiner" is a white person. So was Dillinger and F. Donald Coster who wrecked the 80-million dollar McKesson drug chain recently.

Capone is white; so is "Machine Gun" Kelly. In fact all the notorious and world renowned crooks whom I know are white.

Yet, you have the nerve to hold up "race" as a means of evaluating personality.

—Selected.

NIEMOLLER CAN'T BE SEEN

Dr. Adolph Keller, of Geneva, was in Berlin some weeks ago, and asked the authorities, without much hope of success, whether he might see Martin Niemoller. Dr. Keller relates his experience:

To my surprise I received no refusal. But the secret police which had re-arrested Niemoller knew better and answered: "Niemoller can't be seen now or later."

Niemoller is to be silenced. This courageous voice is no longer to be heard. He would be free if he would sell his liberty and promise to remain silent. There is a time for saying no and a time for saying yes. Niemoller would not be famous, if he would not be a symbol for a new type of Christianity: a symbol for a militant church, for a suffering church, for a church of witness who says again like Luther: Here I stand, I can't do otherwise. We speak sometimes of the unknown soldier. Niemoller is a soldier of Christ known the world over, and it is a matter of Protestant solidarity not to forget him.
—Pageant.

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—Easter is April 9th—



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MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

HOW THE AVERAGE MAN OF THE WORLD SPENDS HIS TIME

Exercise thyself rather unto godliness.—I Timothy 4:7.

The Greek is very interesting here, for the word translated "exercise" is the source of our English "gymnasium." Literally it might read, "Gymnast thyself unto godliness."

Recently, while passing one of the large stores of Pittsburgh, a sign arrested our attention. An enterprising advertiser took time to figure out how the average man spends his time during an average lifetime. The figures were astounding, and plainly show the materialistic trend of the times.

The waking hours are spent as follows: labor, 16 years, 8 months; eating, 6 years, 6 months; illness, 1 year, 5½ months; play, 15 years, 6 months; wasted, 2 years, 2 months;

dressings, 2 years, 11 months. The rest of the time is given to necessary sleep.

In looking over these figures, one would conclude that play was the predominating factor. The most striking fact is the absence of time to cultivate the life of the soul. One would conclude that the soul and spirit are no factors whatever in the consideration of the average man.

Let that be as it will for the man of the street, but for us Christians may we find time for the things of God. Is it not true that the athlete puts most Christians to shame? Think of the rigors of self-discipline, the hours of intense training men and women will endure for the sake of sport. Compare this with the time that many church members, yes, Christian workers also, take for their spiritual development. No wonder there are so many spineless and flabby Christians. No wonder there are so many stunted souls.

May we take heed to the timely injunction of St. Paul, "Exercise thyself rather unto god-

liness." How many hours do we give to the welfare our souls, which will exist eternally?

BRITAIN WINNING IN PALESTINE

Is some new "Lawrence" circulating among the Arabs? It is reported that suddenly the Arabs have turned friendly toward Great Britain. Some leaders opposed to the English have been assassinated. Others have come forward with expressions of loyalty. On a Sunday of this month thousands of Arabs gathered on a hillside south of Hebron to stage a monster demonstration of thanks to the King and the British Government for ridding Palestine of the lawless element. England has done a fine piece of work under the mandate and is trying to make the people see that the well-being of all is the aim of London.—Selected.

THE STATUS OF JEWS IN ITALY

Rome has no intention of persecuting the Jews, declares "The Informazione Diplomatica," the Italian Foreign Office's official organ. The principal objective of the racist campaign is to strengthen the Italian's pride of race so as to prevent the creation of a race of half-castes in the colonies where millions of Italians ultimately will reside. Italy intends to populate Libya and Ethiopia with her own people and the racist propaganda is intended to produce such a strong sentiment of pride in the race as that Italians will not dissipate their heritage by mixed marriages with the natives. As for the 44,000 Jews in Italy, there is to be no persecution or denial of their rights, but simply proportional participation in that total life of the State. According to the census the Jewish element is one in a thousand and the Jews will be granted representation in that proportion. It is pointed out that the Jews have always been the apostles of an admirable racism and that they therefore will not condemn Italians for seeking to inculcate a like pride of race.

—Selected.

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APRIL, 1939



The Adler Planetarium, Chicago (See Article on Page 117)

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"THEN WERE THE DISCIPLES GLAD"

The First Easter as Seen through the Eyes of Some of the Friends of Jesus

Dawn

It was still dark when I opened the street door and slipped quietly out. I met the other Mary at the end of the alley; her eyes were red and she looked as if she had not slept. The others soon joined us, and we went on together through the paling dark. We did not speak much.

"Do you know the place?" one asked, and His mother nodded.

Then there was a silence, till someone said brokenly, "It is the last time we shall be going to Him; it is the last thing we can do for Him." That made me cry again.

We slipped unnoticed through the city gate, and came soon to the entrance to the garden.

"Will anyone be about who will roll back the stone from the mouth of the cave for us?" Joanna wondered.

We thought perhaps some gardener might do this. Dawn was breaking as we came around the last bend of the hillside path. The stone **was** rolled back! Had someone been before us, and carried off our dear Lord's body, perhaps to vent upon it his hatred and bitterness? The awful possibility made us break into a run. We stooped, and looked in. It had happened. The tomb was empty!

I could not bear it. The other women stood gazing, but I turned away. I was blinded with tears. I did not notice what the other women were doing—they spake to someone, I think. When I looked up they had gone. It did not matter. I leaned against the rock, overwhelmed with my grief.

"Woman, why weepest thou? Whom seekest thou?"—I heard a voice speaking to me, and half looked up. Two men in white were there.

I answered them dully, "Because they have taken away my Lord, and I know not where they have laid Him."

Then I saw the gardener; perhaps he would know something about what had happened, perhaps he would tell me where I could find the Master.

"O sir," I said (and I remember I was still sobbing), "if you have taken Him away, tell me where you have laid Him, and I will go to Him."

"Mary," said a Voice.

Only one Voice could speak my name like that. I turned around. And Oh, He was standing there!

"Master!" I exclaimed.—Mary Magdalene.

Morning

I flung back the shutters and let in the morning air. It was cool on my hot forehead. I don't know how I had managed to sleep—sheer exhaustion, I suppose. Soon the women would be bringing us breakfast, and we should have started on another of these awful days without the Master.

I had seen Him die; I could not forget the horror of it. My love for Him seemed to grow greater every hour, and to hurt more as it grew. He had left me His mother as a

sacred charge; I had to live on, for her sake.

I was thinking of her when I heard running footsteps. The next moment Mary Magdalene, and Joanna, and Mary the mother of James, broke into the room. They were wide-eyed and breathless. They began to pour out such a tale as we could hardly credit.

"The Master! He is not there!"

"He is alive!"

"Two men told us."

"Or were they angels?"

"We were to tell you all, and especially Peter."

"I saw Him!"

Matthew and I looked at each other.

"Poor things," said Matthew quietly, "the grief has crazed them. I feared this."

I went and laid a hand on the arm of one of them, but I could not restrain her. Little by little we pieced together what indeed was a coherent story. They had gone at dawn with spices to the tomb; they had found it empty. Could it be true?

Peter was on his feet already. I caught his glance, and nodded. We left the room together, and went down the stairs to the street. There we broke into a run.

I reached the garden first. Yes, the stone was rolled back. I stooped, a great hope surging up, and looked in. I saw the linen cloths lying there, which had been wrapped round His body. But the Master was not there! Something held me back. The place seemed holy. Joy was rising like a tide,



RESURRECTION

He is risen! Were you waiting
In the garden's silent shade
For the proof He promised to you,
When He said "Be not afraid?"

He is risen! Have you seen Him
In the early light of morn
As the seals of sin were broken,
And grim Death of strength was shorn?

He is risen! Would you know Him
If you met your risen Lord?
Would His loving, gentle accents
In your heart find sweet accord?

He is risen! Has He spoken
To you, trembling at His feet?
Did your loving cry of, "Master,"
Answer to His, "Mary," sweet?

Then, if He to you is risen
On this holy Easter Day;
Over sin, and death, and sorrow
You will triumph, in His way.

And through every night of anguish
Under tempest-darkened skies,
Learn, with every weeping Mary,
Christ is risen, man shall rise.

—J. C. R., in the Lutheran.

gently, slowly. Then Peter came, breathless from running. He stooped, and saw what I had seen. He went right into the cave. The awe, or fear, or whatever it was which had held me back, slipped away from me. I followed him. There on a separate ledge was the linen square which had enfolded the Lord's head. **But the cave was empty, empty!** That tide of joy rose to its fulness in my heart.

"He is alive!" I said, "He is alive, alive!"

—John.

Afternoon

It had been a hot, dusty walk, but not so wearying as we had expected. The Stranger who had joined us soon after we left the city had made the way seem short. It had been a relief to blurt out all our troubles to someone who listened readily and with sympathy. Besides, the Stranger was clearly a Rabbi of unusual learning; He had explained the Scriptures to us as we tramped, so that their light made the darkness of our grief less black. The white houses of Emmaus shone golden in the early sunset as the three of us came into its straggling street. We halted at the entrance of the house where we were going to stay. The Stranger made as if to go on further.

"Will you not honor us with your company tonight?" I asked Him. "It is almost evening, and daylight will soon be spent."

He thanked us courteously, and followed us into the house.

We washed the stains of travel from us, and were soon sitting down to an evening meal. Very quietly, very naturally, the Stranger took the host's place.

Something about Him seemed suddenly familiar.

When His voice asked blessing on the food, we were strangely stirred—as, indeed, I had felt myself to be more than once as He had talked to us on the way. Then He stretched out a hand, and took the bread, and passed it to us. Something in the way He did that simple thing flashed the certainty home to us—it **was the Master!**—A Disciple.

Evening

The upper room was dark; I moved to kindle a lamp, but its small flicker was hardly cheerful.

Someone knocked cautiously; I got up and unbarred the door—to Bartholomew.

"Has anyone followed you?" I asked.

He shook his head, and someone sighed with relief. The men who had killed the Master would be glad enough to get hold of His followers, too. We had cause to be afraid of the Jews, and to take every precaution.

It had been a most perplexing day. The little group of us went over its strange events again and again.

"The women's tale—well, women are hysterical creatures," said one of us, dubiously.

"But you would hardly say that of Simon," objected another, "and he tells a similar tale."

"If John says the cave was empty, then it was empty," I said slowly. "And yet, does that prove anything? Listen, who comes?"

Men were hurrying up the stair, without the usual precautions of silent tread. When

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THE GLEAM OF IMMORTALITY

By Nadine S. Roth

There are blue eyes and blue eyes—some are light, some darkly violet, some so darkly sparkling that they are almost black, but Carrie Ann was sure that there never was another pair like Larry's. They always reminded her of a patch of freshly washed sky, whereon the sunbeams played, yet she was sure that the eyes outdid the sky in azure beauty. It had always been her joy to watch the emotions of a boyish soul playing in them. How they would shine when he was happy. But never again would they light up under her kindly sympathy, the curtains had been forever drawn.

"Come, dear," and her brother Peter gently led the grief-stricken girl away.

Dully she went through the last rites that were all she could do now. Her beloved baby brother was gone. No more would he need her loving watchful care. No one really needed her now; why must she cumber the ground? Her work was done. Her family was alarmed at the way she took it.

"We must do something about it." Peter was positive of that.

"But I don't know how to begin to console her; I am at the end of my rope. I have tried to tell her she would see him again in a better world." Iva paused, reluctant to mention what had been so surprising to her.

"I know," sympathized Peter, "she only sadly shakes her head and says that God seems so vague, so unreal and distant."

"Poor girl, remember how she worked, doing everything possible to give us a firm foundation of faith, and to nurture it into healthy maturity, and she did a splendid job of it, but now to have her own confidence fail her! I can't understand it!" And Iva caught her under lip between her teeth in perplexity.

"She has had a hard blow," Peter hastened to say. "I can understand how Larry so took up all of her and how she twined herself around him till it almost uproots her to have him taken away. I guess it's just natural that what we give up the most for means most to us. Being next to her I knew all about the college dreams and the fond ambitions that she laid aside when mother left the baby in her care and slipped away. From then on she began to live for him."

"Then she gave up John for him, and I know that it was real love too, though she tried to deny it, and laugh me out of my seriousness—"

"That was always the way. She never wanted us to know she even desired a thing, lest

we would speak of sacrifice. She never used the term." Many little incidents coming to mind made Iva say this.

"Well, I read a good bit between the lines when she told me, 'I couldn't even think of it, Peter. Larry needs all of me for some time. He has neither father nor mother. I've just got to do the best I can for him,'" was Peter's comment.

Carrie Ann was none of those who rant in their bitterness, charging God with unjustice. The worst she ever said was a few sad, "I wonders" and the gentle plaint that death seemed so real and terrible and immortality so unreal.

"I can't seem to get hold of God," she would answer to their admonitions to pray. And whenever she turned to the Book it was to sit with staring, unseeing eyes, or to read mechanically the chapter, retaining nothing of what she had read.

The Ziegler family might have been unable to do very much about the situation, except puzzle over it had it not been for the coming of the Collins evangelistic group; for in it, helping out in singing and teaching Bible school, was one of Carrie Ann's dearest girlhood friends.

"I am going back to college this year, if the Lord so wills. They are giving degrees now, and I have never been able to get mine. I think it will be quite an experience, to get my master's degree after dreaming of it so long, as well as to go to school after all these years," said her friend.

Carrie Ann smiled faintly, "I used to think of a college degree, it was my dearest dream once, but I never even began college."

"Why don't you go with me?" asked her chum.

"Me to school, at this time of my life! It's very kind of you to suggest it, you always did help folks over the hills, you have done it often for me, but this is once you can only pray for me; there's nothing anyone can do more than that." Somehow the girl felt too

faint even to pray. She seemed all spent, washed up as so much debris on some barren rocky shore.

"Well, why shouldn't you? You aren't as old as I, and you always did like studies."

"It isn't any use, Grace, I can't pick up the shattered pieces of my little world," was the sad rejoinder.

But Peter heard it, and immediately enlisted his wife and sister to help; so with the efforts of the whole group, they finally got her to go with Grace. They almost shoved her off by bodily force, and she didn't care much what she did, and said she might just as well be there as anywhere. Once she had registered in school she did try to do all her work well. Through the aid of Grace a course that appealed to her natural likes was lined up, and she had some very wonderful teachers, but most startling of all, she discovered a pair of blue eyes that were just like those she was sure she would never see again. They belonged to a cousin of Grace. There was the same purity of blue, the same boyish soul shining through. They always gave her emotions a peculiar twitch. She could not help being interested in their owner. It was with pain that she learned he was no Christian. What if it would have been Larry! She began to pray for his soul. When revivals came along the school used to sing, "Lord, lay some soul upon my heart, and love that soul through me." Carrie Ann already had her charge. She felt it didn't do much good to sing it, for the Lord probably would not hear her; He still seemed so vague, or else a part of her was dead. Yet how she wished Wayne might be won for Christ. There was still enough reality to the Christian way that she wanted those she was most interested in to take it.

Then there came a day when the Spirit of God was mightily present in the chapel service. The dam of pent up stubbornness seemed to have been broken, letting a torrent of confessions flow, almost rush forth. There was no lagging or pleading, several at a time were on their feet, yet there was a quietness about it all. When the evangelist asked those who desired to be prayed with to come forward, Carrie Ann was the first to go. Many were surprised, for only a few knew of the conflicts of her life; they had raged on the inside only. There was no conscious sin, in her heart, yet she felt in no position to pray for others, she had too much need of the refreshing streams in her own life. Perhaps if she did all she knew the Lord would be gracious to her again. Nor was she disappointed, she had scarcely kneeled down, when the healing tears began to flow, and she found sweet balm in Gilead to make the wounded



whole. She was but dimly aware that others had followed her example, and finally she became conscious that the soul she had prayed for was kneeling near by, and one of the boys was praying with him. That was another link; from then on the sunlight of her life was to watch him grow and go forward. It was peculiar how her eyes sought him out whenever she entered the study hall. How glad she was for all the classes she could share with him. There was always the subconsciousness that he was there, and so many times it seemed their thoughts ran in the same channels.

Carrie Ann became aware that this constant thinking of Wayne was a troublesome habit, and she took herself severely to task about it. "What kind of obsession do you call this?" she asked herself scornfully.

Yet every time the eyes bestowed their blue light upon her she became all fluttery inside, and the day was brighter. The harder she tried to forget the more she found herself interested. It distracted her attention from her lessons. She would sit through whole class periods hardly entering into the lesson at all. Only rarely would a particular gem of poetry pierce her abstraction; it was one of these rare instances that became so significant in the two lives. It was the usual discussion, and as usual, Carrie Ann was mostly conscious that Wayne was there, studying the same passages that she was.

"And now to the piece on death," said the teacher. "Perhaps we should read some of it in class, it is rather important."

"And soonest our best men with thee do go," read someone. An icy hand seemed to grip Carrie Ann's heart. How true it was! Queer she hadn't noticed this poem when she studied her lesson; her eyes must have read it but not her thought. Now as she followed the reading her lips tightened, then straightened out into a thin red line.

"One short sleep past, we wake eternally, and death shall be no more; death thou shalt die."

Somehow Carrie Ann was transported to that day when death should die, death that had taken his toll here, and to whom all must bow, when death should die she and Larry would be alive—alive—to triumph over his decease. She gave a little gasp as the full realization burst upon her; it was as though she was there, seeing it all. Teacher and class looked at her. Her face glowed.

"What is it, Carrie Ann?" asked the instructor.

There was no answer, she couldn't talk for the joy and wonder of it all. Presently she found voice, and not only voice but somehow the triumphant ring vibrated in every word.

"Why, I shall see the death of death and I shall be alive—really alive!"

Wayne gazed at the face entranced, "Immortality's gleam already shines in her face," he thought, and suddenly that other world that had seemed so unreal to him before became very real.

"Death shall be swallowed up in victory," quoted the good teacher softly.

From then on Carrie Ann became to Wayne a constant reminder of the ultimate triumph of the Christian life. And Carrie Ann

herself laid new hold on life; she became almost young again, and she had felt so old and wornout before. So young that that night she joined in a game of running at a class social with all the abandonment of the teen age. But even youth can fall, and she tripped, falling with an awkward sprawl on the gravel drive.

"Oh, are you hurt?"

She answered in the negative, as she jumped up and ran on. It was not till later in the evening that she became conscious of a sticking stocking and a lacerated knee. As soon as she got to her room she bathed it, but it swelled, became stiff and sore. She was quite sure some of the gravel particles were remaining in the crusted surface.

"I expect they will work out in time, or perhaps when it isn't so sore anymore, I can pick them out. Serves me right for acting so kittenish at the time of life when I should be acquiring some dignity," she told herself ruefully.

She paid slight attention to the pain, limping along stiffly. "Oh, it's nothing, just a sore knee, it will soon be all right," was the answer to all the solicitous inquiries.

But it didn't soon get all right. One night it kept her awake all the time the rest slept. By morning her whole body throbbed with

pain. The doctor was called. He looked very grave, a bone was cracked, and the sand and gravel had caused an infection. The wound was purged, but soon the limb had to go.

The whole school, with the family feeling of a small Christian college, felt the grief keenly. Wayne sent flowers enough to break up a college boy, and finally he was permitted to see her, and he shyly told her of the great experience that had come into his life because of the radiance in her face that day they had the passage on death. "I can see Him who is invisible so much better now," he finished.

Gladness flooded her heart, and obliterated the pain for a bit. "I'm so glad!" she breathed.

"I can never thank the Lord enough for that day, for it takes all the dread away now. I am glad to have been of service."

The next time he looked upon the pale lovely face, it contained a smile, but it was no longer radiant, only peaceful. The radiance had gone to blossom in a happier clime.

"Even in death she speaks of immortality," he said through his tears.

He could not know that Carrie Ann had fallen asleep, looking into a bit of rainwashed sky that was so like his own eyes, and so like those other eyes that she was now beholding undimmed.

THE EARLY MENNONITES OF HOLLAND

By John Horsch

It is inspiring to read how the early believers of the Mennonite Church in Holland remained true to the faith "in spite of dungeon, fire, and sword."

During Menno Simons' lifetime the Mennonite Church was practically the only non-Romish church in the Netherlands. Protestantism of the state church type was scarcely represented in Holland until a later date when the Calvinistic Reformation was introduced.

As concerns general conditions in the Mennonite congregations in the Netherlands about the time of the death of Menno Simons, there is evidence that the Church in that period proved to be truly the light of the world. Menno Simons, in many places in his writings, gives testimony to the power of the Gospel in individual lives, pointing his readers to the fact that many thousands had been saved from a life of sin, and were leading exemplary Christian lives in the power of the Spirit. Brotherly love, spiritual fervor, and Christian zeal were generally in evidence. Concerning the spiritual condition of the brotherhood in that period, Hans de Ries, publisher of an early edition of a Book of Martyrs, wrote: "At that time of cross-bearing, when we could come together only under danger of life, the zeal for the cause of the Lord was such that we nevertheless often came together. Frequently we met at nighttime and under adverse weather conditions, in corners and nooks, in fields and woods. How precious was at that time the opportunity to spend an hour for mutual edification, strengthening each other in the most holy faith! How thirsty and hungry were the souls for the bread of life! How pleasing and satisfying was its taste!"

An Important Letter of Dirck Philips

On the same subject, namely the general conditions in the Mennonite churches of the

Netherlands, we have another outstanding testimony in a letter written by Dirck Philips. A few years after Menno Simons' death Dirck Philips visited the churches in the Netherlands. After his return to Germany, he addressed to them a letter containing valuable information on the point under consideration. Dirck Philips in this letter to the congregations in the Netherlands said:

"While I was with you I had great joy and my soul was refreshed in the Lord as I saw your fervency and constancy in the faith, your love to God and His truth, your Christ-like peace, your brotherly unity and the good rules of discipline observed among you, and that God's Word is so fruitful, and so many are added to the churches of the Lord, so that it seems to me that a particular blessing from God has come upon my fatherland.

"I thank Almighty God for you, my beloved in the Lord, and rejoice over His work in my fatherland. I praise God from the bottom of my heart for the abundant blessings of God in heavenly riches, the precious fruits of righteousness which are in evidence among you, that the vineyard of the Lord is blossoming and emitting a fragrant odor (Sol. Song 2:13). The plants of all manner of fruits of the Spirit are in evidence, and not only in the Netherlands, but also in the adjacent countries. Oh, what a great change and difference, that such a barren waste has become so fruitful a land, yea, a garden of the Lord!"

Growth of the Church in Friesland

In Friesland and other northern provinces of the Netherlands the Mennonite Church had a remarkable growth, though the persecution had not entirely ceased, while in Flan-

ders (Belgium) it continued to be far more severe. During the period when the persecution was in full sway faithful Anabaptists were in Flanders, as a rule, burned alive at the stake within a week after the sentence had been pronounced; in Friesland they were generally strangled and their bodies burned. The magistrates in Flanders used all diligence for the apprehension of Mennonites; in Friesland by the middle of the century there was in evidence almost generally an attitude of leniency toward Anabaptists. Nowhere in the Netherlands had the laws demanding the extirpation of the Anabaptists been abrogated, but in Friesland the authorities had obviously become tired of using the sword against them. "The Friesian government" said a contemporary chronicler, "although it continued to adhere to the Papacy, was far more tolerant and reasonable in its attitude toward the Anabaptists than many other governments."

About the time when Dirck Philips wrote the letter quoted above there were in the northern Netherlands many Mennonite congregations, some of them with a very numerous membership. In 1567, for example, the congregation at Harlingen in Friesland numbered 1700 and the one of Franeker, in the same province 1300 members. And yet severe placards were from time to time issued by the higher authorities of the land, requiring the death penalty for adherence to the Mennonite creed. These edicts were published apparently upon the demand of King Philip II of Spain, a fanatical Roman Catholic, of whose domain the Netherlands were a part, though he personally was absent and may not have been well informed about existing conditions. In consequence of the leniency of local authorities who had been led to see the abomination of this persecution, the bloody placards became more and more a dead letter. The last martyr to be executed in the northern Netherlands was Reitse Ayses, who suffered death by being burned at the stake in 1574 at Leeuwarden. In the southern Netherlands the last execution took place near Brussels in Brabant in 1597, when Anna Uttenhove was buried alive. From the year 1530 to 1597 about 2,000 persons were sentenced to death in the courts of law in the Netherlands, and executed. About 1,500 of these were Mennonites, nearly one third of them women.

In consequence of the severity of the persecution in Flanders (the land of the Flemish people) there was an almost general exodus of Flemish Mennonite refugees to Friesland and other northern provinces. Among the refugees was Hans de Ries and other men who later became outstanding leaders in the brotherhood. Many came destitute and penniless, and were dependent upon the charity of the church, which was freely extended to them. The refugees were welcomed into the existing Mennonite congregations. In a few places of the northern provinces congregations of Flemish refugees were organized. This may have been partly for the reason that the Flemish language differs considerably from the Friesian. Notwithstanding minor differences between the Flemish and Friesian Mennonites, unity and harmony prevailed.

The Waterlandian Mennonites

The churches of the so-called Waterland,

a small district between Amsterdam and Purmerend in Holland, differed somewhat in the practice of discipline from the general practice of the Mennonite Church. The difference concerned the treatment of those who became guilty of heinous offence. The Waterlandian churches held that every expulsion is to be preceded by at least three admonitions. Originally this had been the general Mennonite usage, as is clear from Menno Simons' writings. He said in the latter period of his life (1558) that he changed his mind on the question. In the first period of his labors he had held to the view that there must be no expulsion without three preceding admonitions according to Matt. 18: 15-17. Again, in a booklet written in 1558 he stated that he was now of another opinion, believing that immediate excommunication should follow such transgression. His former opinion had been due to his inexperience, for he had supposed that among those "who have once entered upon the path of righteousness," immediate repentance would follow gross transgression without fail.

This departure from the former practice resulted, in 1555, in the separation of the congregations in the Waterland from the main body of the Mennonites, the Waterlandians continuing in the older usage. If in a Waterlandian congregation a member who fell into gross sin, repented and made confession, he was not excommunicated. Expulsion took place only if after three admonitions, he refused to confess to repentance. In the larger body of the Mennonite Church with which Menno Simons was identified, grievous sin was followed by immediate expulsion. In the case of other transgression expulsion took place after three fruitless admonitions. Clearly then the points of difference between the main body of the Mennonites and the Waterlandians were entirely secondary. There was some controversy with the Waterlandians on this question, but finally it was decided that the hand of brotherly fellowship was not to be withheld from the Waterlandian congregations. All indications are that peace prevailed despite this difference in the practice of church discipline.

The First Division in the Mennonite Church

The first actual division in the Mennonite Church in the Netherlands and Northern Germany took place in 1567, about six years after Menno Simons' death. The causes of this schism are not altogether apparent. Diffi-

culties began with the ordination of a certain brother to the ministry at Franeker in Friesland. The newly ordained minister, with the approval of a part of the congregation in Franeker, began to hold separate meetings. Those supporting him in this venture seem to have been of the Flemish refugees. The disharmony soon spread to other congregations.

After earnest efforts to adjust the difficulties had failed, Dirck Philips (who lived near Danzig, Germany) was invited to visit the Church in Holland as an arbiter. His orthodoxy was recognized by both parties. Evidently he failed to exercise the tact which existing needs required. On his way to Holland he was met and interviewed by a number of brethren of one of the groups, and he made the mistake of virtually deciding in their favor before giving both parties a hearing. In consequence there were regrettable misunderstandings on the part of a few ministers. The membership became disunited, taking sides with the one group or the other. The final outcome was an actual disruption, a division of the Church, involving most of the Mennonite congregations of Holland and Northern Germany, with the exception of the Waterlandians and other congregations which refrained from taking sides. Many congregations were divided in this disruption, and again whole congregations united with the one group or the other.

The majority of one of the groups involved in the split were of the Flemish refugees, therefore this group became known as the Flemish, while the other group were named Friesians, because most of their churches were located in Friesland. In the course of a few years certain congregations that had not taken sides united with the Flemish. Dirck Philips was identified with this group. Among the Friesians the most outstanding leader was Peter Janz Twisck, the author of the larger Friesian Confession, consisting of thirty-three articles. This division was the more deplorable since both the Flemish and the Friesians held strictly to the tenets of conservative Mennonitism. Both adhered to the doctrines and principles of the Church as laid down in the writings of Menno Simons and Dirck Philips. This is clearly indicated by their confessions of faith and the writings of their leaders. It could not be said that one group took on the whole a more conservative attitude than the other. Efforts for reunion were put forth at an early date. Among those working for reunion, Hendrik Roosevelt, a Flemish bishop, deserves mention.

Thus that which Menno Simons had so greatly feared and which to prevent he had put forth every effort, namely a division of the brotherhood, became a reality, and yet the causes of the division had not to do with matters of faith and practice. In passing we may notice that this division occurred after the persecution had practically ceased in the Netherlands, except in the southern provinces. And within a quarter of a century various other divisions took place. We may add that the causes of some of the later divisions were such that Menno Simons would undoubtedly have approved of as necessitating a parting of the ways. Scottdale, Pa.



NOT HERE

Not here! He is not here,
So break, sad heart;
Let fear succeed to fear
And sad tears start;
Even the poor relief
To see His face,
Denied is; and now grief
Fills time and space.

Not here! He is not here!
Thank God for this;
Now dry the falling tear,
And welcome bliss,
He sleeps in no dark tomb,
But far away
Is He from death and gloom,
This Easter day.

—W. B. Hinson.

Editorials

Our Lord's Passion

We are approaching the Easter season, with its spirit of rejoicing in our risen Lord. But we do not adequately celebrate the season if we do not take into account also in our meditations the suffering of Jesus from the time of the last Passover until His death on the cross. Many scenes come to our minds as we think of the sorrowful events of the Last Week. First, we think of the Master and His twelve chosen apostles eating together the last legal Jewish Passover. Then comes to mind the pointing out of the traitor in their midst and his hurried exit to perform his dastardly mission. Then to the Eleven Jesus administered the first communion, by distributing among them, in advance of the event which they commemorated, the emblems of His broken body and shed blood, as well as the institution of the ordinance of washing the saints' feet.

Soon we see Him leaving the upper room and, with the Eleven, wending His way through the night to the Garden of Gethsemane, where He had been accustomed to go to pray. Here it was that He separated Himself from even the three most intimate ones of His group and went farther into the shadows of the olive trees to pray to God alone. His agony was most intense as He prayed that if it were possible the Father might remove from Him the cup of terrible suffering that stared Him in the face. The bloody sweat oozed out of His pores, but He won the victory and submitted Himself completely to the will of the Father. Then followed the arrest by the officers and the mock trials before the high priest, in which He was submitted to the most shocking indignities. Three times He had to appear before the ecclesiastical authorities, and in the final session, before the full Sanhedrin, He was condemned to death. Afterward came the trials before Pilate, Herod, and Pilate the second time. In no case was any fault found in Him, and only because of the insistence of the Jews did Pilate give the order for His crucifixion.

Then followed the sorrowful trek to Calvary, during which time Jesus broke down under the weight of the cross. Soon came the awful time when the nails were driven through His hands and feet, and He was raised up to hang on the cross until He died. There He suffered with a criminal on either side, "numbered with the transgressors," as the Scriptures had said. Then followed the darkness and the rending of the rocks by the earthquake. All the while the crowd was standing by, heaping upon Him mockery and ridicule. A few of His friends were also there, offering at least the sympathy of their presence. All during His suffering the Master spoke only gracious words to both friend and enemy, and when the end came He gave up the ghost, not with the dying breath of exhaustion, but with a shout of triumph, "It is finished!"

It is a long tale of anguish and suffering if told in detail, and it shows to what lengths the Saviour was willing to go to atone for the sins of the whole world. He bore the shame and scoffing and died the awful death of the cross for you and for me. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh." These are the words of Peter, who thus wrote of the great event years after it had taken place. "What a wonderful Saviour!" He gave Himself for us. What are we doing for Him? Let us think of these things during this period immediately before Easter.

The Triumphant Resurrection

Things looked dark indeed to the disciples when Jesus was taken down from the cross and laid in the place of death. In their confusion the disciples seemed to have forgotten that He had said that He would rise again from the dead. And so they evidently spent the Sabbath that followed the day of His crucifixion in deep gloom. Their hopes were shattered,

but their love still remained. If they could do nothing more they could yet manifest their devotion by giving last loving touches to the body in further anointing it with spices. And so, early on the first day of the week, the Sabbath being past, the faithful women went to the tomb on their errand of love. The story of how they found the empty grave is a familiar one, but it never loses its appeal and is still full of meaning for every one who is a follower of the Lord. At this season especially, it is well for us to remind ourselves of some of the lessons which the Resurrection of our Lord has for us.

1. The Son of God could not be overcome by the mightiest weapon of Satan—death. Satan did his worst at the cross, but he could not keep Jesus in the grave. He arose by the power of God and showed once and for all that death can be overcome and shorn of all its terrors. This is the greatest victory that the world has ever seen.

2. The eternal salvation of man depended upon the resurrection of our Lord. Paul makes it very plain that this is the great fundamental truth of the whole Christian faith. Even though Christ died for our sins, and finished that part of God's plan of salvation, the resurrection was needed to show the efficacy of the plan. If Christ had not risen from the dead, we would still be in our sins and miserably lost. I Cor. 15: 17-19. Thank God, then, for a risen Christ.

3. The resurrection of Christ guarantees the resurrection of every believer. Jesus said, "Because I live, ye shall live also" (Jno. 14:19). Paul says in speaking of this same subject, "Christ the firstfruits; afterward they that are Christ's at his coming" (I Cor. 15:23). How we rejoice that the sting of death has been taken away for the Christian and that we may share in the resurrection of our Lord and be raised to be like Him and to be with Him through all eternity!

How to Improve Our Young People's Bible Meeting

The topic stated above is the subject for discussion in our Young People's Bible Meetings for April 30. The Young People's Meeting has served as a useful arm of the Church for many years. Following in the wake of the Sunday-school movement, it was the means of arousing much interest in Christian work among the young people, as well as older ones, in our churches. Some who were acquainted with the beginning of the movement in certain sections speak of the fine interest manifested in these meetings. The churches were crowded, and rich spiritual benefits were realized.

In later years, after the newness of the movement had worn off, the interest did not remain at the same high pitch, which was probably to be expected, but the Young People's Meeting has maintained its place as a most helpful servant of the church. It is the one outstanding means of expression which is provided for our young people. The Sunday school is more distinctively a means of receiving instruction, although there are also expressional features connected with it. The Young People's Meeting is then a most valuable companion to the Sunday-school and church service in this that it provides a means for people to express what they have learned in the other services and in private study.

With the passing of the years new adaptations of past methods are sometimes needed in order to meet the demands of changed conditions. In this respect the Young People's Meeting, along with our other church activities, needs re-study in order that it may be improved in every possible way to meet the needs of our present day. We are not attempting to state here in what ways it can or should be improved. But we trust that the Young People's Meetings may be really helped as the participants themselves discuss how they may be improved in their own congregations.

The Young People's Bible Meetings are now sponsored by the Mennonite Commission for Christian Education, which organization has absorbed the work formerly cared for by the Young People's Bible Meeting Topics Committee. Bro. Edward Yoder, Scottdale, Pa., is Secretary of Young People's Meetings for the Commission, and any suggestions for improvement, or for topics to be prepared in the coming year, will be welcomed by him.

CHRISTIAN MONITOR PULPIT

THE RESURRECTION OF CHRIST

By O. N. Johns

TEXT: And if Christ be not raised, your faith is vain: ye are yet in your sins.—I Cor. 15:17.

We are again approaching the season of the year when we commemorate the death and resurrection of our Lord Jesus Christ. It is true today, as it has been ever since Christ rose from the dead, that there are those who say there is no resurrection of the dead. God, knowing that there always would be skeptics and doubters, was very careful in proving the resurrection of His Son by eyewitnesses.

We have the witness of the empty tomb. The two angels said, "He is not here, but is risen" (Luke 24:6). The women who called early at the tomb saw it, and Peter and John saw it.

We have the witness of the guarded tomb. The Roman soldiers stood in guard by the consent of Pilate at the request of the chief priests and Pharisees, who remembered that Jesus had said, "After three days I will rise again" (Matt. 27:63). The stone of the tomb had been sealed. Surely He could not have been stolen away by the disciples.

We have the witness of Jesus Himself. He was seen by the apostles and about five hundred brethren at once. I Cor. 15:6. Men witnessed His death and that He was alive afterward. Let men say what they will, the fact still remains that Christ rose from the dead and has therefore become the firstfruits of them that slept.

Let us notice the importance of the resurrection of Christ. In our text Paul says that "if Christ be not raised, your faith is vain; ye are yet in your sins." Why would we be in our sins? Are we not saved by the blood of Christ? Did not Paul preach Christ and Him crucified, the power of God?

Yes, but the preaching of the cross would be a dead thing if Christ had not been raised from the dead and thereby become a victor over death and the grave, the last enemy to be destroyed.

The resurrection of Christ completed His work of redemption. The blood of Christ was the redemption price, and the Spirit by which Christ was raised from the dead was the redemption power. On the cross Satan seemingly had a victory over God, but the resurrection was God's master stroke against Satan. It was a complete victory, even using the workings of Satan in carrying out His divine plan and purpose for the salvation of the human family.

Through transgression, or sin, man dies spiritually. He is separated from God. He loses his dominion and therefore becomes quite powerless in the hands of Satan. He does even that which he feels he should not do. By faith in the blood he may have his sins washed away and covered, but it takes the resurrection power to regenerate him and

give newness of life, which is needful for our salvation. Jno. 3:3. Rom. 6:4. The Spirit of God dwelling in us will also quicken our mortal bodies.

Paul says, "Christ was delivered for our offenses, and was raised again for our justification." Matthew Henry comments, "By the merit of His death He paid our debt, in His resurrection He took out our acquittance. When He was buried He lay a prisoner in execution for our debt, which as a surety He had undertaken to pay; on the third day an angel was sent to roll away the stone and so to discharge the prisoner, which was the greatest assurance possible that divine justice was satisfied, the debt paid, or else he would have never released the prisoner."

Because of sin the sentence of physical death passed upon all men. Through sin these bodies of ours are subject to pain, disease, corruption, etc. Paul says there will be a day when our earthly house of this tabernacle shall be dissolved, and we will have a building of God not made with hands eternal in the heavens. He expresses himself as having a great desire to see that day. This will be a day of the redemption of the body; a day when we, the saints, shall receive glorified bodies, which will know no pain, aches, weariness, etc. But such a day could not be experienced if Christ had not been raised from the dead. He came forth with a glorified, spiritual body. By faith we know that such a glorious experience shall be to the children of God. May we say with Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3).

It was therefore needful that Jesus be raised from the dead:

1. That the Scriptures be fulfilled. Luke 24:46.
2. That we might have forgiveness of our sins. Our text, I Cor. 15:17.
3. That our justification might be complete. Rom. 4:25.
4. That we might have a hope that brings joy in this life, and in the life to come fullness of joy. I Cor. 15:19.

Since by death and the resurrection Christ has redeemed us to God, both spirit and body, and has made us unto our God kings and priests, Easter should mean more to us than just a day of special services and outward ceremonies. It should bring to our memories the day of our spiritual resurrection from the dead; the time when we were brought into the presence and power of God, and our

hearts and lives were changed; the time when God spoke peace and joy to our souls and gave us power through His Spirit to become His sons and daughters and to do His will.

It should also cause us to look forward to the day of the resurrection and redemption of our bodies, when our redeemed spirit and glorified body shall be reunited. Then shall we ever be with the Lord. We shall join that group of redeemed and sanctified ones who shall fall down before the Lord and sing the new song saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign upon the earth" (Rev. 5:9).

Then the Angelic Host shall join in singing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12).

Moreover, we shall greatly desire to know the power of His resurrection and the fellowship of His sufferings and should be inspired to a fuller consecration and deeper spiritual living. May He who was dead and is alive, yea, alive forevermore, live in us to the glory of God, the welfare of man and the satisfying of the individual that our sins may be forgiven and our faith not be in vain, as stated in our text. And may "the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

Canton, Ohio.

EVERY CHRISTIAN AN EVANGELIST

Isn't that the work of men specially set apart or peculiarly endowed? No, evangelizing is simply spreading the good news, letting the man nearest you know, constantly, through your life and at proper times through your lips, that in the religion of Christ which you profess you have hold of something big, emancipating, immensely interesting. Character, as some one has said, is not taught, but caught.

Your presence, your gift, your prayers, your Christian life and the contagion of your cheerful and robust faith—these things you owe to the church with which you have solemnly covenanted. One can do all these things at once without waiting for a pastoral assignment to a specific duty or any word from any kind of headquarters. These are the staple virtues and activities of the Christian life. They gave beauty and power to our religion when it was young. They will yet make it a resistless force in the life of the modern world.—Editorial in The Congregationalist.

Christian Life

CHRIST VICTORIOUS.

By Leonard Haarer

But now is Christ risen from the dead, and become the firstfruits of them that slept.—I Cor. 15:20.

That memorable Easter morning scene presents one of the most beautiful and inspiring pictures in the whole Gospel story. Like Christmas, Easter is remembered by all classes of people. Whether it be in mockery, or true spirit, or in whatever manner it is, men will in some way or other recognize that there is something concerning this all-important date that is touching and inspiring.

Let me picture the conditions that are so prevalent inside many churches in our own beloved nation and are even trying to find their way into our own Mennonite churches.

Easter morning comes and there are the usual crowds on the city streets, hurrying to places of worship—the larger crowds moving toward the churches advertising the finest musical programs. There is the same colorful parade of Easter gowns and hats, proclaiming health-breaking days and nights of toil in alteration rooms and millinery shops;—proclaiming, too, the commercial value of the resurrection season.

Inside the church is found not the reverent hush of prayer, but the suppressed murmuring of whispers, indicative of an interest in things far removed from the real purpose of the service.

There, as always, are found people judging the tastefulness of the decorations, estimating the price and style of costumes of their nearest neighbors, and criticizing the rendering of music and the delivery of the sermon.

Now what about the Sunday following Easter? Lent, which is usually celebrated with all its perfunctory sacrifices, is over and so self-indulgence may be resumed. The flowers are gone from the platform; pews, which were crowded, are nearly empty.

One of the saddest pictures in some churches today is that if a pastor desires to wish his people a "Happy New Year," he has to do it at Easter time, for in many cases that is the first time in the year that some people step inside the church doors, and then not with the purpose of worshiping Christ. What a sad picture indeed!

Following is the testimony of a converted soul that attended one such church on Easter. "At the close of the service, I was aware of wistful disappointment. Splendor of modish wearing apparel, perfume of lilies, triumphant music—these were not enough. Even the sermon and the prayer had failed to give me anything beyond a sense that the day celebrated an event long past."

Our hearts should go out in prayer for such who fail to see the TRIUMPHANT CHRIST above the rabbit and the eggs and all that goes with the worldling's celebration of Easter.

To the Christian, Easter has an entirely different meaning. His heart is filled with a divine inspiration and with the true spirit of worship. To him, Christ means everything, CHRIST VICTORIOUS, over death, hell, and the grave.

The Resurrection a Fulfillment of Prophecy

The Resurrection is a definite fulfillment of prophecy. The prophets portray the events of the life of Christ, His manner of suffering, trial, and death. Sometimes we think that prophecy stops there, and we fail to note the prophecies relating to the Resurrection. Let us call on a few Old Testament witnesses for testimony.

Job says: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (19:25, 26).

Isaiah says: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (26:19).

Daniel tells us this: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (12:2).

Hosea says: "I will ransom them from the power of the grave; I will redeem them from

CROWN HIM WITH MANY CROWNS

Crown Him with many crowns,
The Lamb upon His throne;
Hark! how the heavenly anthem drowns
All music but its own.
Awake, my soul, and sing
Of Him who died for thee,
And hail Him as thy matchless King
Through all eternity.

Crown Him the Lord of love;
Behold His hands and side,
Rich wounds, yet visible above
In beauty glorified.
No angel in the sky
Can fully bear that sight,
But downward bends his wondering eye
At mysteries so bright.

Crown Him the Lord of peace,
Whose power a scepter sways
From pole to pole, that wars may cease,
And all be prayer and praise.
His reign shall know no end,
And round His pierced feet
Fair flowers of paradise extend
Their fragrance ever sweet.

Crown Him the Lord of years,
The Potentate of time,
Creator of the rolling spheres,
Ineffably sublime.
All hail, Redeemer, hail!
For Thou hast died for me;
Thy praise shall never, never fail
Throughout eternity.

—Matthew Bridges.

death: O death, I will be thy plagues, O grave, I will be thy destruction" (13:14).

In Isaiah 53, we have a clear description of the sufferings of Christ. We note the quietness of His spirit in His death. However, Isaiah does not stop there. In verses 10 to 12, he very plainly tells us that death was not the end but that there is life after death. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and was numbered with the transgressors: and he bare the sin of many, and made intercession for the transgressors."

Jesus was raised for our justification. In this way the word is true; "My righteous servant shall justify many." When the Father says: "I will divide him a portion with the great," we see the note of victory. The martyr's cross always comes before the crown. "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (I Peter 3:22). The glory of heaven is complete because the VICTORIOUS SON is present on the Father's right hand. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21). The glory of Christ will be mutually shared by all those who overcome and are deserving the VICTOR'S CROWN. We shall be joint heirs with Christ. From this we note the dying Saviour is also the TRIUMPHANT ONE who lives today and HE LIVES FOREVER.

We have very positive proofs of the resurrection of our Lord. Acts 1:3 says: "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

He was seen by the apostles, by some of the women, and at one place by five hundred brethren at one time. Besides this, we have a number of other scriptures that speak of the Resurrection. We conclude that this is sufficient evidence to prove that the Resurrection is a reality.

However, our proof does not need to stop here. It seems that the Resurrection became the central theme of the doctrinal discourses of the apostolic church. Peter, on the Day of Pentecost speaks of the triumph of Christ over all His foes and the forces of evil.

We also may have victory through faith in the Victorious Saviour. Without the Resurrection of the Master, all our efforts to serve Him would be of no avail. The apostles felt and taught us these things. Jesus Himself teaches the absolute necessity of the Resurrection so that our lives might also be victorious.

Paul, in all his messages, as he was traveling throughout the then known world, brought out the fact of the Crucifixion, Resurrection, and Ascension into glory, of the Sav-

jour. Acts 17:3: "Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ."

With all these testimonies to the Resurrection, recorded by the inspired writers, we still have the most important proof of the Victorious Christ, namely, **CHRIST LIVES IN THE HEARTS OF MEN**. It is only by this power that we are able to live a victorious Christian life.

To the righteous, the Resurrection will mean "the resurrection of life." Paul says: "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory" (I Cor. 15: 51-54). Rising in the strength and glory of the Most High, the saints of God will be glorified together with Christ (Col. 3:4); and with bodies incorruptible, glorious, powerful, and spiritual (I Cor. 15:42-44), "as the angels of God in heaven" (Matt. 22:30), they will ascend in rapturous joy to meet the Lord in eternal fellowship and glory. **GLORIOUS VICTORY!**

The saddest thought that comes to the Christian is that not all people will have part in the resurrection of life. Daniel says that when the wicked will awake, it will be to "shame and everlasting contempt." Every unsaved soul should turn a listening ear to the heavenly voice, repent before God, and resolve to spend the rest of his days in helping unsaved souls and pointing them to the glorious light of the Gospel of Christ.

Our bodies, which are sown in corruption, in dishonor, and in weakness, shall be raised in incorruption, in glory, and in power. These natural bodies will be raised and transformed to spiritual bodies, and we shall bear the image of the heavenly.

As a small wheat grain goes down into the ground and by the power of God, a new plant comes forth, so the dead body is lowered, returns to dust, and at the Resurrection will be called forth at the trumpet call of God. God has not seen fit to reveal to us just at what particular time and in what particular way our bodies will be changed into a glorious body, like unto Christ's. But we do know that thus it shall be, and that is enough to satisfy every believer and to cause him to praise His holy name. As John says (I John 3:2): "We shall be like him, for we shall see him as he is."

What a glorious victory we can have through faith in our **VICTORIOUS REDEEMER!**

Scottdale, Pa.

life. I freely confess to you that I have read and reread that letter many times, not because I expected to commend myself to the author by frequent reading of his epistle. It was not with me a question of duty, but simply one of pleasure; I read it through again and again because I am devoted to him who wrote it." To read the Bible with that motive is to read it not only with the understanding, but **with the heart**. To one who reads the Word of God in such a way it is, indeed, a love letter, not always completely understood, but to be trusted and accepted as true in every detail.

"In considering the claims of the Bible we must learn to sift the chaff of human notions from the wheat of God's teaching." So said A. T. Pierson, and his words are echoed by many another great Bible student. "Criticism" is not to be anathematized, if by that is meant the reverent, searching study of the Word of God; but alas, there is today an irreverent, rationalistic criticism of the Bible which is utterly unscientific, and denies that there is any supernatural or superhuman element in its pages. Such a prejudgment disqualifies for an impartial decision. The Word of God must be accepted **as the Word of God** before the human mind can hope to grasp its meaning.

"Fear not, though doubts abound,
And scoffing tongues deride;
Love of God's Word finds surer ground
When to the utmost tried."

The glory of the Scriptures is that when accepted simply as the Word of God, men and women make a moral and spiritual ascent immediately. A young man, after hearing a discussion as to which version of the Bible was the best, declared: "I prefer my mother's version to any other. She translated it into the language of daily life." And it was impressively said of the late Dr. A. J. Gordon that what others committed of the Scriptures to memory, he committed to practice. "It was through the entrance of the Word of God into my heart," writes one, "that I received light and life through the Lord Jesus Christ who was revealed to me by the Scriptures. I found that the Bible reveals Him as the Lamb of God who taketh away the sin of the world. Through the Bible, I have learned that from the first that man sinned, God had a plan of redemption and that in the fulness of time, He sent His only begotten Son to lay down His life, a willing ransom for all mankind, an atoning sacrifice, which wholly satisfied a thrice-holy God."

Another says: "What do I owe the Bible? Almost everything. I was shapen in iniquity; and in sin did my mother conceive me; then a few years later I was born again, not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth for ever. As a newborn babe, I desired the sincere milk of the Word and grew thereby, having tasted that the Lord was gracious."

Still a third writes: "I cleansed my way by taking heed thereto according to the Word; then I used it as a lamp unto my feet, and a light unto my path. Today it is my guidebook so that I may run the way of His commandments; it is my sword when I meet Satan, the very sword of the Spirit and the only

THE GLORY OF THE SCRIPTURES

By Edith Goreham Clarke

An African prince once asked Queen Victoria to tell him briefly the source of England's greatness. Pointing to the Bible, she said, "That is the source of England's greatness." Martin Luther tells how he grounded his preaching upon the Word. "He that pleases may follow me," he says; "he that will not, may stay. I call upon Peter, Paul, Moses, and all the saints, to say whether they ever fundamentally comprehended one single word of God, without studying it over and over and over again. The Psalm says, 'His understanding is infinite.' The saints, indeed, **know** God's Word, and can discourse of it, but the practice is another matter; therein we shall ever remain scholars. Here a fine similitude may be used: it is as with a sphere or globe, which, lying upon a table, touches it only with one point, yet it is the whole table which supports the globe. Though I am an old doctor of divinity, to this day I have not gotten beyond the children's learning—the Ten Commandments, the Creed, and the Lord's Prayer. I do not understand them as well as I should, though I study them daily. If I thoroughly appreciated these words of the Lord's Prayer, 'Our Father, which art in heaven,' and really believed that God, who made heaven and earth, and all creatures, and has all things in His hand, is my Father, then I would certainly conclude that I also am a lord of heaven and earth, and that all the angels are my attendants, given unto me by my heavenly Father, to keep me in the path, lest unawares I knock my foot against a stone."

"Thy Word is everlasting truth:

How pure is every page!
That holy Book shall guide our youth,
And well support our age."

The late Arthur T. Pierson once wrote: "The inspiration of the Bible is not affected by the narrowness of human creeds, or the absurdities of human credulity. God's Word never asks us to believe such impossibilities as that 'two and two make three,' or 'the half is greater than the whole.' God does ask us to accept on His authority some statements which we are now unable to verify, but any great teacher asks that of his pupils, when he expounds to them the higher mysteries of abstruse sciences. We must receive on the authority of those who know, much that only far higher attainments fit us to know by our own investigation and experiment."

Yes, God does not ask of us blind, unreasoning credulity. He has spoken, and He gives us adequate proofs to satisfy us if we are true inquirers; but He requires us to receive what He has spoken, even though we may not fully understand His words. Truth may be above reason, although not contrary to it. Our's are finite minds—His thoughts and Words are infinite, and belong to a sphere which in the present life is beyond our full comprehension. The Word of God is not responsible for man's misunderstandings of its contents, or perversion of its meaning. A young lady, asked to explain why she read and reread the Bible, answered: "Yesterday morning I received a letter from one to whom I have given my heart and devoted my

sword that Satan fears. It is my teacher, 'The entrance of thy words giveth light; it giveth understanding unto the simple.' It is my treasure, therefore I love God's commandments above gold; yea, above fine gold. My delight is in the law of the Lord, and when I meditate in His law day and night, God makes my way prosperous, and He gives me good success. In storm, it is my anchor, forever settled in heaven; in sickness my medicine, and God strengthens me according to His Word. It is my candy, and oh, how sweet are His words unto my taste; yea, sweeter than honey to my mouth."

"Thanks and praise,
Thanks and praise be ever Thine,
That Thy Word to us is given,
Teaching us with power divine,
That the Lord of earth and heaven,
Everlasting life for us to gain,
Once was slain."

We owe to the Holy Scriptures our knowledge of the deity of Christ. The apostles worshiped Him as their Lord and God. Two of them, John and Paul, tell me that He is the Creator of all things and all beings, John 1:3, 10; Col. 1:16. Hence we find the Saviour in Genesis, and know that Moses wrote of Him. The Bible tells us that our sin has been righteously dealt with, and completely atoned for by Christ. If we accept these statements as from God Himself, even though we may not fully comprehend the how or the why of them, we find that our faith is strengthened, and our vision enlarged as we feed upon the Word, and appropriate the

thousands of promises it contains for our comfort and hope.

"Let us stand on the Rock, firmly stand on
the Rock,
On the Rock of God's Word alone!
Then the strife we'll endure, we shall stand
ever sure
'Mid the throng who surround the Throne."

Abraham Lincoln wrote the Proclamation of Emancipation on four sheets of foolscap paper. That document, setting free all the slaves in the United States of America, was lent to the Chicago Exhibition, and was destroyed in the great Chicago fire. The original document of the Proclamation of Emancipation does not exist, but the original text does. No Southern gentleman could go and put his hand on a Negro's shoulder, and say: "You belong to me; you are my slave." The Negro could say: "Abraham Lincoln set us free." And the would-be slave owner might reply: "Where is your Proclamation of Emancipation? Show it to me." The Negro would not be able to show it. But the newspapers made copies of that Proclamation; individuals made copies; the libraries did likewise, and filed them away. So that there is the original text of the Proclamation of Emancipation, though there is not the original document. So we have the text of the Holy Scriptures although we may not have the original documents, and accepted in simple faith as the very Word of God, they are still the power of God to all, and upon all them that believe!

York, England.

PRACTICAL HOME LIVING

VII. Love in the Home—Concluded

By Mrs. C. K. Lehman

This concludes this very interesting and helpful series of articles by Sister Lehman. We feel sure we are voicing the feeling of our readers as we express our thanks to her for her valued service.

There are some married couples who could have children but shun the responsibility. They have our profound pity. There are those who long for children but are denied the privilege. They have our deepest sympathy. Normal Christian young people desire a family, and in most of our homes we find children. These little ones come to us so helpless and so clean. We love them so dearly. The coming of a baby gives the young father and mother a sense of responsibility that can come in no other way. It usually serves as a governor on their lives. They now feel a new impetus to right living, to working, to saving, and to counselling together. The responsibility of parenthood broadens and deepens the personalities and the inner lives of the parents.

These little ones grow. They develop personalities. They develop likes and dislikes. Now a decision is made unconsciously. Either the parents will guide and control these little lives to maturity or the children will rule the parents. Let us pray that we may have the strength of character and wisdom to do the first, which leads to the happiness of all concerned.

Sometimes this vessel of domestic happi-

ness strikes pretty many ruffles, and at times real breakers between the infancy of the oldest child and the maturity of the youngest, but where the captain and the mate stand loyal to the Pilot the trip is usually made in safety. Some of the earliest ruffles we encounter are the disagreements of the children when their wills run counter to ours or to those of their playmates. A wise parent can avoid much confusion and irritability in young children by instilling regular habits and allowing them plenty of sleep. We need to watch that after we have properly cared for them and made them comfortable they may be allowed to entertain themselves. Sometimes our children suffer from too much attention rather than to little and become spoiled and self-important.

At this time they pass through a stage where they become very possessive. If uncontrolled, some children will want their own things and their playmates' things as well. Wise discipline and help can guide a child into unselfishness and good will.

I love the sentiment of the song, "When There's Love at Home," but I feel that it is upholding the ideal of a love that has weathered every gale.

"There is joy in every sound" and "hate and envy ne'er annoy" might be almost discouraging statements to young parents whose children are passing through the stage so ably depicted by the pictures, "Why mothers get gray." In our homes we sometimes do hear unlovely sounds and hate and envy do annoy. The challenge to parents then is to nip these ugly tendencies in the bud so that by the time the children are grown they will have learned to control themselves and will be worthy men and women.

But I would say, let us not become discouraged. Children are often problems, but remember, that if we didn't have the problems neither would we have the children. So let us keep on praying for wisdom to guide them aright. In late childhood and early teens children pass through what I call the challenging age. One time I was visiting in a home where there were several very well-behaved children. I asked the mother, "Do your children never scrap?" She answered, "No! they no longer fuss about wanting each others' things, but they mouth-scrap now." I did not appreciate just what she meant at the time, but I have lived to learn, as did my parents when we were at that stage. It seems often for the sake of sheer excitement twelve-year-old Jack will walk around with a verbal "chip" on his shoulder challenging brothers and sisters to knock it off, which challenge they speedily accept. These children are exceedingly careful about one another's conduct. Mary will come home aghast at the way Jack acted while visiting, or at church, and Jack will denounce in scorn the way Mary giggled, and so it goes. While writing on this subject I happened to notice one of these teen-age conversations in an old magazine.

* * * *

"Don's asked Marie Kensington to go to the senior party with him," said his small sister.

"Is that so?" Don glared at her. "Mother," he declared, "Bab gets worse and worse every day. Can't you do anything with her? She sticks her nose into everybody's affairs."

"I never did stick in my nose—so! Your stuck-up old Marie told her chum Rachel, and Rachel told Florence, and Florence told me. There! Did you ever get left?"

"And I suppose you told Florence that I was going with Gray Wentworth," said seventeen-year-old Margaret, complacently patting a wing of hair. Trust the youngsters to spill the news!"

"I did not tell her! I just said, 'Don't you wish you knew who my sister Margaret is going with?' And Florence guessed and guessed—everybody! Then I said, 'Do you know the color of my mother's best silk dress?' No, sir, I didn't tell her!"

Even Professor Wardwell had to smile.

* * * *

Have you ever heard anything similar?

Again parents are wise if they can ignore most of this talk, endure some of it, and put a definite stop to it when it gets out of bounds. Let us as parents be not too far removed from childhood to remember that we used to act like that and that the bluff and bluster has long since passed but the love that was

underlying has grown stronger for those same brothers and sisters who then provoked us at times.

It is at this age that it is very important that father, mother, and children work and play together as a family. Much that was given in the preceding articles of this series can be applied right now. Many very early childhood recollections are recollections only in part. A child can recall partly from memory and partly from hearsay of others, but from the age of six to sixteen or eighteen children remember things in their own right. These must be the family years. In a family of any size these are the only years that all will remember being together in the home. Now is the time to teach lessons of usefulness, of self-control, of courtesy and, I trust, of faith in a loving God. Now if ever is the time to make the home attractive so that each child will carry with him through life the memory of a happy home. Recently I came across a little story which gives one mother's "secret of happiness":

* * * *

"On the morning of my wedding day," writes a woman who is now old herself, "my grandfather called me to his side and gave me a bit of advice that I have tried hard to follow.

"He said, 'Avoid getting into a rut. There is nothing that will rob a woman of her good looks or her joy in life like getting into a routine that makes her a slave. Don't you do it, child, don't you do it!'

"I could just remember grandmother, but I had heard from many sources that she was a slave to washing on Monday, ironing on Tuesday, and so on, through all the years of her married life, and I know poor grandfather knew just what life with such a victim of routine meant.

"Very soon I had the chance to heed the dear old man's advice, for Bob and I had been married only six weeks when he came in to breakfast one Tuesday morning very early, looking as eager and happy as a boy. 'I say, Jessie,' he began, 'I have half a dozen errands to do in the city. Put off the ironing until tomorrow, can't you? Put on your bonnet and come along with me. We'll make a day of it. Come on, won't you?'

"I glanced at the basket of clothes waiting for me, and the new housewife's pride bade me stay and get that work out of the way before midday. But there was another side to the question. I glanced at Bob's hopeful face, and then grandfather's words flashed into my mind.

"'I'll go,' I said, and go I did.

"I think neither of us will ever forget that day. We joked like children on a holiday. We finished the shopping and went into one of the exhibitions and got home late that night; and when it was all over I knew my belated ironing was a petty matter compared with the sympathy and companionship that we had known that day.

"That was the beginning. As the years went by, and cares increased, I studied hard and long to avoid the ruts—the pitfalls of so many farmer's wives. My husband and children grew accustomed to little surprises—baked potatoes for Thursday or even Mon-

day, instead of always on Saturday night. It was a treat on a wintry night when the snow fell quietly all round the house—a treat that our children will never forget—to have supper in the warm, cozy kitchen, whereas the usual supper in the dining room would have made no impression at all.

"Sometimes in early June, when Bob had spent a hard day in the fields, his tired face would brighten at the sight of a substantial tea spread on the table under the oak tree that was our pride. It was a little more work for me, but the children learned very early in life to save me steps, and I was amply rewarded for any effort I had ever made when I heard my son say to a boy chum, 'It's always fun at our house. You never know when my mother is planning a surprise.'"

* * * *

Though all these surprises were very small things, yet the effect produced in the minds of the children was lasting and even in later years as they looked back to that home, those memories bespoke of the peace and security of a loving home. Close your eyes with me and take a look back into your own old home, say on a winter's evening. I see the generous sized living-dining room in the old farmhouse. The stove is filled with glowing coals that shed a pleasant light about the room before the lamp is lighted. But now supper is over, and the work is all laid by. The large table lamp gives a mellow light, bright enough for all to see by. I can see my father sitting at his accustomed place reading and sharing with us whatever he came across that he thought would be helpful. I can see my mother, nodding, in a rocker by



SEASONS

When the sun shines on the wheat fields,
Making there a golden sea,
And the breezes toss its billows to and fro;
Summer seems the happy season
When the earth is at its best,
And Nature with her work is all aglow.

But when the royal colors
Of Autumn garb the hills
And its fruits are gathered in a luscious store,
Then I know the harvest time
Is the crowning time to which
Do homage all the seasons gone before.

Then as Winter's snowflakes cover
Withered leaf and tattered bough,
And the sunshine makes of earth a fairyland;
My heart is thrilled with beauty
And my soul reflects the light
That sparkles clear and bright on every hand.

But when Springtime calls the meadows,
And the streams and flowers awake,
And leaves unfold and birdsongs fill the air,
Then the Great Creator whispers
Of the mysteries of life,
And the tokens of His love are everywhere.

—Grace Treat Holmes.

the stove. I can see us children at lessons or games, or whatever took our fancy for an evening's pastime. I could go on and on and I am sure as you read this you, too, will recall your home and many tender memories will arise.

Yes, these are the home years. Let us all, both parents and children make the most of them. Very soon will come the time when our children will be facing real problems of their own, such serious ones as choice of lifework and choice of life companions. If we have made home mean much to them, we will be richly repaid by their love and by their confidences shared with us concerning their own great problems. Let us remind ourselves here that we need to consider the problems they bring to us as real ones. Some of them may seem small to us but yet they may loom very large in the minds of our young people. Let parents and children together, deal with these matters seriously and prayerfully, trusting that the solutions and conclusions arrived at are the proper ones because we have gone to the proper source for help. The times of grief and trouble, which come to every home, will find sympathy strengthening those bonds of love as nothing else can do.

After all, life is short, and soon the parents may be left alone again, as the children find their places in their life callings. But even though the family becomes separated by space the love that has been developing in that home does not divide, instead it multiplies. The parents are rich in the love of their children and rich in their love for each other. This love is not confined to time or space. It reaches beyond this sphere and beyond this time. It reaches to that better land and will last throughout eternity. We often hear aged grandfathers and grandmothers say that they are homesick for heaven. This is easy to believe because almost all the loved ones and friends of their youth are now on the other side with the Father of all love. John Greenleaf Whittier has beautifully said:

"O Time and Change!—with hair as gray
As was my sire's that winter day,
How strange it seems, with so much gone
Of life and love, to still live on!
Ah, brother! only I and thou
Are left of all that circle now—
The dear home faces whereupon
That fitful firelight paled and shone.
Henceforward, listen as we will,
The voices of that hearth are still;
Look where we may, the wide world o'er
Those lighted faces smile no more.
We tread the paths their feet have worn,
We sit beneath their orchard trees,
We hear, like them, the hum of bees
And rustle of the bladed corn;
We turn the pages that they read,
Their written words we linger o'er,
But in the sun they cast no shade,
No voice is heard, no sign is made,
No step is on the conscious floor!
Yet Love will dream, and Faith will trust,
(Since He who knows our need is just.)
That somehow, somewhere, meet we must.
Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Not looks to see the breaking day
Across the mournful marbles play!
(Continued on page 110)

MISSIONS

HELPING THE NEEDY IN SPAIN

By Clarence Fretz

Five Mennonite workers will soon be engaged in relief work in Spain. Since this article was written Bros. Wilbert Nafziger, Nampa, Idaho, and Ernest Bennett, Cumberland, Maryland, sailed to join the three workers mentioned in this article. Our brethren have a great open door of service before them to minister to the needy war sufferers in the interior of Southern Spain.

The week ending Feb. 18, Lester Hershey and I completed our first month of active relief work in this place. It has been a busy month, filled with quite a variety of tasks. We have received sixty tons of flour, twenty tons of powdered milk, the shipment of twenty-six bales of clothing from Lancaster County, and smaller quantities of cocoa powder, cod-liver oil, soap, and condensed milk. Recently a shipment of coffee, twenty tons of it—arrived as a gift from the government of Brazil.

Canteens are being opened in the larger cities in our region (the provinces of Jaen and Ciudad Real). In these, a cocoa-milk breakfast is eventually to be provided for 8,000 of the most needy; naturally chiefly refugees, and the younger children. The children of Valdepenas are now beginning to understand what the "Ayuda a los Ninos" sign on our truck means—in a city in which there has been no bread to amount to anything for six weeks, 3,500 school-children are now receiving a 100-gram piece of bread daily. And this privilege is to be extended to the schoolchildren in other cities in our region.

The clothing shipment has been of special interest to me. It was like opening up a show-er of presents from one's friends. To see and sort about three thousand garments, a large part of which have been made by faithful sisters in our sewing circles, is to get a new appreciation of untiring service for Christ. Already four children's homes and two hospitals have been provided with at least one garment for each child. Many more can be aided in a similar way with the remainder, as well as from the shipment of 29 bales coming from Indiana (already in Valencia), and a shipment of 6 large bales from England, originally intended for Barcelona, but which arrived too late for delivery there.

There have been difficulties, of course. Difficulties in obtaining workmen and rapid transportation were to be expected. But the Lord has given us favorable circumstances many times. Good health has been His gift to both Bro. Hershey and myself, and Bro. Hartzler has enjoyed steady recovery from his attack of typhoid fever. Indeed, he reports being up and around and is planning to join us in a week—an event to which we are eagerly looking forward.

We have become aware of the general trend of affairs both in this country and in the rest of the world. Developments have arisen and continue to arise that are of significance to your humble representatives in this country. What attitude shall we take? Well, first of all, we remember that whatever happens, there will remain great needs to be supplied. There will still be the example and command of Christ to give to the needy, and to witness for Him. And best of all, through all, will be the assurance of God's directing hand.

It is estimated that there are over 100,000 refugees in this province alone. Some of these



Temporary Living Quarters of Spanish Refugees

have found homes with those of the civilian population who have opened their doors to them. Last week we had a chance to see how some of the rest live.

It was a clear, cold day. Perhaps not as cold as February weather at home in Pennsylvania, but it was windy. Bro. Hershey and I were dressed warmly, with woolen socks, shirts, and jackets. But we were not dressed warmly enough. The secretary of the local refugee committee directed us to the buildings where the refugee families lived as in tenements—one family in each room. The buildings were originally intended for a summer resort. Cold stone floors, cold drafty corridors greeted us.

While the secretary took the names, ages, sex, of the inhabitants, we stamped around trying to get warm. There was a fireplace or two somewhere in each building where meals were being prepared. Most of the heat seemed to be going up the chimney, but if we crowded close, we could warm up a little, first our faces and hands, and then by turning around, our backs.

But how were the refugees getting along in such environs and weather? We had come to see about giving them clothes, but we did not need to ask any questions. We could see the need for ourselves. Children were huddled about the fire, or perhaps around some dying embers they had been permitted to carry from the fireplace to their cold rooms. None wore stockings that I remember, and there were holes in their light cloth sandals. A few were even barefoot. Holes in outer garments revealed that they had no inner ones. These children didn't have a nourishing, body-warming diet, either. Some were nibbling at carrots. Cooked thistles was to be the only dish for others for supper. One woman said they had little to eat besides bran, which she received for carrying into town bundles of brush, here used for firewood. How children manage to keep going in such circumstances is hard to see. Bro. Hershey caught a cold there one afternoon. We are planning to send a bundle of clothes for each family this week, but how many more like them will we be unable to aid!

We appreciate the prayers of those of you who have the needs of these multitudes on your hearts. After they have been clothed and fed, their greatest need will yet remain, i. e. to know the love of Him who loved them, and gave Himself for them. What shall we do about this greater need?

Monescillos 9, Valdepenas, Ciudad Real, Spain.

"ONLY GOD"

God sometimes takes all our props away. And we, who are God's children, are actually tempted to think it is safer to rest on props than to rest on Him! A consecrated Christian worker who, with his wife, turned aside years ago from earthly prosperity and secular business to give himself wholly to the Lord's work, writes in a personal letter to a friend: "The truth is, I have been pretty much worried by the financial situation, and yesterday the Lord sent peace into my heart so that now I have that sweet assurance that He will provide in His own time. We are now three months behind in salary, but I never felt the Lord's blessed presence more, or was more sure of his 'ableness.' I have been learning that the kind of trust that God wants is when everything is gone and only God remains. It's no trick to trust the Lord when the props are still standing." Heaven's provision is better than earth's props. And how strange that we should ever be troubled when we have "only God!" As though a man should say: "I have nothing left now except a multimillionaire father who has promised me to give me all I need." When we have "only God" we have "only everything."

Some men argue there is no hell and at the same time travel the road that leads there.

WITH TIBETANS AT THE CROSSROADS

By E. B. Steiner

This article, selected from the *Missionary Review of the World*, gives us an interesting glimpse of a very secluded but spiritually needy people. We should keep in mind all peoples in our missionary thinking and intercession.

Tibet—called the "Roof of the World"—is the loftiest country on the face of the globe. The line of vegetation lies at 13,000 feet altitude. Tibet has successfully kept herself aloof from the outside world for centuries, and because of this has had a tendency to draw the country into seclusion.

The Tibetan is what he is because of four factors—altitude, lack of vegetation, seclusion and religion. His characteristics are the product of these factors, particularly in that region over against Bhot on the south central border of Tibet. This country can be conquered, not by war, but by the Gospel of Jesus Christ that will change these backward Tibetans into progressive citizens.

Tibetans may be divided into four classes: farmers, traders, robbers, lamas. Farmers in Tibet are the least prominent of the four classes. They reside in valleys only; their crops are few and consist of peas, barley and some type of grain which can be ground and made into very coarse bread, which the ordinary European stomach is not able to digest.

Tibetan traders are more numerous than farmers, especially in the south. They are made up of two classes—Khampas and Dokpas. The former spend summers in Tibet and winters in India. Leaving Tibet in October, they cross the Himalayas for their trading in the foothill cities of India. After bartering they return in March, entering Tibet over Lipu Lekh Pass in June. They speak Hindi and other Hill languages.

The Dokpas cross by Lipu Lekh Pass into India only to near-by towns in the Upper Himalayas. They speak Tibetan only. These traders export wool, salt and borax; they import wheat, rice, dal, sugar and cloth.

The Tibetan robbers are called Jokpas in our area. In India they call at our bungalow and beg alms and food. In Tibet they rob us, but not in India because the British Government would imprison them. As liquor dealers in America pay license to the government and are permitted to operate drinking establishments, so in Tibet a robber buys a license to rob whomsoever he pleases.

In 1930 the Tibetan Government granted Mrs. Steiner and the writer a passport to travel 145 miles in Tibet. We were accosted by robbers twice during our twenty days in the country. One Saturday afternoon suddenly three Tibetan robbers galloping on horseback, with flags floating and guns raised, rushed out from between mountains, calling to our Christians who were half a mile behind:

"Halt, you are traders; you have money; open your bags! And over there is a white man and a white woman; they are traders; they have money; open your bags."

They continued talking roughly and yelling. Soon those Tibetan robbers began to talk less roughly and finally they rode away without taking anything.

A month later we received a letter from a woman in Indiana who said she was praying for us. That letter was dated July 17, 1930, the very day that we were accosted by those Tibetan robbers.

Ten days later, just as we were breaking camp, a robber party of twelve appeared. One robber examined Mrs. Steiner's coat sleeve and afterwards my water bottle. Seeing his primitive gun I began to examine it in turn. He was pleased and looking into my face he smiled. After that he would not rob me. While our party of ten Christians stood with bowed heads in silence in our morning worship, these ten robbers stood there on the side listening. After prayer they passed on and we went our way.

The Buddhist Lamas

The fourth class of Tibetans, and by far the most prominent, are the Lamas or Buddhist Priests. The home of lamas is called a lamasery and the religion of Tibet is called Lamaism, a form of Buddhism.

The first-born son of each Tibetan family must be surrendered to the lamasery to be trained as a lama. As all families are small, the percentage of lamas is great. A lamasery is a training school as well as a church, and some are in training for twenty or thirty years. The women lamas are sometimes called nuns. They are not permitted to marry. Lamaseries are therefore like mediaeval monasteries, and sometimes the number of inmates runs into the thousands. One lamasery in Lhasa is said to admit 1,100, another 3,300, and another 5,500. (We do not vouch for these figures.)

Lamaism is a religion of works. The word "grace," as understood in the Christian religion, is not found in Lamaism. The doing of religious acts is believed to be the means of entitling a person to a place in the Tibetan heaven. Everything a lama does—whether worship, prayers, reading, eating, sleeping, or working—is a religious act. The spirit of the mind or the condition of the heart has nothing to do with securing merit for the Tibetan heaven. The larger number of acts a lama can do in a given time, the greater his merit and the lama can accumulate far greater merit by prayers than in any other way. It makes no difference for what he prays or how; the thing that counts is that he performs his prayers. Because of this erroneous conception, the lama resorts to all sorts of devices for prayer to assist in the accumulation of merit. Among these devices the most common in our area of Tibet are prayer-wheels, prayer water-mills, prayer-flags and prayer-walls.

Every lama possesses a prayer-wheel which he holds in his right hand and revolves it as rapidly as he can. In the wheel is written a prayer and each revolution counts for merit for the owner of the prayer-wheel. Large lamaseries have made huge prayer-wheels called "Sipo Khorlo," interpreted, "Wheel of

Life." We saw one prayer-wheel seven feet in diameter in the lamasery at Taklakot. On his way out of the lamasery a lama gives the huge prayer-wheel a couple of turns, and so it registers prayers to his credit. The lama does not need to say a word for the prayer-wheel does the praying for him. Inside of this wheel is a paper on which is written that meaningless prayer, "Om Mani Padme Hum," interpreted in English: "O Jewel in the Lotus Flower." We do not know why this prayer has been adopted as the lama's formal prayer, save that the Tibetan believes that Gautama, the founder of Buddhism, sprang from the lotus flower. About the year 400 A. D. a great lama adopted this prayer as a model for his followers and it has been used ever since.

Many lamas attach dozens of "prayer-flags" to a cord or rope that stretches from one building to another, or to a tree. These prayer-flags are small pieces of cloth six or eight inches long in strips, on each of which is written this same meaningless prayer—"Om Mani Padme Hum." When there is no wind these prayer-flags are silent and therefore produce no merit; but when the wind blows, these flags flutter in the air and pile up millions of prayers to the credit of the owner.

Riding on a pony a hundred miles into Tibetan territory, we came to numerous "prayer-walls," four to eight feet high, made of stone. On each was inscribed this same prayer. Some of these walls were twenty feet long, some fifty or a hundred or two hundred feet. As we traveled, I noticed that my horseman, a Tibetan, owner of the pony, always passed on the left side of the walls, never on the right. When we came to another prayer-wall, I said: "Go on the right side," but he only smiled. Coming to the next wall, I spoke firmly, "Why don't you pass on the right side?" He paid no attention. My cook, a Mohammedan from that area, told me that if this Tibetan passed on the right he would receive no merit but, passing on the left, each stone with that inscription (and there are thousands on a wall 200 feet long, on its four sides and on top), produces merit to his credit. It is the movement of something that counts, not thoughts of the heart.

The Dalai Lama, the ruler of Tibet who lives at Lhasa, is the head of this land of seclusion religiously and politically. Dalai Lama means "Ocean of Virtue." He is believed by Tibetans to be an incarnation of Chewasi, the son of the god "O Pak Me," "the Buddha of Boundless Light." They believe that "O Pak Me" has been reincarnated again and again; being an incarnation, they think that the Dalai Lama cannot sin. It is likewise believed that each is an incarnation of that same god and therefore does not sin.

Many Tibetans practice polyandry. A woman marries the oldest brother in a family and thus automatically becomes the wife of all the brothers. Consequently morality among the Tibetans is low, and their conception of home and family life are vague. These concepts of loose marriage relations even creep into the Christian Church. Some twenty years ago two Tibetan brothers became Christians; one was married, the other was

a widower. It was claimed some years ago, although not proven, that when the married brother was absent from home for a month or more, his wife lived with the other brother as his wife. About three years ago a Tibetan Christian sought a wife among Bhotiya Christians for his nephew. He had difficulty in persuading members of one family to give their consent so he came to us. We suggested that he try to secure the daughter of one of our Tibetan Christian widows. But the widow said, "He who marries my daughter, marries me also." Is there any doubt as to the need of Tibetans for Christ and His Gospel?

We are sometimes asked how we make contacts with Tibetans in order to win them to Christ. We are located in Bhot, that triangle in India on the borders of both Tibet and Nepal. Lipu Lekh Pass, at an altitude of 16,750 feet, is one of the six main outlets of Tibet; the great Tibetan highway of this part of India passes through Bhot. Hundreds of Tibetans annually travel out and in over Lipu Lekh Pass; our two stations, Dharchula and Sirkha, are located on this highway and all who travel to the plain of India must pass our way. Many call at our bungalow for alms or for medical aid. Each call brings a contact and makes an opportunity. To many we give a Christian tract and to some we tell the story of salvation by Christ. Most of these Tibetan travelers halt near our Sunday school for four or five days at a time and some draw near to see what it is all about. They may remain for the hour. Our Tibetan evangelists and Bible women preach in their camps, and our Tibetan Christians have friends among some and invite them to their homes. Our workers also display their Tibetan Scriptures and tracts on a blanket to attract passing Tibetans. We are not permitted to preach to the Tibetans inside Tibet, but on our evangelistic pilgrimage to Mt. Kailas, 60 miles inland, there were ten Christians in the group, four of whom were Tibetans. The government cannot prevent us from worshipping our God as we choose and therefore on Sundays in Tibet, we have services and Sunday school for ourselves. Tibetans often stand around listening.

The ruler of Taklakot gave us permission to visit the lamasery in his city and there we found 300 lamas, men and women, boys and girls—aged 6 to 60. In one room we heard a Christian hymn. Upon inquiry, we learned that the lama had heard us sing that song last year in India. I recalled that the year before, I had sung this hymn at every camp along the Tibetan highway as I was returning from Naini Tal. The wonder was that this Tibetan, hearing this hymn but once, was able to remember both the words and melody. Leading lamas followed us, pleading that we sing, and there, beside the huge wall of that lamasery in that land where we were forbidden to preach, four of us sang a Christian hymn. These lamas then begged for tracts. They sent two messengers to our tent and we gave them forty-eight tracts.

A year later I toured along the Indian side of the Tibetan border. From Kuti, the last town, I ascended a mountain up to 16,000 feet coming to a large open plain where we camped. Here annually Bhotiyas and Tibetan

traders meet for bartering. Among other Tibetans, were ten wealthy traders with 7,000 sheep, who came across the border from their Tibetan town some twenty days' journey distant. Before we could pitch our tent, these Tibetans crowded about, gazing at me, for they had never before looked upon a white face. A peculiar feeling comes over one to think that one's white face is the first such face another human being has seen.

We were hungry and tired, for we had made this ascent of 4,000 feet and had had nothing to eat since seven in the morning. Our helpers concluded that this was the time to conduct a service for these Tibetans, and each in turn gave a message—including my Tibetan cook, a boy of seventeen. The Tibetans listened eagerly and then bought every Gospel and tract we had. They wished to buy also my Tibetan hymn book and offered me twice its value. We forgot our hunger, but I never

"VISION"

Where there is no vision the people perish.

Prov. 29:18.

Have you lost the "vision," my brother,
Of the world in its awful plight—
Of the souls who are madly rushing,
To the gloom of eternal night?

Have you lost the "vision" of judgment—
The doom of the sinner undone,
When He stands in the august presence
Of the Judge on the Great White Throne?

Have you lost the "vision" of heaven,
Of that land far beyond the sky,
Of those "many mansions" preparing
In that beautiful home on high?

Soon earth with its fleeting moments
Will forever have passed away—
The sin and the sorrow and darkness,
Given place to the dawn of day.

So a "vision" we crave, Lord Jesus,
Of THYSELF and Thy matchless grace;
It will fit us to serve Thee better,
Until we see Thee face to face.

—M. E. Rae.

before saw such hunger for Scriptures and tracts.

We have been told that in certain areas, pure Tibetans cannot be won for Christ, as their hearts are impregnable to the Gospel. We have not found it so. A Tibetan widow with two little sons came begging alms of Dr. Sheldon thirty-three years ago. She was told the story of Christ and was asked to give up her beggar life, but she would not. The next year she came again and yielded herself to Christ. She remained true to her Lord for thirty years, first as matron and later as Bible woman, until she went two years ago to be with her Saviour. Dr. Sheldon died in 1912, but Bunden continued as Bible woman all these years. One of her little sons is now a Tibetan evangelist and the other a Christian tailor.

A family of ten pure Tibetans, devil worshipers, left their home, searching for the true God. One of the number, our Tibetan cook, tells the following story: "My grandfather was a priest of the devil. Often have I seen him beat his body with heavy cords until it bled. Three times did the devil de-

mand everything we possessed. After the third time, we began to think that there must be a God somewhere who would not make unreasonable demands. Ten of us left in search for this true God. We wandered around Tibet. Then an epidemic overtook us, killing six of our number, including both my parents. My grandparents, my aunt and I only were left. We continued our search and passed through vast areas. Our food was gone and we could get none. We came to the Holy Region, Mt. Kailas, the Lakes and Taklakot, but we did not find the true God in this so-called 'Holy Region.' Then we came over Lipu Pass and down into this Kali River Valley to Sirkha. The Bhotiyas told us not to go near the Mission Compound or we would be made Christians. We did not know what kind of wicked people Christians are, but they visited our camp and invited us to come to the mission. They did not look like bad people, so we thought we would go and live in the Mission Compound, but would not go to their meetings. Then we heard singing which sounded good and we thought that this might be the place to find the true God. We sat outside to listen and later we went in and sat in the rear. Then we found the true God we had been seeking and we forsook Buddha for Christ." The grandparents have passed on, but our Tibetan cook has entered deeply into Christian life and is now one of our strongest Christians.

A Tibetan lama student in one of the leading lamaseries in Lhasa for twenty years left the lamasery because he felt that he was not sinless. He married and wandered around for three years with his wife, who contracted tuberculosis. Together they came over Lipu Lekh Pass into our valley as far as Sirkha, and there his wife died. Our Tibetan evangelist, Chirring, befriended this lama, Lobsang, and invited him to our Mission Compound. Lobsang was impressed and finally renounced Lamaism in April, 1929. He is now conducting a Tibetan school and preaches the Gospel. In 1937 Lobsang and his family made an evangelistic tour into Tibet and brought back a pure Tibetan, who came from a town eight days' journey north of Lhasa. This man was baptized on January 16th. Lobsang is now trying to win another Tibetan, who came a couple of months ago from the interior of Tibet. Was it worth while befriending Lobsang?—Missionary Review of the World.

LOVE IN THE HOME

(Continued from page 107)

Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own!"

* * * *

Truly we can say:

"And where we love is home.
Home! That our feet may leave,
But not our hearts.
The chain may lengthen,
But it never parts."

Harrisonburg, Va.

The readiest way to escape from our sufferings is to be willing they should endure as long as God pleases.—Wesley.

THE SUFFERING JEW

By Florence B. Lauver

Let us not forget the "lost sheep of the house of Israel" in our missionary vision and effort. May our desire and prayer be the same as that expressed by Paul, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved."

Anti-Semetism has again opened its gates in Germany because an officer of the German embassy was assassinated in Paris. The persecutions and cruel treatment of these people simply because they are Jews are terrible. Jewish physicians are forbidden to practice medicine. All males must add the name Israel to their name and females must add Sara. Mr. Bernstine wrote an article from which we are giving some thoughts which he presented. Teachers of the schools have been dismissed because they are Jews. Lawyers cannot practice. Jews cannot have lending libraries nor go to concerts or lectures. They cannot attend colleges.

Jews whose families have been in Germany for more than a thousand years are not allowed to be citizens. Some places they are not allowed to buy bread, milk, or medical aid. Signs are everywhere, "Jews are not wanted here." The press and radio speak against them. There are many suicides among the Jews. The young people leave the country as soon as they can find a place of refuge. They must choose between emigration and death.

On a certain time bands of Nazis carried out raids to intimidate Jews. Men and women were insulted, slapped and punched over the face and head, and hit with blackjacks, also dragged out of their homes in night clothes. Again they were taken to concentration camps and told that they could stay there and work for a year without any charges being brought against them. Edmund Taylor said in the Chicago Tribune, that he had never seen such fear on the part of law-abiding citizens.

The Jewish faith has been one of ancient origin. It defies others because it has been carried up from the early ages to the present day. Carlos Schilman says: "The Jewish religion is a faith, a prayer with a ritual and holy days, and besides it is a culture of life, colored by experiences of people." The well-known writer, Mark Twain, said: "The Jew could be vain of himself and not ashamed of it, and could be excused for it. The Egyptian, the Babylonian, and the Persian arose, filled the planet with sound and splendor, then faded to dream stuff, and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up, and held the torch high for a time; but it burned out, and they sit in twilight, or have vanished. The Jew saw them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert, aggressive mind. All things are mortal, but the Jew; all other forces pass away, but he remains. What is the secret of his immortality?" Our answer would be as is found in the Bible in Malachi 3:6: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

A considerable amount of prejudice has been raised as to the question of the Jews be-

ing a nation. Why are they not assimilated as other nations? Some say they are a nation, just as the English and French are. But Rabbi Lazaron says: "The English and French are nations only when in England or France. In America they become part of the American nation. Jewish nationalism is a new phase in Jewish life. It is an adaptation of the Nazi theory of German nationalism embracing all Germans wherever they live. The bond that unites Jews is a religious bond, not a national one. Jews are politically and nationally an integral portion of the people among whom they live. It is only by the acceptance of this principle, that Jews can enjoy full rights of citizenship where they now enjoy them, or claim them where they are denied. Dr. Lazaron rejects every program for the building of a Jewish state. It is no more consistent than would be a Lutheran or a Catholic state. They say there is no Jewish culture apart from the Jewish religion. But with that religious tradition there is also a cultural tradition, which has been preserved, and leads to their persecution.

Are the Jews at fault or why do they have to suffer? These two questions are worthy of consideration. If "Jew" is a religious term the government would have no right to interfere, but if it is a racial term or a national term, then the government is interested in making a record of all the inhabitants of this land who bear it. It has been proved that they teach their children otherwise. One of their own men said: "Israel is a great nation, no mere sect or religious community could bear such a name. To deny the Jewish nationality you must deny the existence of the Jew."

Moses Hess, a prominent Jew, said in a book he wrote, "Jewish religion is Jewish patriotism," and also stated that a Jew is a Jew nationally, even if he is not religious. Jews themselves have said that they are not persecuted because of their religion. It is because of their national spirit while in other countries, as well as because of other things they do. In the field of finance is another place where they cause themselves to be persecuted. In New York, in 1921, with the exception of one great department store, and a few smaller ones, all the large stores were Jewish. All departments were monopolized by the Jews. It is not the power they have but the misuse of it. If they would be more American, some one has said, the judgment upon them would be friendship. They are at the head of the banking system in New York. They are money loaners. The public carries the bonds; but if there is a quick money turnover, the Jewish financier practically always gets his money. The Jewish banker keeps his capital liquid. The cash is always in his coffers. When financial distress arrives, he profits greatly by the higher value placed on liquid capital. It is said that the Jews have world control of men, money, and gold. We shall now see what power they have. A Jew was president of the League of

Nations in 1920. Another was recently president of France. The countries where they are most opposed, is where they show their power most. France is anti-Semitic, but they had a Jewish president. Some one has said that neither previous fitness nor public demand point out the Jew for the highest places, yet there they are found. Nobody can explain it.

Again it is said that the Jew interferes with the educational and religious interests of the people. In a paper of 1921 we are told of the Jews trying, and with success, to have the "Merchant of Venice" dropped from the public schools at some places. Also they did not want Christmas cards made that indicated that Christmas commemorated **Someone's** birth, and that Easter commemorates the Resurrection of Christ. Also that largely because of the Jew-controlled theater and movie, it has become a moral menace. They have been persecuted because of their religion. But the Dearborn Independent said that the Jews have persecuted other religions more. They fight everything that is as they say, "Christological manifestation." The Jews would denounce the president if he would take his inaugural oath on the open pages of the New Testament. Everything that teaches Christian religion has been ordered out of the American schools by the influence of the Jew. Their press has expressed that the following things are objectionable to them: The Red Cross Society, the Gideon Society who are responsible for Bibles being put into circulation in hotels and public places, the Salvation Army, and all Gospel missions. It is said that they call the latter "Jesus holes," "mission traps," "Jew-snatchers" and "child stealers." They do not like the Christian Sabbath nor the Christian Bible. This paper says that Jewish intolerance today, yesterday, and, in every age of history where Jews were able to exert influence or power, is indisputable except among people who do not know the record. There are about forty different subjects and places in the world, that this paper tells of the Jews' being a menace in that particular field. But, no matter what they have done, the ungodly persecution practiced in the world today is not what any civilized nation should do.

Their persecution has been so great that public prayer has been called for in their behalf. March 27, 1938, was the date announced for last year. This time just precedes the Passover season. Some of the things that were asked for in the prayers were: (1) For a stemming of the rising tide of anti-Semitism in America, and that Christians should disassociate themselves from any movement tending in this direction. (2) That the Jews may come to know Jesus as their Messiah, and that Christians may try to win them for Christ. (3) The last thing to be prayed for was the peace of Jerusalem, which lies at the very heart of the settlement of the Palestine problem and other world complications. Psalm 122:6-9 tells us: "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. . . . Because of the house of the Lord our God, I will seek

thy good." So therefore we should pray for Israel, because God commands it, because the Gospel was to have been for the Jew first (Rom. 1:16), and because the national Jewish revival, accompanied by sorrow and distress, shows that its deliverance is at hand. Dan. 12:1; Matt. 24:4-10.

Even though many say the trouble is all with the Jew, we must look on the other side and also give him justice for what he has done. Our part should be done to dispel the hatred against this ancient people. These people had a part in the settling of and the discovery of our nation. The Spanish queen turned Columbus away, but it is said that a rich man, who was a secret Jew, of the Province of Aragon, promised the queen that he would help with money for the enterprise. Then the prison doors were opened, and a number of Jews came forth who were there because of their allegiance to their religion. Three Jews, who were not prisoners, also went. They were an interpreter, a physician, and a surgeon. Two instruments were used on the voyage that were invented by Jews, namely a sea quadrant and an instrument to measure the polar star. The maps they used were made by a Jew, who also made improvements on the compass. So the great attempt to sail over unknown seas, would have ended in failure, had it not been for the assistance derived financially, physically, and intellectually from the Jew.

In Brazil the main enterprises and successes were accomplished by Jews. And all over United States we can trace Jewish footsteps, and they have left silent monuments of thrift and industry, devotion to high ideals, love for liberty and fairness between men, unquenchable thirst for knowledge, and, above all, a willingness to suffer to conserve the heritage of their past and to look forward with hope to the future.

In the earliest ages we find Jews interested in astronomy, in medicine, and in exploration. In medicine they have always had a great record. The greatest surgeons and dentists are Jews. In the middle ages even the Pope and the royal families allowed none but Jewish physicians to attend them. Today they are distinguished in medicine. In South America many of the most prominent doctors are Jews, as well as many of the directors of the hospitals. We find them high in European and American politics. Among them have been great poets, and musicians. The most remarkable historians, philosophers, scientists, novelists, painters, sculptors, and the masters of prose have been from this race. They save more money than others, but perhaps their living conditions are responsible. They create finance rather than pull it down. They are law-abiding citizens, and show a remarkable devotion to their children. One Jew is only a peddler, but has two sons in Harvard. They make sacrifices to fit their children for life. They often head the lists of best scholarships. These people are noted as vegetarians and their meat is usually cleaner and purer than that sold in Gentile markets. Comparatively few criminals darken their records, although recent times reveal some. Zion calls to America to show the world how to give justice to the Jew.

In Russia the Jews have had to suffer. One time while the populace was celebrating Easter, or the Resurrection of Christ, mobs singing anthems of praise swept the unfortunate Jews through the streets, outraged their womanhood, and butchered them in cold blood, and then burned their dwellings, while priestly murderers in the name of Christ sang to the most High. Could sacrilege or blasphemy go farther than this—to thank God in the name of Christ for murdering His own chosen people? In this country Stalin has forced them to go to Siberia, where it was next to impossible to get out. Stalin executed thirteen Jews who helped him in the war against the Kerensky regime. The Communist party persecutes the Jews.

Dr. Sulzbach of Germany says that Germany's 500,000 Jews are doomed. They are denied even the right to earn their living, their spirit has been broken, and they have forsaken the hope of having their rights restored.

The wave of anti-Jewish riots in Austria, the threats in Romania, the hopeless position of the people in Poland, the enforcement of laws against them in Germany, the uncertainty of their position in Palestine, the great anti-Semitic propaganda in Italy—these are what face the Jews on every side. Where will the Jew go from central Europe? For he must go.

They are going to Palestine if they can get out of the countries where they are so persecuted. Anti-Semitic people say that the Jews are persecuting the poor Arabs in Palestine, who have for thousands of years lived in this land and tilled its acres. A certain missionary, who works there among the Moslem-Arabs, says that it is untrue. The Arabs have been great gainers by the influx of Jewish capital and genius. Their standard of living has been improved. Their lands have been sold to the Jews at a very high price, one which was unheard of by them before. Agitators from Germany and Italy have tried to get the Arabs against the Jews and have succeeded to a certain extent. Powerful propaganda is sent constantly from Italy and Germany. It has been reported that one third of the Jews from Turkey have applied for immigration to Palestine. Their desire to migrate is because of their economic treatment there. Palestine has become very modern. It is a stony land, but the Bible says it shall flow with milk and honey. For the love of Zion, they have suffered and worked, and with great Jewish capital what cannot be accomplished? Already more have returned, than in the time of Ezra and Nehemiah. It is said that in Palestine the Jews are hoping to revive the burnt offering ritual on Mount Moriah, the original altar of burnt offerings. Their return is being fought, but as the poem says, they shall go back.

"Back to Palestine they must go,
Whether the Sultan wills it or no;
Because the Word of the Lord says so.
It matters not what the "powers" say,
A greater power prepares the way,
And who shall His hand and purpose stay?"

God is bringing to pass His will, and is using Hitler and many others to bring them there. He has said, "I will cause you to dwell in the cities, and the wastes shall be builded." The people are returning, and the wastes are

being rebuilt. They shall return in unbelief, as it says they will not know Him till they see Him come in the clouds. Zech. 12:10, "And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." The Lord then will return unto the people a pure language. One Jew who returned said, "I can hardly believe it, to be registered as a citizen in my own land, by a Jewish clerk in the government office, and fill out a blank in my own Hebrew language and to discuss it in Hebrew, then to be sworn in, on the Hebrew Bible." Zephaniah 3:9, says, "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

Then again we have the prophecy of the dry bones in Ezekiel 37. Israel says, "Our bones are dried, and our hope is lost" (Eph. 37:11). But the God of Israel says, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (37:12). This is what is being done today. One interpreter says that the graves are the nations where they dwell today. Notice what Ezekiel 37:14 says: "And shall put my spirit in you, and ye shall live, and I shall place you in your own land." They shall be brought out of their graves or from the other nations. They shall then be converted and be filled with the Holy Spirit. But their conversion as a nation is not to be until after the return of the Lord, and then there shall be a national return of the Jews from every nation of the globe. Ezekiel 36:19, 24, 26, 27, says: "And I scattered them among the heathen, and they were dispersed through the countries.... For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.... A new heart also will I give you, ... and I will take away the stony heart ... and will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Deut. 28:64, 67, gives the same thing.

Finally we see how the Jews will be a blessing to all the world and be the missionaries to others. "And it shall come to pass that as ye were a curse among the heathen, so will I save you, and ye shall be a blessing: fear not, but let your hands be strong.... Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem.... In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of a Jew, saying, "We will go with you: for we have heard that God is with you" (Zech. 8:13, 22, 23). Zechariah 14 also gives a beautiful picture of the future for Israel. Notice Habakkuk 2:14 and 20: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.... The Lord is in His holy temple: let all the earth keep silence before him." Let us pray for these people that many in their suffering may find Christ now and have peace in their Messiah and Saviour. Belleville, Pa.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

PAUL PREACHES THE RISEN CHRIST (Easter Lesson).—Acts 13; I Cor. 15

Lesson for April 9, 1939

Golden Text.—But now is Christ risen from the dead and become the firstfruits of them that slept.—I Cor. 15:20.

Acts 13:1-3. The martyrdom of Stephen had been followed with a severe persecution which scattered the saints far and wide. Most of them as they fled preached the Gospel, but to Jews only. Finally some came to Antioch and preached to the Grecians. At once there was a veritable landslide of conversions among them. As word came to Jerusalem about these things, Barnabas was sent to investigate. Having seen the work, he at once left for Cilicia to seek Saul, who seemed to him pre-eminently suited for that work. Returning to Antioch, they tarried and taught for a whole year the multitudes that sought the Lord. Then, through the Spirit, by the mouths of the prophets who were in Antioch, came the call that Barnabas and Saul were to go to the Gentile world with the glorious Gospel of grace. These people worked in fellowship with the Lord. As a result, the Lord could work with these people. When God said "Separate," they separated; when He said "Send," they sent. Today this work is done through boards often unaccompanied by fasting and revelation. No wonder results are so unsatisfactory. The church at Antioch remembered those she sent out daily in her prayers.

Verses 4-13. Before these men went far afield, they first stopped at Barnabas' home. If you can not do any good at home, you would not shine for Him far afield. Before Saul came to Antioch, he had spent some years in Cilicia, his native province. Prove yourself a success at home, and then you will not prove yourself a failure on the field as did John Mark.

Verses 14-41. Here we have the gist of Paul's first recorded sermon. Some think it strange that Paul could preach thus without preparation. He had preparation. From the time of his conversion at Damascus, he began to preach and he increased the more in strength as a preacher. Great sermons are not the outgrowth of a week's study in the seclusion of your library, but are the results of matured thought of years of development in spiritual grace and understanding. God first promised that the Redeemer should be "the seed of the woman," next that He should be of the "seed of Abraham," and then that He should be of the "Seed of David," that God might give unto us the sure mercies of

David. This promise was fulfilled when David's Son died for us and rose again. In this sermon Paul gives the history of God's dealings with the Jews in order to bring about this miracle of grace.

Verses 26-31. Read history and the prophets, but that alone will not make you wise unto salvation; search the Scriptures but even that will not help you unless by the Spirit they enable you to find the Christ. The religious leaders and teachers at Jerusalem studied and taught the Scriptures yet knew them not nor the Christ they revealed.

Verses 32-43. By the law is the knowledge of sin; but through Jesus Christ is justification from sin. Beware lest the curse of God come upon you for your unbelief. Believe and win blessings and life instead.

Verses 44-52. There are more than two billion souls upon the earth today. The Gospel is to bring light and salvation to all through the knowledge of Jesus Christ. I can expel the messengers of God out of my sight and hearing, but I cannot escape from having to deal with God and Jesus Christ. When the people of one community refuse to hear, you can, in the Holy Spirit, joyfully go and preach the Gospel to others.

I Cor. 15. The crucifixion and resurrection of Jesus Christ were not things done secretly in a corner. They were done openly before the world so that all might know. After the resurrection He was seen of many witnesses. In this chapter the apostle shows us that as Christ rose from the dead so shall we that are His at His coming. He does not pretend to know the kind of body we will have in the resurrection, but this he does know, that Christ will give us a body as it pleases Him, and it will please Him to give us a body like unto His own glorious body. This body is suited to the needs of earth; that one will be suited to the circumstances of heaven. This one is in a constant state of change; that one is unchangeable and eternal in the heavens. If the heathen could say, "What hath God wrought" when God delivered Israel from the bondage of Egypt, how much more will the saints be made to exclaim at the wonderful works of God when we shall see Him in His likeness and be made like unto Him!

PAUL ESTABLISHES CHURCHES

Acts 14

Lesson for April 16, 1939

Golden Text.—As a wise masterbuilder, I have laid the foundation, and another buildeth thereon.—I Cor. 3:10.

Chap. 14:1. From Antioch in Pisidia over the Roman highway to Iconium is about ninety miles. Being expelled out of one city, they had gone to another. This city also had a synagogue, and thither both Paul and Barnabas went. When the time of exhortation and exposition of Scripture arrived, these men spake so as to cause a multitude to believe. The purpose of preaching is not just to fill in the time or to entertain, but to enlighten, to convince unto the acceptance of the truth, and to instruct. Are people more hardened in sin so that we do not have such responses to preaching today? No, but we do not have such preachers.

Verse 2. All hearers of preaching react to the same. If the preacher is indifferent in ability and spirit, they will likely fall asleep during the service; but if, like these two men, the preachers are exceptional, the audience will likely be moved to accept the message. But those who will not accept will become bitter against the preachers even unto slander and contumacy. When a hearer misrepresents the statements of the preacher, you can be sure that the message has hit a sore spot in his inner life.

Verse 3. How long shall I stay at a place? As long as people are being won to the Lord. When shall I leave? When circumstances are such that my stay would hinder the Gospel. Shall I leave because of fear of bodily harm? No, except as a matter of prudence and by the guidance of the Spirit.

Verses 4-7. They fled now but came back later. To expose yourself to harm unnecessarily may be suicide; it is never commended of God, and should not be of men.

Verses 8-18. The Lord had been working with the apostles at Iconium and gave the evidence in signs and wonders (miracles). He does so in an even more remarkable way at Lystra. Here we have a distinctly heathen city, with a temple to Jupiter as its most prominent building. At one of the street corners in this city sat a man lame from birth. On that corner the evangelists held a street meeting. While Paul was preaching, he noticed the cripple and that he had faith, whereupon he spoke the word and the cripple was healed at once to the glory of God. But these poor misguided souls gave the glory to their heathen divinities. It is still often so that the glory that belongs to God is given to another. If Paul and Barnabas had allowed the Lystrians to worship them, they would have been the idols of these people, and would have been the recipients of the best the city could afford indefinitely; but when the crowd was restrained from worshipping as they pleased, they became a riotous mob with murder in their hearts. Humanity is fickle. Those who would deify and crown you today are ready to crucify you tomorrow. God pity the man

whose happiness is dependent upon the adulation of the crowd.

Years ago I heard repeated teachings that the devil controlled the weather. Such teaching was wrong and based on a misinterpretation of Eph. 2:2. God gives us the weather. I now learn that some take the same scripture and again by a misinterpretation conclude that the devil is the messenger boy that carries the news over the radio. Such people are as much in error as were these Lystrians who called Paul, Mercury, the messenger of the gods.

Verses 19, 20. Was Paul killed and did he return from the dead? Some think so. But whether dead or not, the ability to rise and go on in the path of duty was possible only by a miracle of restoration from the effects of that stoning. That miracle strengthened the faith of the disciples and made them courageous to endure.

Verses 21, 22. We need not only messages of warning to flee the wrath to come, but we also need messages to confirm and strengthen us in the faith. The "feeding of the lambs" is one of the most neglected duties of the Christian ministry. Because of that neglect, backslidings are many. Then, too, few teachers inform their converts of the dangers they must meet and overcome. Tribulation (Latin, *tribulum*, a flail) is a necessity in every life. There is so much chaff in the best of us that if it were not for the flailing and the winnowing none of us would ever be fit for the kingdom of God. Thank God for the fires that purify.

Verses 23-28. All groups of men, if they are to remain permanent as a group and prosper, must organize, choose leaders, and obey the rules. So must the church.

PAUL WINS RECOGNITION FOR GENTILE CHRISTIANS

Acts 15:1-35; Gal. 2:1-10

Lesson for April 23, 1939

Golden Text.—A man is not justified by the works of the law, but by the faith of Jesus Christ.—Gal. 2:16.

Men's understanding of the Scriptures differ according to their historical and temperamental background. From the beginning there have been those who taught differently. In recent centuries this has gendered a multitude of sects. In the apostolic days they endeavored to keep the unity of the Spirit in the bond of peace. At that time, when there was a conflict between interpretation and teaching, the church came together and remained in session as a council until the brotherhood had come to one accord on the doctrinal subject involved. There were upward of three hundred such councils held during the early centuries; some were local, but quite a few were general in their scope. It would be a good thing for some of our eristics, who claim to know so much more than the ancients, to go back to those early councils and accept their conclusions on the meaning of the Scriptures. It would make for unity and power. Instead they reject the wisdom of the past and depend on their lively imaginations to evolve new theories of religious belief. Consequently religious teaching is be-

coming more and more conflicting and chaotic.

Verses 1-5. No matter what you teach, there will be someone to back you on it. Certain teachers at Antioch taught the necessity of circumcision in order to be saved; at Jerusalem, Pharasaic Christians sustained them. Without the influence of the Spirit of God, there would have been a split in the church. That probably explains why we have so many splits now. Divisions do not make for purity, discipline, nor power. When the church is united, the world believes. John 17:21-23.

Verses 6-21. Counsel is only profitable where people have the spirit of reason (Isa. 11:2) and where each one is willing to yield his individual judgment to the united judgment of the many. Paul was sure he was right but was willing to abide by the decision of the council. Would you have been?

There were many speakers at this council, but only four were able to produce arguments worth recording. Peter declared that God had saved the family of Cornelius by faith without first being circumcised. If God will do so once at the very beginning of the work among the Gentiles, He would probably continue to do so in the future.

Barnabas and Paul declared how God had used them as tools to work wonders among the Gentiles. Surely if the Lord had not approved of their work, He would not have done so. James turned to the Scriptures for the final word on the matter. So should we. But the Holy Ghost had a part in these discussions, or else the Scriptures might have been misapplied. James says that the Scripture he quotes, about rebuilding the Tabernacle of David that the Gentiles and all the residue of men might seek the Lord, was fulfilled from the day that Peter preached to the household of Cornelius.

Verses 22-29. God does not lade His servants with burdens grievous to be borne. But He does limit and restrict the conversation of His saints. Things that are to my own hurt and to the hurt of the body of Christ and a hindrance to the salvation and spiritual upbuilding of others are to be avoided. Those are the "necessary things" that were laid upon the saints. Like Cornelius, we all should be ready to hear all that God has to say to us, and like the Council at Jerusalem, we should not add to the word of the Lord.

Gal. 2:1-10. The things that Paul here referred to probably happened at the same time as the events of Acts 15. Paul had received his Gospel by direct revelation of God; but even so, he compared his Gospel with the Gospel as taught by the apostles at Jerusalem, and they found no difference. When you and I differ in spiritual matters, one can be sure that the Lord did not teach us both. We can not both be right, but we can both be wrong. But wherein all saintly men agree, there is a strong presumption that our understanding is in accord with God. A man that is right does not fear espionage; a man that is wrong needs it; but usually the one that is a false brother is the one that spies on those that are true. The Apostle Paul never lowered himself to spy on his brethren; neither should we. To the Apostle Paul, the apostles at Jerusalem "seemed to be somewhat," and

seemed to be pillars. Only God knows absolutely. Let us seek His approval first and always.

PAUL CROSSES INTO EUROPE

Acts 15:36-17:15

Lesson for April 30, 1939

Golden Text.—And after he had seen the vision, immediately we endeavoured to go into Macedonia.—Acts 16:10.

Acts 15:36-41. The weakness of many otherwise brilliant men is that they have vision to start things but do not have the application to complete that which they begin. Paul did not belong to that class. In mentality he was equal to the most brilliant, and to that he added the pertinacity of the plodder. The combination of these two characteristics made Paul the greatest messenger of the Gospel the world has ever known. In the introduction to these verses we have an indication of the paternal care that Paul had towards the congregations that he established. To begin a work and then to go away and forget it is folly. The new-born babe needs food; so does the newly-established congregation. Paul did not want these groups of believers to revert again to heathendom. Without care they probably would. Why did Paul not want John Mark? Heroes are needed at the battle-front, not men with cold feet. Why did Barnabas want to take him along? In order to give him a chance to redeem himself from his past failures. Both men were right. Paul found dependable helpers, and Barnabas got Mark back again on his feet and going strong for the Lord.

Chapter 16. The finest diamonds are found in volcanic clay; so one of the finest jewels of the early church was found in a fickle heathen city, in a home where the father was a Greek. The mother believed. Did the father? Apparently not. From such an unseemly ancestry and in such an environment, Paul found the one man who was to him as a son in the Gospel and saw eye to eye with him in spiritual things.

Chapter 16:4-8. "What thy hand findeth to do, do it with thy might," applies just as well to the work of the Lord as it does to farming. But God leads by locking doors and closing highways as well as by the open door and the signal "Track is clear." The doors were closed to the north, but opened to the west.

Chapter 16:9, 10. God seldom leads men through visions, but God leads. This vision led to the evangelization of a continent, a hemisphere, and the entire world. It is well that such momentous steps should be directed by special revelations. If you are in the paths of His service, He will speak to you daily in one way or another, "This is the way, walk ye in it;" whether you turn to the right or turn to the left. Be keen to hear and swift to obey His every command.

Chapter 16:11-13. In breaking rocks, the sledge's blow is much more effective at some spots than at others; in besieging and capturing a castle there is always a vulnerable spot. Paul found the place for entering into the life of Philippi by the riverside where devout Jewish women, for lack of a synagogue,

used to go to worship. When God sends forth, there is always an open door, but it is up to you to look for the door.

Verse 14. Lydia was probably of more than ordinary wealth and ability, so much so that the apostles had strong helpers in herself and family. But before she found her Saviour, she was a seeker. It takes two to open the door of the heart;—the individual and the Lord. I can not open from within unless the Lord helps by His Spirit from without; God cannot open from without unless I am willing to unlock from within, by yielding myself to Him.

Verse 15. Lydia heard and heeded. Faith cometh by hearing, and salvation cometh by heeding. Those who have been born again have at once such a sense of gratitude that they will want to do something for God and His servants. If Lydia had acted otherwise from what she did, there would be reasons to question the genuineness of her conversion. How are you showing the realities of the believer's life?

Verses 16-40. Fortunetelling, or divination, is the devil's counterfeit for the gift of prophecy. He has quite a few counterfeits, and the multitudes are willing to spend vast sums of money on the counterfeit when they will not take the genuine as a gift. The testimony of the wicked to the grace of God is a hindrance rather than a help in the advancement of the kingdom of God. When the enemy flatters us, then beware. When the religion of Jesus Christ affects the income of men adversely, then look out for persecution.

PAUL WORKS A HARD FIELD.—Acts 17:16-18:17; I Cor. 2:1-5

Lesson for May 7, 1939

Golden Text.—I can do all things through Christ which strengtheneth me.—Phil. 4:13.

Acts 17:16-34. No good man can be in the presence of evil and not be grieved by it. He that laughs at it will soon engage in it. Lot was vexed by the filthy conversation of the wicked but did nothing to counteract it. As a result, he lost his family and almost lost his own soul. Paul was like the prophet Jeremiah. Jeremiah could not keep still; neither could Paul. But philosophy is reputedly indifferent to religion, and but few wise men turn to the Lord. So it was then, and so it is now. But the few who will receive it are not to be neglected because of the many who will not. Was Paul's work on Mars' Hill a failure? Let those who are more successful say so. Sermons to be effective must reach the auditor on the plane of his thinking. If they are too high or too low, they will be equally ineffective. But Christ and Him crucified must be the theme.

Acts 18:1-3. All fields are not alike productive. The Athenians, decadent off-spring of intellectual giants, aped them but lacked their powers. Interested only in the ephemeral, they scoffed at the eternal. Such are poor material to convert into children of God. The wicked, licentious Corinthians were more promising prospects. But here Paul needed extra help. God provided it in the persons and home of Mr. and Mrs. Aquila. They were at Corinth at this time because Caesar

commanded all Jews to leave Rome. Such are God's mysterious ways. This family was not only a great help to Paul, but also to Apollos and others in the Lord.

Verses 4-6. Paul attended and took part in the synagogue services every Sabbath Day. He was not one to have a substitute when he wanted to go visiting or sight-seeing. If your reasoning is not persuasive, it is because you yourself are confused in your perceptions and probably not fully persuaded in your own mind. Paul fully believed the Word and was fully persuaded that the promises were his for the taking, and that he was in God's keeping. Having no doubts of his own, he could persuade others. When some refused to accept the Lord and opposed their own good, Paul did not get discouraged and quit; but he did turn to those who would hear and heed. If I have done all I can for your salvation and you still reject, I will be free from your blood. You must accept the blame for your lost condition, and the consequences. Few messengers of the cross are as faithful as was Paul. It may be that the other man's unbelief is your fault. Make sure that it is not.

Verses 7, 8. A good place to have a church is near a schoolhouse. The synagogue was the Jewish school as well as place of worship. Driven out of the synagogue, Paul held meetings close by where all who would could come. When the chief ruler turns to the Lord, you can expect a lot of others to come with him. Such men are "key-men;" when they move, nearly all move with them.

Verses 9-11. Paul had suffered much in recent months since he had landed in Europe. When he came to Corinth, his nerve was failing, and he was with them "in much trembling." He needed reassurance and got it. Jesus never fails His servants.

Verses 12-17. "One accord." It is a fine thing to be of one accord in things worthwhile, but there we are so often of diverse minds. These Jews were filled with the mob spirit which was of one accord spontaneously to harm someone they didn't like. Gallio was a fine fellow, and keen as you find them. He refused to allow the Jews to bring harm to Paul; he drove them from the judgment seat; and then to let them have a dose of the medicine they had intended for Paul, allowed the Greeks to give the ruler of the synagogue a beating. It apparently did him good, for he later became a believer and a leader in the church. But Gallio cared for none of these things. Spiritual matters did not appeal to him. Desiring to have a good time, and no more, caused him with all his fine qualities to fail to attain to the best.

I Cor. 2:1-5. The power of God is only upon those who have the sense of insufficiency. Had Paul come to Corinth with the confidence in himself that he could handle any crowd; that his oratorical powers were unequalled; and that God did the wise thing when He sent him to Corinth instead of Peter, there would have been no church established in Corinth. Today the church has everything but the Spirit and power. Lacking that she can neither stem the world's mad on-rush to destruction nor turn it to righteousness. Oh, that the people of God would cease leaning on the arm of flesh, and

take hold of the power of God. Before such a people, the mountains would become a plain and all people would see the salvation of God.

THE CAUSE OF WOE

At first all drunkards were moderate drinkers.

Old men are drunkards, because young men drink.

While the saloon door is open, every home is in danger.

When the saloon dies, the devil will put on mourning.

It is not the last drink that makes the drunkard, but the first.

The devil makes every string pull toward the saloon, from hunger to politics.

The liquor traffic can be improved, when the devil can be made ashamed of himself.

One of the men of whom the devil is the surest is the moderate drinker who thinks he is safe.

There are people who repeat the Lord's prayer every day who have never thrown an ounce of their weight against the liquor traffic.

Make it right to sell whisky, and it cannot be proven that anything else is wrong.

—Blasts from the Ram's Horn.

"Practice what you preach," but still better "practice what you ought to preach."—Selected.

"THEN WERE THE DISCIPLES GLAD"

(Continued from page 98)

the door was opened in came two dust-stained, breathless men.

"You! We thought you were in Emmaus!" I exclaimed.

"We were in Emmaus," said the taller. "We had to come back, to tell you. We have seen the Lord!"

We crowded round as they told their amazing story—of One who walked with them, whom they only recognized when at last He passed them the bread at supper.

"And all the time our hearts had been strangely burning within us," cried the younger wayfarer.

As he spoke, something made us all turn. Had someone else come in? No; the doors were barred; no one could have entered. But Someone else was there. One more person was in the upper room, and we knew Him. It was the Master.

He was in the midst of our group. He raised a hand in greeting, and His voice, that we knew so well, spoke the common greeting that on His lips always meant so much.

"Peace be unto you," He said.

For a moment we were afraid. A great awe was upon us. Could it be our Master, our same Master? As always, He read our thoughts. He showed us His hands and His feet, with their cruel marks on which we could hardly bear to look. Our doubt faded. He was with us—for evermore.

—One of the Twelve.

Educational

IN DAMASCUS SAUL BECAME A NEW MAN

By Anis Charles Haddad

This article supplements the Sunday-school lesson for April 2, "Saul Becomes a New Man."

Damascus lies at the door of the desert. From twin mountains guarding the road into Lebanon we look over a sea of greenness and beyond to the haze of the swamps where the river Abana perishes. On the skyline are the naked rocks of the Mountains of the Druzes. And beyond again? The desert, Palmyra, the Wilderness, and the wastes before Euphrates.

Yet because there are four main and conspicuous streams which murmur and rush beneath a park of planes and walnuts and apricots, it has always seemed to me that it is in this city, the oldest in the world, that the primitive story should be placed, "And a river went out of Eden to water the garden." So it is that Damascus is an oasis where grows every sort of fruit-bearing tree; where in spring the land is a glory of delicate petals and lush meadow, and at all times is music of whispering leaves and singing water.

The road climbs slowly, the orchards keeping our company. The stream swirls round willow roots and storms through forests of poplars. This is a delightful way at all times, whether in autumn and winter, when the landscape is shot with variegated color by the abundant roses and the yellow poplar leaves and the snow-powdered heights, or in spring when the banks are carpeted with celandine and dandelion, and the fruit gardens are one flush of delicately tinted blossom, or in summer when the ways are emerald.

Few cities in the East have a personality like that of Damascus. It has been likened to a pearl with an emerald setting. As the sun sets over the Mountains of Lebanon, the picture of this ancient city is one of whitened Eastern architecture in the midst of fresh green foliage—a vivid contrast to the great dry country which surrounds it on every side.

Damascus is undoubtedly one of the most ancient and one of the most fascinating cities in the world. Christians, Moslems, and Jews, each have their legends as to its foundation. In any case, civilization must have been in an advanced stage in Damascus at a very early date; and the city was certainly an important manufacturing place many thousand years ago.

Damascus is indeed the city of glamour and dream. But for the Gospel pilgrim following Bible paths, all the romance of its peculiar history pales before the name of that great apostle who began here his life work for our Saviour. The class

of local traditions in Damascus is that relating to Paul.

In the late afternoon of one spring day I approached Damascus through miles of apricot trees. It was the hour when the Damascene goes at the end of a hot day to drink coffee in pile dwellings built over the river Barada.

But it is St. Paul's Damascus that I wish to describe. In the morning I set out to visit those places which the piety of local Christians has associated with the great apostle.

Still breathing out threatenings and slaughter, Paul pursues the Christians even as far as Damascus, first securing letters of authorization from the high priests to the officers of the synagogues of Damascus. On the way, a light from heaven shines about him. He falls to the ground, and hears a voice, "Saul, Saul, why persecutest thou me?" He is told it is the voice of Jesus. His companions hear the voice, but see no man, and Saul himself is blinded, and has to be led into Damascus. Meanwhile a vision has come to Ananias, a disciple, telling him to inquire for Saul at the

house of Judas in the street called Straight, "for behold he prayeth." Ananias replies that Saul is a notorious persecutor, and is in Damascus as an enemy of the Church. God tells him that Saul has been chosen as His messenger "before Gentiles, and kings and the Jews," and he is to learn how he must suffer for his Lord's sake.

Ananias proceeds to the house of Judas, tells Saul he has come by divine command and lays hands upon him, so that he receives his sight, and is filled with the Holy Spirit.

How affecting must have been this interview between the eminent Christian who resided in Damascus and one who but for the grace of God, might have persecuted him even unto death!

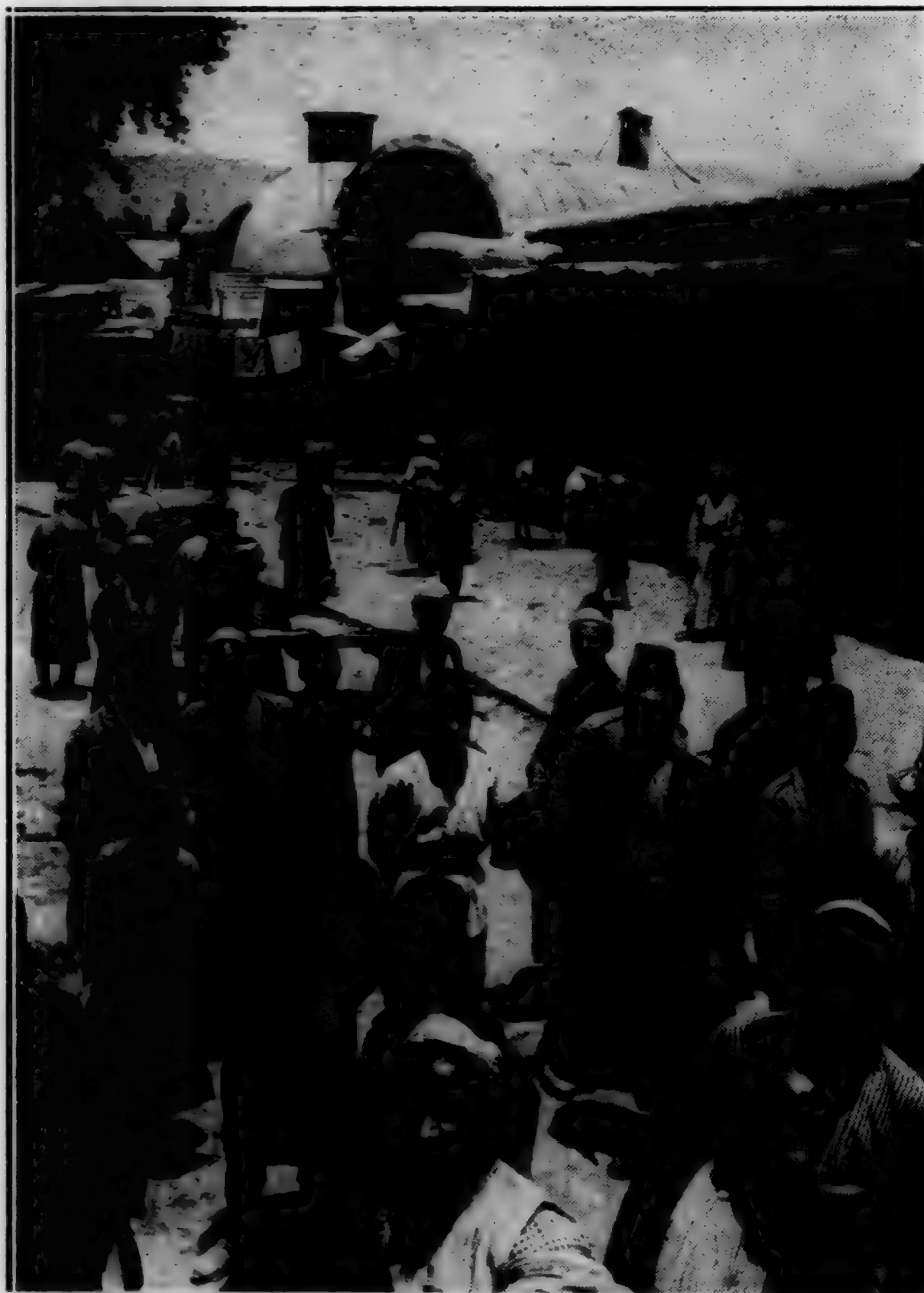
Immediately Paul begins to proclaim in the synagogue that Jesus is the Son of God, to the amazement of those who know his past and the purpose with which he had come to Damascus.

Little did Paul think when he set out from Jerusalem, with his warrants to bring bound to Jerusalem all that believed in Christ, that he should, for preaching Christ in that very city, have to escape death by being let down from the high wall in a basket. No greater change can come to any man than being Scripturally converted; for all things become changed and all things become new. But the Jews, when beaten in proof or argument, had always their own mode of settling their opponent—"Stone him to death," "Crucify him," "Kill him, some way." So it was at Damascus. They guarded every gate to kill Paul, and the only way to escape their vengeance was to consent to be lowered from the high walls in the night. We visited the place near the Eastern Gate, on the south side. It is a kind of window, and would require a long rope to let one safely to the ground. On from Damascus, Paul went through Arabia, Antioch, and Asia Minor; passing the Hellespont to Greece, back again to Palestine, and then at last a prisoner to Rome. Knowing nothing amongst men but Christ Jesus and Him crucified, in chains, in his last hours, he still preached Christ, and finishing his course with joy, went home to his Lord and his God.

* * *

Now the Street called Straight was so named because like the main streets of nearly all the great Hellenistic cities, it ran straight as an arrow from one end of the city to the other. This street in Damascus is a mile in length. It is one hundred feet wide, and is divided into three sections—a central track for chariots and horsemen, and a path on each side for foot passengers.

The Street called Straight is one of the main bazaars of Damascus. It is roofed with corrugated iron to keep out the blinding sun, and is lined on each side with hundreds of little shops fitted with pull-down shutters. The modern Arabic name is a memory of its Roman name.



Damascenes Stare at Tourists as They Go through the City to Visit Places of Interest

They call it the "Souk et Taweel" which means the "Long Bazaar."

This street is worth traversing both for the sake of the mementoes of the past and for the very curious bazaars which abut upon the street in its course. It is totally a very picturesque lane, but its former grandeur is almost gone.

And as we "arise and go into the Street called Straight," the imperial figure of Paul accompanies us. Along our course of walk we have the very thoroughfare on which Saul of Tarsus was led blinded and bewildered by the sudden glory that had flashed upon him in his way. The street which we traverse from one end to the other is no doubt the street referred to in the New Testament. Famous through thousands of years it is still, in its daily sights much as it must have been for untold centuries!

Wandering through its dark tunnel, avoiding the horsedrawn carriages which bump over its cobbles, the people on bicycles, the flock of sheep, the string of camels, and the merchants, I stood lost in delight as I saw again that sight which for me at least never loses its interest. Then I thought of one who, trembling and blind, was led by the hand in this very street to the house of a man named Judas. Where is that house located?

There is a small mosque in the Street called Straight which both Christians and Moslems believe to have been built on the site of the house of Judas. It has no minaret, so the muezzin has to call the faithful to prayer from a small green balcony just like the balcony of any other house in the Street called Straight.

I felt that I would like to look inside the mosque, even though there is nothing there now to remind me of Judas or Paul. I took off my shoes in the street and was prepared to enter the building when an old man, who was smoking on the opposite side of the way, came running across and made a great show of opening doors and leading me inside.

The courteous old sheik then took me inside and let me climb a rickety ladder to the balcony that serves as a minaret. He told me that the mosque is built on the site of an ancient Greek church dedicated to Judas.

The mosque is a small whitewashed building. A tank of rather green and stale-looking water is let into the floor on one side. Six men, kneeling towards Mecca, were performing their prayers in silence, touching the stones with their foreheads and rising again, eyes closed. Then the old sheik showed me the "very" bedroom Paul occupied, and had I believed him, he would have undoubtedly pointed out to me the bed whereon he slept!

It is strange to think that this little whitewashed mosque should have been the place from which the missionary appointed by Christ Himself set out to conquer the world!

On leaving the mosque I met an old friend of mine, a Franciscan friar, who took me to an underground chapel in the Christian quarter, which used to be the Jewish quarter in Paul's time.

"I am going to show you a chapel which a tenacious tradition associates with Ananias, who healed and baptized Paul," he said. "I think it will interest you."

We entered quiet lanes which expose blank walls to the view unless a door happens to be open, when glancing inside I can see a whitewashed court in dazzling sunlight, a well, a lemon tree, and perhaps a few children playing.

At the bottom of twenty stone steps we entered a subterranean vault furnished as a little chapel, with an altar at one end of it. The walls and the vaulted roof are of rough stones, some of them enormous squared blocks of the Byzantine period, or perhaps even earlier. The only light is from a round hole in the roof, through which the sunlight pours in a cobweb-colored shaft.

"This is the Roman level of Damascus" said the friar. "You will notice that the same depth of earth has accumulated against the Eastern Gate. This building is obviously ancient, and it contains material that is undoubtedly of Roman date."

He opened the door of an adjoining vault where I saw a number of Roman tiles built into the walls. The history of this chapel is based on a local tradition of Ananias. It is said that he was one of the Seventy, and may even have been a follower of our Lord dur-

ing His lifetime. It is believed that when the Christians were persecuted after Stephen's death, he fled back to his native city of Damascus. Ananias had not long returned, when he received the command to heal Paul. That explains why he knew all about Paul, why he seemed to fear his presence and to say, as we remember, "I have heard by many of this man, how much evil he has done to the saints at Jerusalem." However, he was in Damascus when Paul came, and he had the gift of healing.

A church soon rose on the site of this house of which this chapel is a part. This was once a large Byzantine church, with foundations extending beneath the street. It has for centuries been venerated by Christians and Moslems as the dwelling place of Ananias, and the Franciscan Fathers took it over a century ago and restored it. The chapel was destroyed during the massacre of Christians in 1860, but was rebuilt by them again in 1867 and made as we see it today. Close at hand is a fountain from which water for baptizing the apostle was brought. We drank and the water tasted excellent.

Jerusalem, Palestine.

INFORMAL ASTRONOMY

IX. The Leading Planetari of America

By D. A. Lehman

The author has called our attention to a few mistakes which occurred in printing some of the preceding articles, and which we want to correct here. In the October article, page 311, Annapolis should have been omitted and Pittsburgh inserted in its stead. In the November issue on page 346 under "A Discovery" it should have been stated that two new moons of Jupiter, the tenth and eleventh, were discovered in July at Mt. Wilson Observatory by Dr. Nicholson. Also in the same issue on page 347 when it was stated that "the earth completes a revolution," "rotation" should have been used for revolution. In the February number on page 52 "Alchor" should be Alcor, and on page 53, last paragraph of the article, the figure 88 should be 8.8. In the March issue page 84, third column, the word "orring" should be divided to say "or ring," and further down in the same column the figures 3, 5, 7, should be 3.5, 7. We regret the errors, but trust that interested ones will note and mark the corrections if the issues are filed.

Astronomy several decades ago was a required subject in American colleges and the courses included a good deal of mathematics. But of late less time is given to it. Other subjects have been introduced in its stead, such as sociology, physiology, psychology, geology, physics, chemistry, etc. These appeal to students as more practical and more serviceable, since they are needed in teaching, in premedical courses, etc. In fact some experienced educators have emphasized that the demand for teachers of chemistry, physics, and biology is outstanding, whereas astronomy is seldom called for. At most, they argue, astronomy is needed as a fractional part of a course in general science. For them astronomy means joining a star club, learning the names of a few constellations and planets and having a jolly time. A course in astronomy is not offered in most high schools.

Of late, however, the people, far and wide, have shown a new interest in knowledge of the stars, planets, meteors, comets, and cosmic rays. This renewed interest is indicated by the establishment of planetaria, at Chicago, Philadelphia, New York, Los Angeles, and Pittsburgh.

Finding Places: the Planetarium in Chicago

After visiting the Board of Trade, the Stock Exchange, several large banks, the

Clearing House where many banks balance their accounts, perhaps seeing the seals and other animals of Lincoln Park, and finally the grand Art Institute, if one then looks southeast across Grant Park one can see the large white Field Museum, and on an island in Lake Michigan the imposing edifice of rainbow granite and the copper dome of the

Adler Planetarium and Astronomical Museum of Chicago

On my first visit to this planetarium we enjoyed hearing the complicated machinery clearly explained by a mechanic whose accent proved that he was a German.

This reminded us that these modern planetaria were developed by Carl Zeiss of Jena, and his ingenious engineer, Dr. W. Bauersfeld of the same firm.

From an illustrated booklet written by Dr. Philip Fox, the first Director of the Planetarium at Chicago, and donated to our College Library by the present efficient director, Miss Maude Bennot, we quote: "The engineers of Carl Zeiss at first worked on the idea of a rotating perforated globe. This was not satisfactory."

We present in connection with this article a picture of the Planetarium Instrument of the Chicago Installation. Dr. Bauersfeld evolved this surprising proposition: "The

great sphere shall be fixed, its inner white surface shall serve as the projection surface for many small projectors which shall be placed in the center of the sphere. The reciprocal positions and motions of the little projectors shall be interconnected by suitable driving gears in such a manner that the little images of the heavenly bodies shall represent the stars in position and in motion just as we are accustomed to see them."

The Tellurion or Orrery

For centuries attempts had been made to picture the motions of the sun, moon, and planets. This included the earth-centered hypothesis of Ptolemy, about 150 A. D. with its complex system of epicycles.

This hypothesis yielded to the sun-centered theory of Copernicus, about 1500 A. D.

After the announcement of these theories, ingenious men began to make models to represent by means of globes the systems of the planets and the moon.

In 1680 Christian Huygens and his horologist, Johannes van Ceulen, made one which can still be seen in the observatory of Leiden in Holland.

In about 1700 George Graham constructed for Prince Eugene an instrument to show most of these phenomena. John Rowley improved this instrument for the earl of Orrery, giving the name "Orrery" to later planetaria.

The one made by the mathematician and scientist David Rittenhouse of Mennonite descent is at present preserved in Philadelphia.

Sage Advice

Since Uncle Sam now has five modern planetaria every American citizen should read somewhat on astronomy and visit at least one. In doing this:

1. Find out by writing or inquiring at a hotel when a lecture is to be given. On some days admittance is free. On these days the large crowd prevents some from prompt entrance.

2. Go early—at least thirty minutes before the time for the lecture so as to see the copy of Galileo's famous telescope and the numerous orreries, astrolabes, and the grand pictures of comets, eclipses, star clusters, etc., in the corridor.

3. Join the line of visitors early so as to secure a seat near the desk of the lecturer and facing the south. This helps in understanding the illustrations as the lecturer locates them with the optical pointer.

The Generous Donor's Purpose

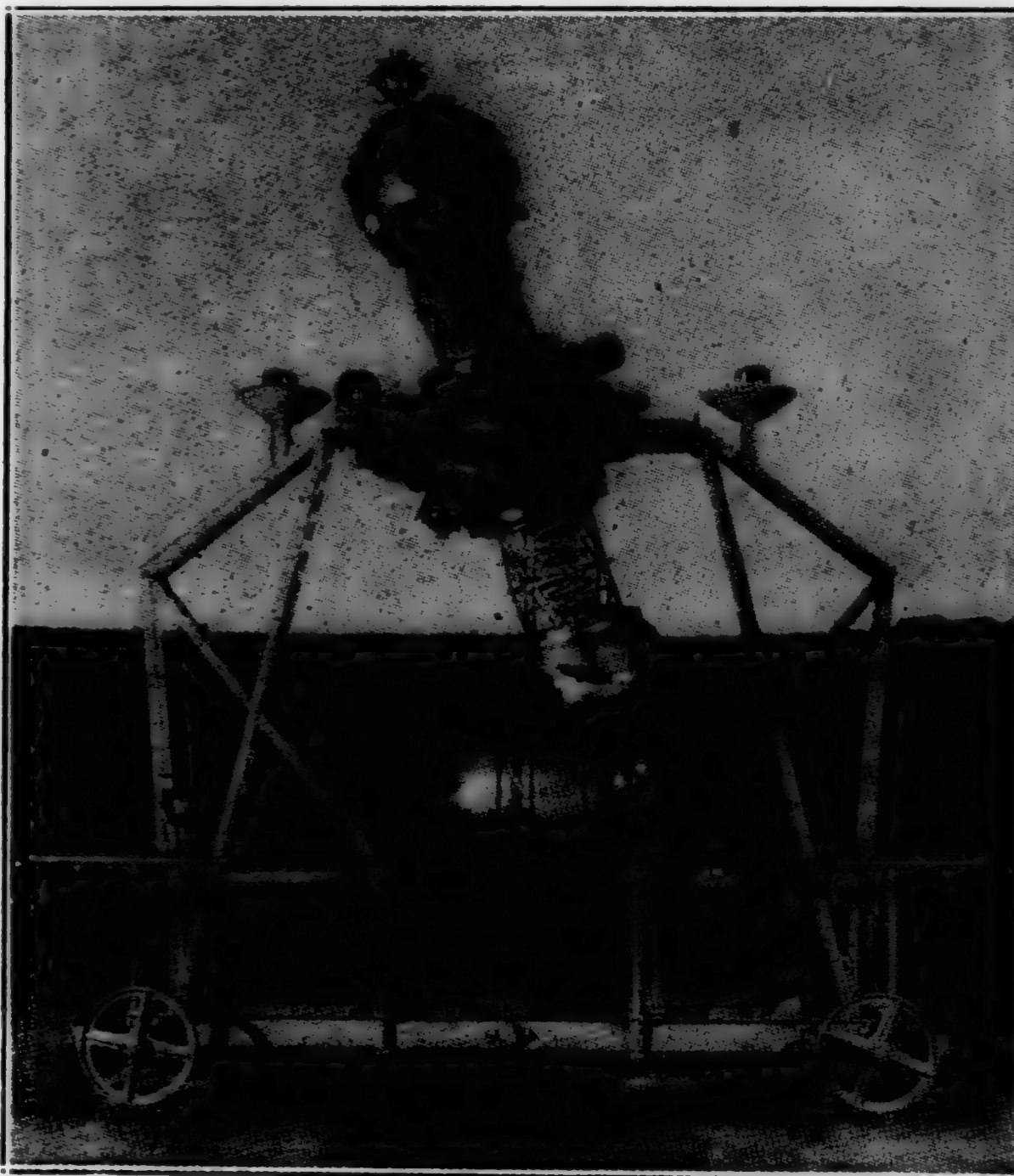
The origin of the Adler Planetarium and Museum of Chicago may be found in the development at Jena of the optical Planetarium and in the generosity of the donor, Mr. Max Adler of Chicago. His aim is well expressed in the following quotations from his presentation address: "Chicago has been striving to create, and in large measure has succeeded in creating, facilities for its citizens of today to live a life richer and more full of meaning than was available for the citizens

of yesterday. Toward the creation of such opportunities I have desired to contribute.

"The popular conception of the universe is too meager; the planets and stars are too far removed from general knowledge. In our reflections we dwell too little upon the concept that the world and all human endeavor within it are governed by established order and too infrequently upon the truth that under the heavens everything is interrelated even as each of us to the other."

The Fels Planetarium

Philadelphia is the second city in the United States to enjoy a Zeiss Planetarium. Mr. Samuel S. Fels, a leading citizen of Philadelphia, donated it to the Franklin Institute Museum. Its astronomical section shows numerous exhibits and has a public observatory equipped with a 10-inch Zeiss refract-



The Planetarium Instrument in the Chicago Installation

ing telescope and with a 24-inch reflector. The Franklin Institute is at B. Franklin Parkway at 20th Street.

Entering the Planetarium dome, 65 feet in diameter, one sees the Zeiss Instrument in the center. The construction of the dome is novel. For the first time thin perforated metal has been employed to form the hemispherical projection surface. Around the base of the dome is a reproduction in silhouette of the Philadelphia Skyline.

The Hayden Planetarium

New York also has the mighty drama of the skies unfolded in all its majestic splendor and fascinating mystery. In the Planetarium you see the thrilling and inspiring worlds beyond the world we live in. This bizarre apparatus stands in the center of the circular theater in the American Museum of Natural History. A masterpiece of intricacy and accuracy, it comprises over 120 magic lanterns, or stereopticon projectors. Each of these

throws a picture of a portion of the sky on to the steel dome overhead. These produce a panoramic replica of brilliant stars upon a dark blue sky.

The projector is similar to that of the Adler.

The Griffith Observatory, Planetarium, and Hall of Science, at Griffith Park, Los Angeles

Here is offered the unique advantage of combining with the planetarium, in the clear California sky also views of the sun with its spots and prominences with large telescopes. Constellations are shown with their names, and in the Hall of Science the pupil, by pushing a button, can perform some of the most marvelous experiments of modern physics, astronomy, and geology. A 20-inch image of the sun is exhibited. Another throws an image of the sun on a 5-inch grating spectroscope.

This spreads out the light of the sun into a spectrum, showing thousands of the lines which identify the elements, tell temperatures and pressures, and give us most of our information concerning the sun, revealing its iron, hydrogen, calcium, etc.

Schedule cards, giving the dates and hours of particular demonstrations can be secured by mail, if a stamped envelope is sent.

The Buhl Planetarium and Institute of Popular Science at Pittsburgh

The journal, *Science*, of March 3, 1939 states: "James Stokley, associate director in charge of astronomy in the Franklin Institute of Philadelphia, has been appointed Director of this new Institute. The Buhl Institute is being erected by the Buhl Foundation at a cost of \$1,070,000. The building is situated on the north side of the city on a site furnished by the municipality.

"In addition to a Zeiss planetarium, fifth in the United States, and a public observatory, the building will include a Lecture Hall seating 250 persons, a Main Exhibit Hall 150 feet long by 33 feet wide, five

smaller halls, a room for amateur telescope makers, offices, shops, and preparation rooms."

With these modern planetaria and our numerous well-located observatories our country can continue to hold its comparatively high position in popular astronomical interest as well as important research projects.

As I have already stated, the Lick Observatory has had phenomenal success, and with Dr. Wright as Director, its future success is assured.

The Yerkes is fortunate in having as Director, Dr. Otto Struve, an able astronomer whose father and grandfather did outstanding work in double stars continuously for many decades.

Inasmuch as the great reflector of the McDonald Observatory at Fort Davis, Texas, so much farther south, is to be under the same management, working as a co-operative en-

(Continued on page 125)

WINGED BUILDERS

By Lena B. Ellingwood

The wide diversity of habit in nest building among birds is well worth studying. From holes in the ground to high up in tree tops, from rudest of structures to daintily ornamental nests, each bird carries out his own ideas in home making.

The crow spends little effort in building his home. A few sticks loosely put together, with a little moss or grass for lining, form an unlovely, rickety nest. Perched high in a tree, it makes a breezy outlook for the black crow babies.

In contrast, the daintiest and tiniest of nests belongs to the ruby-throated hummingbirds. The little creatures take infinite pains, collecting downy bits from the cat-tail flag and other plants, fine plant fibers, lichens, and fern fronds, "felting" the material into a beautiful little structure. The nest is saddled to a slender branch of a tree, the outside covered with little lichens.

The nearest approach to this dainty bird home, probably, is made by the wood pewee, that plaintive-voiced forest dweller. Made of grasses, moss, and rootlets, this also is lichen-covered and saddled to the limb of a tree, a compact and beautiful home, seldom seen.

The belted kingfisher selects a high bank near pond or stream where fish abound, and excavates a deep tunnel, at the end of which is the nest, lined uncomfortably, one would think, with bits of fishbone and scales.

Bank swallows nest similarly, lining their nests, however, with grass and feathers. These birds seem sociably inclined, for many excavations are made in the same sand bank, where a colony of them dwell happily.

Other varieties of swallows nest differently. The tree swallow takes a hollow tree, or perhaps a box erected by human friends, in which a nest of grasses, with feather lining, is placed.

The barn swallow and the eaves or cliff swallow are masons by trade. The former builds with mud plaster and grasses against the rafters of barns, lining the nest with grass and feathers. The latter makes a pocket-shaped nest under eaves or cliff, with mud and little pellets of clay.

The phoebe also uses mud in building, mixed with grasses and moss, plastering the nest to beams under bridges, in open sheds or similar places. The nest is rather bulky, and is lined warmly with feathers or wool.

Robin redbreast constructs a coarse and substantial nest of mud and grass, leaves and rootlets, with inner wall of mud, and lining of fine grasses, which is usually lodged in the fork of a tree, occasionally on a horizontal limb.

The woodpeckers are carpenters, their strong bills making the chips fly in workmanlike manner. Some varieties of woodpeckers make their holes in living trees, but most of them choose dead wood. The flicker is apt to make a number of holes before he succeeds in suiting his idea of what a home should be, —or perhaps his mate is the fastidious one.

The chimney swift builds a bracket-like nests of twigs, glued against the inner wall of chimneys with its own sticky saliva.

The orchard oriole and vireo have pensile

cradles, baskets swung from the limb of a tree. The vireo uses almost anything, including strips of bark, bits of paper, and plant down, weaving them firmly and skillfully together. The oriole uses plant fibers and grasses.

The oven-bird gets its peculiar name from its nest, which is shaped somewhat like an old-fashioned Dutch oven. It is built in the woods, on the ground, of coarse grasses, weed stalks, and leaves. It is easily mistaken for a small hump on the ground, but examination reveals a small opening at one side, and a soft interior where the speckled eggs are hidden.

The martin, bluebird, and house wren are willing to accept a ready-made rent. The blue bird will take a bird house or box, an abandoned woodpecker's hole, or some other available hollow, adding grasses for lining. The house wren likes a box with opening small enough to exclude other birds, and carries grass or weeds inside. The martin seems to prefer a bird house with several rooms,—an apartment building where his friends may dwell sociably under the same roof with him. Straw, paper, twigs, and bits of rag are all the furnishings his modest taste requires.

As for the cowbird, she lays an egg in the nest of some smaller bird, and is not troubled by family cares.

Bobolinks, larks, slate-colored juncos, some of the sparrows, veery, towhee, hermit thrush, many of the warblers, and some other birds have their nests either on the ground or very near it.

Whippoorwills and nighthawks see no necessity for nests, and lay their eggs trustingly on the ground or perhaps in the top of a stump or depression in a rock. Nighthawks have even been known to lay them on the bare flat roofs of city buildings.—Christian Youth.



A Robin's Nest

NEWSPAPERS OF EARLY DAYS

Today, if you live in town, a daily newspaper is delivered to your front door every morning or every evening, bringing you news of the world's events a few hours after events happen. In the country, service is almost as good. Great newspapers number their subscribers by the hundreds of thousands.

You may be interested to know that the very earliest service, resembling a newspaper at all, existed back in the old Roman days. It was not really a newspaper but a bulletin board set up in the Forum. News brought in by runners or travelers concerning the activities of the armies in various parts of the world was posted on the bulletin board, and here crowds of citizens would gather to read the items and discuss the important events which were happening.

Our Chinese friends, however, who seem to have outdated us in so many things, claim to have had the earliest and oldest newspaper service. The Peking Gazette, as we might translate it, was started in the year A. D. 714, and it continued until the beginning of this century. It was published by the Chinese government, and carried items in bulletin form.

About sixty years after Columbus' first voyage, the first printed newspaper in Europe was issued, published in Venice, Italy. A single issue cost one gazetta, a small coin of that country, so you see where we get the word "Gazette," which has been part of the name for so many newspapers.

Back in the early colonial days only seventy years after the Pilgrims landed, an attempt was made to start a monthly newspaper in Boston, to be called "Published Occurrences, Both Foreign and Domestick," but unfortunately only one issue was published. The paper was suppressed after the first issue because it contained statements displeasing to the government.

Another early newspaper was the "New England Courant," which was published by a brother of Benjamin Franklin, and it was while working for this journal, that young Franklin learned the printing trade. Later he went to Philadelphia and published the "Pennsylvania Gazette."

Franklin also issued another well known periodical, which, while not a newspaper, was the forerunner of many other similar books, the "Poor Richard's Almanac." He continued to publish "Poor Richard" for twenty-five years, and it contained many of his witty and wise sayings and proverbs. Franklin was one of the greatest men in American History, a man of great intelligence and wisdom. He did much to start the newspaper and publishing business on its way to present-day proportions.

These were the small beginnings of the great newspaper industry, which has gradually developed into the mighty press of today, issuing millions of copies of daily newspapers all over the world.—E. H. Jordan.

He that calls himself a worm must not grieve or murmur when he is trampled upon.
—Luther.



BIBLE STUDY



TABERNACLE STUDIES

XCI. The Heavenly Sanctuary—the Holy Spirit— Hebrews 9:1, 2

By the Bible Study Editor

Heaven itself is the dwelling place of Jehovah—the Eternal One. The holy city that shall come down from heaven as the Bride of the Lamb, shall be but one city. It is enclosed with walls of jasper and all of its foundations are precious stones. The twelve gates give access to the city from its four sides. It is one city.

The Tabernacle was divided into three parts, but all was surrounded by the hangings of linen, and all of the worship and service was included within those hangings. There was the expression of unity; and as one reads of the service within those hangings one must conclude that the whole of the Tabernacle was the expression of one great sphere of service related to the ministry of God among His people and for His people. The court had its particular significance concerning the ministry of Jesus Christ on the earth that He might bring His people into one fellowship with the Father. The holy place had its indications of a spiritual fellowship with God after their reconciliation by the sacrifice made for sin. The most holy place was truly significant of heaven where God dwells and before whom the offerings for sin were presented for redemption and fellowship.

Entering the Holy Place

While the term "sanctuary" was applied to the whole Tabernacle, it had its particular reference to the holy place. The court was at times called the sanctuary, also the holy place and the most holy place. The terms sanctuary and holy place are referred to by the same Hebrew word both in Exodus and Leviticus. The distinctions between the places are principally recognized by the use of which each place is set apart. The outer court was the place of burnt offerings and all of the ceremonies connected therewith. It was the place of the shedding of blood and burning with fire. It was the place of washings and offerings, with the eating of flesh and the meat offering connected with sacrifices.

The holy place was associated with the burning of incense, eating of shewbread and the sprinkling of blood of trespass offerings. It was the place of the golden candlestick whose bowls were replenished with oil each day and whose lamps were trimmed that the light might be diffused in the holy place to reveal its glory and beauty.

The most holy place was divided from the holy place by the veil and beyond the veil

was the glorious place of the ark of the covenant covered by the mercy seat and overshadowed by the cherubim of gold. Between the wings of the cherubim rested the glorious splendor of the living God whose brightness was covered with the incense burned in the most holy place on each day of atonement, when the blood of the sin offering was sprinkled on the mercy seat and before the mercy seat.

The holy place, was the realm of the Holy Spirit, symbolized by the lighted golden candlestick. It is with this department of the Tabernacle that we desire to study in order to appreciate some of the blessedness of the life in the Spirit. The Christian is concerned particularly with the life which he lives by the Spirit and in the Spirit. He lives now in the realm of the Holy Spirit, and some day he shall live in the realm of the glory of God.

Access to the things of the Spirit may be had only through faith in the atonements made by Jesus Christ. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access into this grace wherein we stand, and rejoice in the hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:1-5).

The cross of Jesus Christ in itself is not glorious. It was a scene in which no one delighted. To His disciples and friends and mother it was a scene of the most distressing nature. None rejoiced in it save His enemies. To the soldiers it was a scene of astonishment, and of wonder. But there was no glory in it. The world became darkness and not light. The earth quaked, and rocks were rent. The Temple itself became a place of fearful manifestations, when the veil was torn from top to bottom with mysterious power. Such was the nature of the death of Christ, and the scene which accompanied it. In the court of the Temple there was also a scene of bloodshed, perhaps the moan of dying beasts, or struggling death throes. It was not a scene to be desired. The flaying of the sacrifices and the severing of the members to place them on the altar was but a part of the necessary ceremony of presenting to God the sacrifice that was made in order that there might be a propitiation for the awful sins committed

by man against the Holy God. But without the shedding of such blood, as the Son of God was required to shed, there could be no remission and no access into the grace of God.

The grace wherein we stand is not the place of the sacrifice. It is entered by means of the sacrifice, for there is no access to the Holy Place of the Spirit without the daily offering of incense on the coal of fire that is taken from the altar of burnt offering. Morning and evening the censer is filled with the fire of the burnt offering and carried into the holy place, where the altar of incense stands. Upon it the censer is placed with the living coals, and the incense is placed on the living coals and the smoke ascends to enter even behind the veil into the most holy Presence. The golden altar of incense represents the means of the grace by which the priest had entrance into the holy place. If men may have fellowship with God without Jesus Christ, then there is no need of the altar of incense. What is the means of making a prayer acceptable, to make its incense smoke ascend unto God if there is no real coal of fire to consume it or to change its crudeness into the sweet savour of acceptableness unto God? Human devotion can not make the prayer acceptable, for then every form or service of devotion would make its own plea to God, and every religion would satisfy the demand of God for reconciliation and salvation. It can not be the zeal of worship or its extreme frenzies that transform the prayers of men into sweet savour. For then the priests of Baal would have outdone Elijah at Mount Carmel, and priests and dervishes of India would excel the missionary of Jesus Christ in acceptable devotion. The answer to access to the holy place is the fire from the altar of the acceptable sacrifice, the Lamb of God. He is the whole burnt offering made by Himself according to the will of God, and raised from the dead to be the Advocate for all who come to God, for no man cometh to God except by Him.

The light of the holy place is the light from the golden candlestick. It was the central figure, the first to be noted when the priests entered for service or worship. "He shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth" (Jno. 14:16, 17). "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (Jno. 16:7). Our Lord has removed from the world the cross and the altar of burnt offering and has made it a holy place for the abode of the child of God. The merits of the cross are as essential now as ever. The work of Christ as a sacrifice for sin cannot be done away with. But the cross has been removed, for its victim was laid in the tomb. The tomb

has been opened and the dead has arisen. The bleeding sacrifice has been quickened and now lives in the glory of God's right hand. The brazen altar contains no burning sacrifice, and the court contains no bleeding and dying victim. Our Lord has transformed the scene of His crucifixion to a place of holy ministry. He has sent the Holy Spirit to the place of His shedding blood and dying agony. The Holy Spirit is now in the place where Christ was. "I will send him unto you. And when he is come, he will reprove **the world** of sin, and of righteousness, and of judgment" (Jno. 16:7, 8).

If the Holy Spirit is here among believers, then the realm of the Holy Spirit is here also. In the relationship of the believer to Christ and to God he is living in the holy place while he dwells on the earth. It is certain that this relationship is a spiritual one, although we live in the flesh, for the things of the Spirit are realized by and through the Spirit.

But let us notice that it was men in the flesh who had access to the realm of the Spirit. They entered into another department of the Tabernacle when they passed beyond the door of the holy place and entered into the light of the candlestick. They were men in the flesh but they lived in the holy place by a new light and after a new ministry. They lived in the memory of a sacrifice that had been made. Only the coals of it remained. They lived in the assurance of the blood that had been shed and in the fellowship of things present. The things present constituted the method of the new life. Prayer and devotions were offered in the spirit of accounting themselves dead unto sin, for had they not laid their hands on the head of a sacrifice for sin? They worshiped in the consciousness of the forgiveness of sin. By the light of the candlestick they saw the table of shewbread with its golden gleam. They partook of the bounty of the twelve loaves crowned with frankincense. They ate the "Bread of His face" as the food of the holy place. "My words are spirit, and they are life." Out in the court they had eaten flesh, but in the holy place they ate the holy bread only. Thus, while the believer is in the flesh, he lives by faith in the fellowship of God and of Christ through the presence and power of the Holy Spirit and lives on the things of the Holy Spirit.

While the believer lives in the realm of the Spirit he continues to have a relationship with the world, even as the priests of the sanctuary had a time of devotion in the holy place and a continued service in the outer court. The believer's relationship with the world and in the flesh is similar to that of the priests. He must maintain a testimony in the world for the benefit of those who are still in the world. He must witness to the fact of the cross and its merits to reconcile men to God. "We pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20). It is still essential that men shall repent of their sins, and make Jesus Christ the Lamb of God to bear their sins, but they cannot put Christ again on the cross. They may claim Him and the cross as their remedy for sin and through faith in His atonement they too may enter the Holy Place with all other believers. The ministry of

reconciliation is the public testimony of those who live by faith in the grace of God. But they do not live after the flesh when they have learned of the more blessed life in the Spirit.

The Glory

The Spirit light enables the believer to behold the glory of God and to enjoy it while dwelling in the light of the Holy Spirit. On the walls of the holy place he sees the gold of God's holiness. God's gold is not there to possess; but to behold. He sees the glory of it, but is not changed into its likeness. He is made acceptable unto God by the merits of the sacrificial offering in his censer, but must wait until he enters into the most holy place where Christ is before he may be transformed into His glory.

He sees the beauty of the curtains and the colors of the door by which he entered into grace. All of these speak to him through the light of the Holy Spirit. The Holy Spirit sheds abroad in his heart the glory and the love of God. The coverings speak of the love of God, of the purity of God, of the atonement made by blood and of the wonder of Him who came to be God in the flesh to redeem men from sin unto God. All of these things the believer beholds in the coverings of the holy place. He could not see them from outside of the holy place, for they were all covered by the badger skins over the sanctuary. They could only be seen and understood from within where they were illuminated by the light of the golden candlestick. Thus, "the things of God knoweth no man, but the Spirit of God."

There was more in the holy place for the interest of the priests who entered to perform the daily offering of incense and devotion. While they stood before the golden altar of incense to burn the incense they faced the veil which separated the holy place from the most holy place. Upon the veil were embroidered the figures of cherubim, even as on the curtains of the holy place on the sides and overhead. Just beyond the veil was the dwelling place of Jehovah, unto whom they prayed and to whom their incense ascended for the forgiveness of their sins. Each day they came very closely into His glorious presence. So closely did they approach the realm of God and His angels. So near are the believers to heaven each day. "Set your affection on things above." Those things are

GOOD FRIDAY

Was there not enough at Calvary
Of suffering? The Lamb of God was slain!
Must the tang of bitterness remain,
The tears, the crying and the agony?

They held Him up to scorn and mockery—
Again the Master to His scourging bends.
Again He's wounded in the house of friends;
Again His people nail Him to the tree!

We sometimes magnify exceedingly—
As now—the name we seldom care to know:
Today exalt the cross of Calvary—
Tomorrow stain again the earth below!
The lovingkindness that can suffer thus
How infinitely great, how marvelous!

—A. O. Dahlgren.

very near to the Christian who is in fellowship with God through Jesus Christ. The Holy Spirit is His representative and speaks for Him, and shall He not bring us into very near relationship and communion with Him who sent Him to us?

When the ark of the covenant was set in the most holy place it contained the tables of stone, the golden pot of manna, and Aaron's rod that budded. In the near presence of the worshiper in the holy place was the covenant of God made to them. The law was unchanged. But along with the unchanging law of God there was the providence of His love and of His grace. Aaron was the accepted high priest of God and through him there was mercy and forgiveness. Jesus Christ is the unchanging love and grace of God for him who enters in the grace of His presence through Jesus Christ and who dwells in the light and counsel of the Holy Spirit.

The place of the believer is in the holy place. This is his daily sanctuary. Here he abides because the Holy Spirit is an abiding Comforter. Here he lives by faith even while he lives in the flesh. It is not a place of purification, for he has been made pure in order that he might enter to abide and worship his holy God and Father. From the holy place the Christian is in constant touch with the world in the testimony of redemption through the blood of Jesus Christ which **was shed** for sin and which Saviour now lives at the right hand of God in the most holy place awaiting the time of His glorious return with blessing for all those who are redeemed by His blood.

KNEELING IN PRAYER

Kneeling as an inestimable approach to God is substantiated all through the sacred Scriptures. We read that Solomon made a brazen scaffold, "and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven" (II Chron. 6:13).

Ezra discloses, "And at the evening sacrifice, I arose up from my heaviness; and, having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God" (Ezra 9:5).

The Psalmist cries, "O come, let us worship and bow down: let us kneel before the Lord our maker" (Psalm 95:6).

Daniel—"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Dan. 6:10).

Stephen—"And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep" (Acts 7:60).

Paul—"For this cause I bow my knees unto the Father of our Lord Jesus Christ" (Eph. 3:14).

Though not the only approach to God, kneeling is obviously the most satisfying to the aspiring soul, yea, to the agonizing soul.

—Southern Christian Advocate.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

The following topics are found in this issue:

April 9:—**Newness of Life** (Easter Theme)

April 16:—**The First Transgression.**

April 23:—**Points of Interest from the Poetical Books—The Trial of Job (Jr.).**

April 30:—**How to Improve the Young People's Bible Meeting.**

May 7:—**Self-denial.**

The topic for April 9 is the topic selected for the **Easter Theme**. From this subject the real spiritual blessing that comes to us in Christ as a living Saviour is brought out.

The **Doctrinal Theme** for this month is concerning the fall of man. This doctrine is a vital one in the study of the plan of salvation and in the recognition of the need of a Saviour.

The **Junior Topic** is also a splendid one for the older people. Many have had wrong thoughts concerning the sufferings that are in the world. Thanks to the Word of God, we can find a solution to many things. Chief of the things we learn in the study of Job is that there are many things in the counsels of God that we should receive on trust in His wisdom, without prying into the reasons. He can reveal what we need to know now and can unveil what is to be known in the proper time.

Improving our meetings should not be neglected at any time of the year. But that we may the more intelligently work to the end of improvement, it is well that we make a study of the question and then labor more intelligently to accomplish it.

The **Christian Life Topic** is one of the vital ones in the Christian experience. Self-denial is one of the conditions of discipleship. Many are denying themselves of health and comforts for the sake of following after the call for indulgence in appetites for drink and the thrill of sinful pleasures. The world marvels at the self-denial of the Christian who forsakes the pleasures of the world for the riches found in suffering reproach for Christ's sake. But when we consider all things and carefully weigh the matter we can see the greater wisdom in the course of the Christian's self-denial. "By faith Moses, when he had come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward" (Heb. 11:24-26). Can we see with the vision of Moses today?

Where duty calls, there fain would I be found,
Though other tasks perchance might easier be;
No siren voices with enchanting sound
Shall lure me from the path marked out for me.

Vast fleets of barks are tossed upon life's sea,
Like driftwood idly floating with the tide,
No goal in sight, from care and duty free,
Till dashed upon the rock-ribbed ocean-side.

But other crafts responding to the call
Of duty, as the waves obey the wind,
Are tending to their errands great or small,
Sailing ahead with pleasures far behind.

Thus would I live where I can serve the best,
Assured that after toil comes sweetest rest.—Selected.

NEWNESS OF LIFE.—Col. 3:1-4:6

Topic for April 9

MOTTO

"Quickened together with him."

MEDITATIONS ON THE TOPIC

I. **Newness of Life.**—The old life has been judicially dealt with in the death of Christ on the cross. We are to reckon ourselves dead indeed unto sin, but alive unto God by Jesus Christ our Lord. What has judicially been done and can be reckoned is made actual in our experience because of the new life and power that become ours through faith. The risen Christ now lives and occupies a seat at the right hand of God. In this position He has power to deal with us such as He never possessed before. He is an intercessor there

having made atonement by His own death and He can obtain for us the blessings of a new life. "The old man" which was crucified judicially in Christ is now crucified actually in our denial of the flesh with its affections and lusts. And as we walk in obedience to the Spirit, we cease to mind the things of the flesh. The flesh meets its rebuff and suffers its denial every time the paths of the flesh and the Spirit are contrary the one to the other; there is a continual warfare between the two. However, the power of the flesh is no match for the power of the new life. "If ye through the Spirit do mortify the deeds of the body ye shall live. For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:13, 14).

"But if ye live after the flesh, ye shall die." There is perfect safety in the walk of the Spirit "if we continue." But let no man think that he may presume upon his safety and

grow negligent. "Wherefore the rather brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall" (II Pet. 1:10).

II. **The Text.**—Col. 3:1-4:6.—In this passage we have the new and risen life seeking the things above, mortifying the earthly members and passions and putting on the qualities of the new life. This new life works out in all the motives of life and is made practical in all life's experiences.

III. **Suggestions for Junior Programs.**—People who are not alive to God are living without pardon for sin and without fellowship in the things of God. The Holy Spirit is not dwelling in them, and there is no spiritual power within them to move them to love and serve God and to walk in His ways. Such dead people may have other reasons for doing good. They feel they ought to do good because of family or friendship ties, for common decency and pity's sake, and because of a certain pride in their own natural goodness. But it cannot be said that God is working in them both to will and to do of His good pleasure because it is not true.

People that have the newness of life have found Jesus as a Saviour from their sins and have been made children of God. They have a new spring of life inside which makes them serve from the love of Christ and from a love that is moved by the Spirit which Christ has put in their hearts. They do not work good just because they are afraid of what others might say if they do not.

Having the sources of life and power clear before the boys and girls lead them to describe the way in which this new life makes us do and say and think the things that make us like Jesus. The assignments may be fully developed and the new life shown in its practical outworking in the life of the Christian.

OUTLINE STUDY

I. Conditions for Newness of Life.

1. God's plan of salvation.
 - a. Atonement by Christ's death.—Matt. 20:28; I Jno. 1:7; I Pet. 3:18.
 - b. Redemption through His blood. Eph. 1:7.
 - c. Justified by faith.—Rom. 5:1.
 - d. Godly sorrow.—II Cor. 7:10.
2. The gift of life.
 - a. Sons of God.—Jno. 1:12-14.
 - b. A new creature.—II Cor. 5:17.
 - c. Born again.—I Pet. 1:23.
 - d. The new man.—Eph. 4:24.

II. The Character of the New Life.

1. Righteousness.—I Jno. 2:29; Matt. 5:14-16.
2. A sinless life.—I Jno. 3:9; Rom. 8:1.
3. Spirit-led.—Gal. 5:19-23.
4. Obedient.—I Jno. 2:3.
5. Loving.—I Jno. 3:14.
6. Victorious.—I Jno. 5:4.
7. Separated.—Jno. 17:14-18.
8. Heavenly vision.—Col. 3:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Eternal life."
2. The Person Who Is Dead to God.
3. The Spiritual Resurrection of Sinful Souls.
4. A Newness of Life and What It Means.
 - a. Comes from God.

- b. Makes us like Jesus.
 —In obedience.
 —In love.
 —In goodness.
 —In purity.
 —In humility.

For Seniors.

1. How Meet Conditions to Receive New Life?
2. The Nature of the New Life in Christ.
3. God's Work in Making the New Life Possible.

PERSONAL THOUGHT

What a great blessing to have the joy of living for a Saviour who lives and takes His seat with the Father in glory.

SEED THOUGHTS

You cannot get a rising virtue out of a fallen nature. Therefore, it is when we believe, that God puts another mind in us. It is called "the law of the Spirit of life," which makes us free from the law of sin and death. Therefore I beseech you, let go of the fallen life of self, and lay hold of the risen life of Christ. The old life which is a perennial fountain of sin and death must be distrusted, mortified, and put off: the new life in Christ Jesus must become our supreme reliance. For it is not only written "that which is born of the flesh is flesh," and "that which is born of the Spirit is spirit," but it is also written, "The flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other." Take sides, therefore, with the Spirit against the flesh. Trust to the death of Christ for the remission of sin; trust to the life of Christ for overcoming sin. So shall you be conquerors and "more than conquerors," through Him that loved and gave Himself for us.—A. J. Gordon.

Every man or woman who turns to Christ must bear in mind that they are breaking with their old master, and enlisting under a new Leader. Conversion is a revolutionary process.—Cuyler.

THE FIRST TRANSGRESSION.—Gen. 3

Topic for April 16

MOTTO

"By one man's disobedience many were made sinners."

MEDITATIONS ON THE TOPIC

I. **The First Transgression** was the step that plunged the human family into sin, depravity, and death. They became estranged from God and brought upon themselves and their posterity the heritage of evil that separated them from divine fellowship and doomed them to separation eternally unless there would be some plan whereby a restoration can take place.

Man was created with the power to choose to disobey as well as to obey. Obedience would have kept man in harmony with his Creator and have given him the opportunity to lead his posterity into all the blessings which His love and wisdom could design. The fact that there was a commandment gave man the right to exercise a choice contrary. The woman was deceived by the tempter. He began with the weaker vessel and used her to lead the man into the greater sin of deliberate choice to transgress with her. Just how God in wisdom would have met the situation if only the woman had disobeyed we cannot tell. But no doubt the way out would have been made by a similar plan of redemption to what we have. We cannot see how the fall of one and not the other could have kept the stream of human life from all being contaminated. The facts are as they are and God has made provision to meet the situa-

tion through the seed of the woman, by whom the works of the devil will be destroyed. But it could not be done except by great sacrifice by the Creator when He gave His only begotten Son. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

As we contemplate the terrible ruin that has been wrought by the first transgression, we should surely accept God's plan and walk in obedience to the will of God.

II. **The Text.—Gen. 3.**—This chapter gives an account of the temptation and the fall of Adam and Eve and of the restrictions and troubles sent upon them for their sin and of their banishment from the Garden of Eden. The serpent as the instrument of Satan was given his punishment and the hope was given the woman that through her seed, the head of the serpent shall be bruised—a prophecy concerning Christ.

III. **Junior Program Suggestions.**—The story of the fall of man is one that may well be learned from the sacred pages. The mysterious work of the serpent may be explained by referring to such Scriptures as Rev. 12:9 and also 20:2, in which it is explained how that Satan is named so because of the deception he practiced through the instrumentality of the serpent in the Garden of Eden and will continue to practice to the time of his final punishment in the lake of fire (Rev. 20:10). It is no more mysterious for the serpent to be made to speak for Satan than for a dumb ass to speak to a man in reproof of his folly (Num. 22:28). A voice that speaks to men in harmony with God's Word is a good instrument while a voice that speaks against God's Word is an instrument of Satan, whether that speech is out of the mouth of a man or a beast (Matt. 16:22, 23; Rev. 16:13-16), or whether it is only a thought which Satan has given by entering into a man (Jno. 13:2; Lk. 22:3-6). Assign the various headings that will bring out the whole story and lead to the development of the thought of why we need a Saviour.

OUTLINE STUDY

- I. **The Opportunity for the First Transgression.**
 1. The creation of man with responsibility.—Gen. 1:26-31.
 2. Things to do and things not to do are commanded.—Gen. 2:15-17.
 3. Good provided for man's well-being.—Gen. 2:18.
 4. A tempter contradicting God's law and truth.—Gen. 3:1-5.
 5. The woman deceived by the tempter.—Gen. 3:6; I Tim. 2:13, 14.
 6. The man deliberately transgressing.—Gen. 3:6; I Tim. 2:13, 14.
- II. **The Effect of the First Transgression.**
 1. Consciousness of guilt and shame.—Gen. 3:7-13.
 2. Sorrow and trouble.—Gen. 3:15-19.
 3. Banishment and privation.—Gen. 3:22-24.
 4. Contamination and condemnation of all descendants.—Rom. 5:12-14.
 5. Making necessary an atonement.—Rom. 5:15-21.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Transgress," etc.
2. The Fall of Adam and Eve.
 - a. Their first happiness and purity.
 - b. God's law of truth and righteousness.
 - c. The tempter.
 - d. How Eve was deceived.
 - e. How Adam became a sinner.
 - f. Punishment upon the first transgression.
 - g. Many made sinners.
 - h. Why we need a Saviour.

For Seniors.

1. The Origin of Sin in the Human Family.
2. The Immediate Results of Sin.
3. The Consequences of Sin in the Human family.
4. God's Remedy for Sin.

PERSONAL THOUGHT

Disobedience has wrought great ruin to men. Thank God for a way of salvation by which we may have favor before God.

SEED THOUGHTS

We believe that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy happy state; in consequence of which all mankind are now sinners, not by constraint, but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.—Sel.

Of man alone it is true that he has proved traitor to his Creator. He fell from his lofty station, and instead of shining in the image of God he has descended to the lowest depth of vice and degradation—in his sinful state an utterly depraved being. It is reserved for man alone to make the disastrous descent from a state of being a child of God to that of being a child of the devil. Read Jer. 9:17; Rom. 1:18 to 2:2.—"Doctrines of the Bible."

The present standing or condition of men out of Christ as pictured in the Bible is dark and hopeless. One word will express it—**lost**, utterly **lost**. This is very different from the conception of man that is popular in novels, on the lecture platform, and in many pulpits today. But it is accordant with the facts. The more one has to do with men and women and the more one comes to know the depths of his own heart, the more convinced he becomes of the truthfulness and accuracy of every line of this hideous and repulsive picture. The nearer one gets to God, the more fully he sees the truth of this picture; the fact that one has an exalted opinion of human nature, does not show that he is living near God, but far from God.—Torrey.

POINTS OF INTEREST FROM THE POETICAL BOOKS—THE TRIAL OF JOB (Jr.).—Job 1; 2

Topic for April 23

MOTTO

"The Lord is very pitiful, and of tender mercy."

MEDITATIONS ON THE TOPIC

I. **The Trial of Job.**—Satan came into the assembly of God's people, and being questioned with reference to Job as a man of uprightness, he accused him. Satan said that Job was not serving God for naught, since God had fenced out all evil and had blessed the labor of his hands and increased his wealth. Satan said that if God would take all Job's property from him that he would curse God to His face. Then God let Satan try Job to prove whether this accusation was true.

The first test which Satan made was to make him lose all his earthly possessions and all his children. But instead of ceasing to serve God, Job humbled himself and fell down and worshiped God saying, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

Again at another meeting the Lord pointed out how Job still held fast to his integrity regardless of all that he had suffered. Then Satan suggested that if God would afflict his

body he would curse Him. Again God permitted Satan to try out this suggestion and he was permitted to afflict him to the last inch of life, only that his life was spared.

Then Satan smote Job with sore boils all over his body. Job sat down in his affliction in the ashes humbling himself very much. His own wife now came and advised him to curse God and die. Then Job answered, "Shall we receive good at the hand of God and not receive evil?" When his friends come and fail to understand his case and try Job by their misjudgments he complains and tries to show them their misjudgment, but never speaks against God nor loses faith in Him.

In the end Job is accepted of the Lord and blessed with twice as much as he had before and Satan had to see that his accusations were false. Though Job was mistaken in some of his understanding, his faithfulness to God did not fail.

II. The Text.—Job 1, 2.—This passage relates the story of Job up to the time of his first and second trials when his friends had come to comfort him.

III. Suggestions for Junior Programs.—The story of Job may be developed in full. His first prosperity and influence in the world. His devoted religious service and righteous life. The slander of Satan as to Job's motive for serving God and the severe tests he proposed to prove that he was rightly judging him. How Job stood the first test. How Job stood the second test. How the Lord greatly blessed Job after the trials were over.

The whole story should have a very definite application to the life of people today. Too many are as Satan suggests. They will serve God in a show at least if they think it brings them some earthly good. But if it costs them some trials they are ready to give up their show of God's service and their real character comes out. But there are true men and women who, like Job, the more they are afflicted, the richer and more beautiful the life becomes. It is Satan's delight to slander the good and destroy them. But it is wise to seek diligently into the causes of our suffering and to keep ourselves humble and trusting in the wisdom of God, and to bear what comes with patience. If we are true, God can hush the accusations and use us to convince many of how good and wise and merciful God really is.

OUTLINE STUDY

- I. **Job Serving God in Prosperity.**
 1. Perfect and upright.—Job 1:1.
 2. His earthly blessings.—1:2, 3.
 3. His devotion to God.—1:4, 5.
- II. **Job's Sincerity Questioned by Satan.**
 1. At the meeting of God's people.—1:6.
 2. God questions Satan.—1:7, 8; 2:1-3.
 3. Satan accuses Job of serving for pay.—1:9, 10; 2:4, 5.
 4. God permits Satan to make a test.—1:11, 12; 2:6.
- III. **The Trial of Job.**
 1. Losing all earthly possessions.—1:13-19.
 2. Worshiping God with resignation.—1:20-22.
 3. Losing his health.—2:7.
 4. Receiving evil with resignation.—2:8-10.
 5. Poor comfort from friends.—2:11-13.
 6. Job speaks and friends answer.—Job 3-37.
 7. God speaks.—Job 38-41.
 8. Job and God.—Job 42; James 5:11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Patience," etc.
2. How Job was Tried.
 - a. How God saw Job.
 - b. How Satan accused him.
 - c. How God let Satan try him.
 - d. How the trial came out.
3. Choice gems from the book of Job.

For Seniors.

1. True Motives for Service.
2. The Office of Afflictions.
3. The Reward of Patience.

PERSONAL THOUGHT

Am I serving God because I trust Him as an all-wise and faithful Creator and heavenly Father, or do I serve for the present advantage?

SEED THOUGHTS

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Ye fearful saints fresh courage take;
The clouds ye so much dread
Are big with mercy and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding ev'ry hour;
The bud may have a bitter taste,
But sweet will be the flow'r.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.—Cowper.

HOW TO IMPROVE OUR YOUNG PEOPLE'S BIBLE MEETING.

—Col. 1:3-18

Topic for April 30

MOTTO

"Increasing in the knowledge of God."

MEDITATIONS ON THE TOPIC

I. **Improving Our Meetings.**—There is no telling of the improvements that can be made in meetings where the persons are responsive to the truth and obedient to the leading of the Spirit of God. Sometimes we grow self-satisfied with the progress already made and begin to go backward. There is no such thing as standing still. We are either progressing or retrogressing. We must have a spirit of progress. That spirit of progress is not to be measured with the spirit of progress of the world. But it is to be measured in the values which God sets upon our work. Our progress must be in saving souls. It must be measured in the true increase of spiritual strength and knowledge of God. It must be seen in the help given to those who are becoming increasingly more fitted to do the work of the Lord. It is not, How entertaining are the programs? but, How gripping is the truth of the Word of God, which the programs have been used of Him in setting before the minds and hearts of people? It is not how much the speakers and leaders may gain praise for their excellent work but how much more men and women are made to give glory to God because of what has been said and done in the meetings.

Our meetings are becoming better when the ends for which they are organized in our congregations are being attained. Are they indoctrinating our youth in the fundamental teachings of the Bible? Are they preparing the rising generation to forward the work of the Church when the older generation has gone to its reward? Do they produce deeper interest in all the activities and a keeping of all the commandments of God?

II. **The Text.—Colossians 1:3-18.**—We notice that Christ is the central figure in this passage. Grace came to them through Jesus

Christ. Their fruitfulness and increase in knowledge and usefulness is due to the grace and power obtained from heavenly sources through Jesus Christ. It is through Him that the whole Gospel plan rests. He holds a pre-eminent place in the whole work of creation and redemption. So as the Y. P. B. M. makes improvement it must the more fully magnify the Lord Jesus and give Him the true position which He occupies.

III. **Suggestions for Junior Programs.**—The work of improvement from the angle of personal responsibility rests upon each one doing his or her part. As workers together with God, there will be no lack on the part of God if the people who are working with Him do the part they should do to meet conditions for His power and blessing. In helping the junior to feel his responsibility, we need to keep these two thoughts before them. Without the help and blessing of God we can make no progress. Without our own submission and willing effort God cannot work in us and hence there will be no progress. Use the suggested outline for Junior suggestive assignments and endeavor to have these two lines of thoughts impressed, if not by the boys and girls in their treatment of the topics, then by the leader or some speaker who has the full truth in view.

OUTLINE STUDY

- I. **A Teachable and Helpful Spirit.**
 1. Meekness concerning ourselves.—Gal. 6:1, 2.
 2. Ready to testify of our hope within.—I Pet. 3:15.
 3. Co-operating in the Lord.—Phil. 1:27.
 4. Consideration of others.—Heb. 10:24, 25.
- II. **Factors to Consider for Good Meetings.**
 1. A diligent, wide-awake program committee.—Mark 13:33-37.
 2. Give leaders instructions that lead to efficiency in leading.—I Tim. 4:12-16.
 3. Seek to secure more prayerful preparation.—II Tim. 2:15.
 4. Study to adapt subjects to needs.—Heb. 5:11-14.
 5. Study the needs of the young people.—Acts 20:28.
 6. Give the Spirit right of way.—I Thess. 5:19.
 7. Keep a godly motive.—I Cor. 10:31.
 8. Seek to base thoughts more on the Word of God.—I Pet. 4:11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Increase."
2. Doing My Part.
 - a. Attendance.
 - b. Study.
 - c. Singing.
 - d. Attention.
 - e. Doing my part assigned.
 - f. Praying.
 - g. Encouraging others.

For Seniors.

1. Strengthen the Good.
2. Discourage Shortcomings in Meekness.
3. My Part in Making Things Better.
4. Right Purposes.
5. A Helpful Member of the Meeting.

PERSONAL THOUGHT

"We are labourers together with God." May we seek to labor so that the work may truly improve and God can continually bless our labors.

SEED THOUGHTS

Better be earnest, and leave thy jest,
Better build with a solemn breast;
Better with tears, better with prayer,
Better with suffering, grief and care.
Build for heaven, for truth, for duty;
So shalt thou build with marvelous beauty;

And the fire of testing that burns the hay,
Will leave thee a mansion unmarred for aye.
—Fannie Bolton.

Life is much if God is in it,
Man's busiest day's not worth God's minute;
Much is little everywhere
If God the labor does not share.
So work with God and nothing's lost,
Who works with Him does best and most.
—Anon.

The one who buries his Lord's talents in the earth, or among merely earthly things, will lose not only his talent but also his reward and his soul. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).—Selected.

SELF-DENIAL.—Philippians 2

Topic for May 7

MOTTO

"He that loseth his life for my sake shall find it."

MEDITATIONS ON THE TOPIC

I. **Self-Denial.**—We cannot separate self from our personality. Whatever our condition, there is still the "I" of our own being that has to do with the things of our experience. But there is a place which we give to self in our experience that makes all the difference in the world as to the kind of character we will be. If self is always given first consideration; if it must be pleased and petted; if it is given over to the desires of the flesh and the vainglory of the world; if it is protected from every pain and reproach that comes for the sake of truth and right, for Christ and His cause; then, self makes us a mean; heartless, conscienceless, gross, and wicked character who has no place in the kingdom of God. But, if self is recognized as only having a right to choose the way of Christ; to be in me only that will which chooses to be yielded to the will of the perfect Master; to be separated from every lust and desire that separates me from the pure and holy life which Christ has planned for me; to be a subject of Christ and His holy law; to die to everything that would be a pleasure when that would hinder the highest work and service for Christ; then, self has taken a place which enables me to take up the cross of Christ and to enter into the fellowship of my holy Master and share in the rights of His kingdom.

Jesus had such a pure and holy self-purpose when He emptied Himself of the glories of the heavenly state for the sorrows and humiliation of the earthly state. He denied Himself for the good of the many souls of earth who were lost. He became unselfish for the joy of seeing us eternally blest.

II. **The Text.**—Phil. 2.—This chapter illustrates the true life of self-denial. Christ is the perfect example. Here also Paul, Timothy, and Epaphroditus are seen following in the same steps of unselfish service in which they exemplify the spirit of the Perfect Man, Christ Jesus who has first right of way in their lives.

III. **Suggestions for Junior Programs.**—The suggested characters found in the Junior Assignments will give some practical illustrations of how self-denial works in the life of godly people. The present pleasure is not always the highest good. We must learn early in life, if we would be successful, to leave the present and lesser for the future and greater good. Even in natural and earthly things of a lawful nature, this law of choosing has to be exercised. We cannot sit snugly by the warm fire on a cold day if certain

tasks that bring rich returns are to be done. We must choose to face the cold (our cross) and labor to the end of a valuable benefit. And when this is applied to the life of a Christian there is a similar, though more vital experience, as we give up the selfish and earthly ends of life for the higher and heavenly ends in Christ Jesus. There will be a "cross" to bear daily in the walk of life. With this cross will be suffering and pain and reproach; but the blessings in enduring this will far outweigh the suffering and shame, so that we can truly say in the words of the motto: "He that loseth his life for my sake shall find it."

OUTLINE STUDY

- I. **What It Is.**
 1. Renouncing loves for the love of Christ.—Luke 14:26, 27, 33.
 2. Keeping the desires of the flesh under for Christ.—Gal. 5:16, 17, 24.
 3. Giving self-advantage second place for others' sake.—Phil. 2:4.
 4. Renouncing self-pleasing for the welfare of others.—Rom. 15:1-3.
- II. **When It Is Exercised.**
 1. In Christian warfare.—II Tim. 2:4.
 2. In our struggle for the mastery.—I Cor. 9:25-27.
 3. In acceptable service.—II Cor. 6:4, 5.
 4. In the call of fleshly lusts.—I Pet. 2:11.
 5. In seeking the profit of others.—I Cor. 10:24, 33.
- III. **Rewards of Self-denial.**
 1. The hundredfold.—Matt. 19:29.
 2. Life out of death.—Rom. 8:13; Mark 8:35.
 3. Glory out of suffering.—Rom. 8:17, 18.
 4. The riches of Christ's reproach.—Heb. 11:24-26; 13:13, 14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Suffer," etc.
2. Examples of Self-denial in the Bible.
 - a. Abraham.—Gen. 13:9.
 - b. Esther.—4:16.
 - c. Daniel.—1:8-16.
 - d. The widow.—Luke 21:4.
 - e. Paul.—Acts 20:24.
 - f. Moses.—Heb. 11:24, 25.
 - g. Jesus.—Matt. 20:28.
3. Examples of Self-denial I Have Known.
4. Blessings in Self-denial.

For Seniors.

1. The Necessity of Self-denial.
2. Occasions for Self-denial.
3. Results of Self-denial.

PERSONAL THOUGHT

Lord, lead us to know and value the higher and better things and to choose them in spite of the sufferings of this present time.

SEED THOUGHTS

There never did, and there never will exist anything permanently noble and excellent in the character which is a stranger to the exercise of resolute self-denial.—Sir Walter Scott.

Self-denial must reach beyond the gross and undoubted sins.—Maclaren.

Self-denial is the result of a calm, deliberate, invincible attachment to the highest good, flowing forth in the voluntary renunciation of every thing that is inconsistent with the glory of God and the good of our fellow men.
—Gardiner Spring.

The first lesson in Christ's school is self-denial.—Matthew Henry.

Sacrifice alone, bare and unrelieved, is ghastly, unnatural, and dead; but self-sacrifice, illuminated by love, is warmth and life; it is

the death of Christ, the life of God, the blessedness and only proper life of man.—F. W. Robertson.

In heaven we shall never regret any sacrifices, however painful, or labor, however protracted, made or performed here for the cause of Christ.—Mary Lion.

Nothing is really lost by a life of sacrifice; everything is lost by failure to obey God's call.—H. P. Liddon.

Fade, fade each earthly joy;
Jesus is mine!
Break ev'ry tender tie;
Jesus is mine!
Dark is the wilderness,
Earth has no resting place,
Jesus alone can bless,
Jesus is mine!

—Mrs. C. J. Bonar.

INFORMAL ASTRONOMY

(Continued from page 118)

terprise with the Yerkes, unique achievements may well be expected.

At Mt. Wilson, Drs. Adams, Hubble, and Nicholson, the discoverer by photography of the tenth and eleventh moons of Jupiter, are giving a good account of themselves.

Lovers of astronomy as well as technologists are awaiting with keen interest the completion of the 200-inch reflector of the George E. Hale observatory for Mt. Palomar near San Diego, California.

When to these we add the names of Curtis, Mitchell, Slocum, Shapley, Russel and many others our country is indeed being placed on the map, astronomically.

Goshen, Ind.

WICKED WASTE OF WEALTH

During the last four years since repeal the American people have spent \$9,200,000,000 for liquor legally sold. Add to this the millions spent each year for crime due to liquor and you have \$33,200,000,000. This does not include the cost of the traffic for asylums and almshouses. This sum of money would build 11,066,666 homes costing \$3,000 each—enough to house 55,333,330 people, allowing five to a family, which is about the average number. The Government which authorized and legalized the business which has swept away this many homes is spending hundreds of millions of dollars in housing projects. The unparalleled floods of March, 1936, resulted in a total loss of about two hundred lives. As indicated above, liquor destroys more than three times this many lives every day of the year. The flood swept away approximately \$1,000,000,000 worth of property—liquor has swept away \$33,000,000,000 the last four years. The Government which turned loose this flood is planning a program involving many hundreds of millions of dollars for flood prevention and control.—Lee Ralph Phipps, in New York Christian Advocate.

"If you are not on the mountain top, thank God the mountain is not on top of you. No praying can bring you as much help as your very own."

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE CLIMB OF STALIN AND HITLER TO EUROPEAN POWER

The word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, . . . : Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee. . . . And . . . it shall be in the latter days.—Ezekiel 38:1, 2, 6, 16.

Without raising the question as to whether this prophecy refers to Russia and Germany today, this much is certain, that the prophecy deals with rising powers in the end-time, with whom God will deal in judgment. It is also clear that these powers are "northern powers." So say the Scriptures. The International Standard Bible Encyclopedia infers that Gog and Gomer are great northern powers, and that Togarmah refers to the extreme north.

In this chapter of Ezekiel these leaders, powers and their armies are represented as a vast mixed horde from the far-off parts of the NORTH, the limits of the horizon, completely armed and equipped for war. It is also predicted that they will come upon the land of Israel (Palestine) and will cover the land like a cloud. It is predicted that they will come in the "latter days" and that they will come for plunder. It also predicts that there will be great riches, and that the cities will be unvalled. It is quite evident that Gomer refers to the Aryans, a barbaric horde which left their abode about the seventh century B.C., and poured into western Asia and Assyria.

The application fits well enough to recognize at least two great powers which seem to fit quite well into the picture. No other such powers exist in those quarters. Both Russia and Germany have amazed the world by their rise to power. Russia was the first of these two northern powers to raise her ugly head. Today she has one of the largest standing armies of the world. Her air fleet is recognized as powerful. Her navy is secretly being built to large proportions. Russia today, ruled by the Soviets, exercises supreme control over all the resources of the nation, and these resources are largely being held in readiness to defend or extend the borders of the nation.

To show the ruthless character of the Soviet regime, and its one chief objective, that is to build up great armies, navies, and air fleets, regardless of the cost of human lives, or the misery to individual parts of the nation, the following letter sent secretly out of Russia makes its own mute appeal. The inhuman cruelties inflicted on the women of Rostov confirm verbal and previously written reports of eyewitnesses in that land of heartless injustice. Following is the letter:

We, the women of Rostov, mothers, wives and daughters in deepest despair, have recourse to the women of the whole civilized world. We particularly warn those deceived by false propaganda; those who suspect, or even know facts, but are indifferent, and finally, those who simply do not comprehend the danger threatening them.

This letter, our cry of despair, we send to all of you! It is written at the greatest risk of our lives, and sent by special means, although its safe delivery is not certain. We beg of you to

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

spread its contents. It is self-evident why the letter is not signed, but it is a message written with the very blood of the hearts of Russian women.

This is not an appeal for help and protection—that is impossible. It is not even an appeal for sympathy—we have ceased to be human beings! We merely ask that you do not be deceived by illusions of the "Paradise" promised you, in which, you are told, working conditions have been improved, and women made independent and equal to men.

No, in Russia there is neither the promised "Paradise," nor better working conditions, nor the emancipation of women.

They took from us the housework and light factory labor, and compel us to fill the heavy jobs of men, in factories, mines, and agriculture. This "emancipation" in the Soviet is the exploitation of women by men who have reserved for themselves 85 per cent of the light work in offices, whereas, they submit women to the hardest labors.

They have made beasts of us! We have ceased to be wives, mothers, and daughters. We are slaves whom they punish with rawhides, starvation and sufferings worse than the scourge of the executioner. We are enslaved for constant drudgery, and for the most repulsive vices!

We suffer from our 12th year (in some instances, our sufferings begin earlier). From that age, if we wish employment, we are forced to sell our bodies! If we do not submit, we become victims of violence. Resistance, or protestation before the government is useless, because that is considered "bourgeois presumption" which must be punished.

When we marry, it is never because of love (love is also considered "bourgeois presumption"), but simply to share a dwelling wherein to sleep. The husband, if we have children, almost invariably, soon casts us aside as useless.

Our children, to whom we cannot give even the bare necessities of life, soon become street waifs roaming from town to town like hungry dogs seeking something to eat. These are the future population of Russia.

And we, women who at 12 have begun to live as mothers, at 25 become wrecks. In factories we are assigned to the heaviest work; in the mines, we toil in darkness; in the fields, in groups of 30 or 40 we pull plows; too frequently our backs are lashed with the brigadier's whip. Women in the fields are substitutes for broken tractors, and are worked instead of horses of which there is a scarcity. If any dares protest, she is tortured with hunger. When, in the towns and in the country, women are given a wage, it is as little as 60 to 120 rubles. And even of this they are forced to contribute to numberless loans, relief, etc. The remainder must cover expenses for food, clothing and rent, and frequently the support of a "husband" they are compelled to remain married to.

Those in power indulge in luxury, at the expense of our toil, our beggarly existence. Living apartments belong to the state, and we must pay for a small space much more than private owners formerly received. In these dwellings we live, six, eight men and women in one room!

Clothing and footwear can be obtained only with the greatest difficulty, unless one has some protection from the governmental office. Most of the women are "dressed" in rags. Rags are also worn instead of shoes.

We, who write this, had belonged to the peasant class during the Czar's regime. We complained about the Czar's government. We were tempted to dream of the "heaven" after the overthrow of the Czar.

Hosts of women are ending their lives. They seek in death their only escape. What are the effects of these suicides? None at all! It makes no difference!

We hope this description of our position will arouse women in all civilized countries, and induce them to expose the lies put before them. Any woman who lives now in peace and contentment, will lose her home, her children and husband, and perhaps her life. All women will be reduced to slavery, even as we are!

Our voice is the voice of Russian mothers suffering from hunger and cold. It is the voice of those suffering infinitely, but who still have sufficient strength to hope the time will come when God will have mercy on them.

However, take a look at the Soviet armies, the airmen, the men on the battleships, they are well fed. Every picture tells this story. These men must be kept comfortable, well fed, and enthusiastic, regardless of the people. Practically all liberties have been taken from the people. Only some two million are allowed to vote. These two million administer the country. Back of this all only a small handful of men make all the decisions.

Because of this great power next-door to Germany and the humiliating terms of the Versailles Treaty, there was bound to be a reaction in defeated Germany after the World War. This reaction gave rise to the possibility of the emerging of a great leader. This leader, as we all well know, is Adolph Hitler.

It is informing to note the milestones in the climb of Hitler to European power. He is today an outstanding political figure in the world. He has, much to the chagrin of Mussolini, overshadowed even the "Iron Man," of the again reviving "Roman Empire." He is a figure to be reckoned with. He is puzzling even the acute statesmen of the British Empire. He is causing the world at large considerable fear.

Here are outstanding dates of German history, since Adolph Hitler became Chancellor of the Nazi Reich on January 30, 1933:

Oct. 14, 1933—Hitler announced Germany's withdrawal from the League of Nations and world disarmament conference.

June 30, 1934—Crushed mutiny of opponents in "blood purge."

Jan. 14, 1935—Germany wins Saar plebiscite.

March 12—Germany officially announces Reich's military air force—forbidden by Versailles—already in existence.

March 16—Hitler announces universal military training and approximate quadrupling of regular army "because Germany no longer is obligated by Versailles."

April 18—British-German agreement reached limiting German navy to 35 per cent of Great Britain's; later modified by Germany.

March 7, 1936—Defying Locarno pact, Nazi legions march into demilitarized Rhineland; Hitler offers to sign 25-year nonaggression pact.

Sept. 8—Hitler demands return of war-lost colonies.

Nov. 14—Germany discards Versailles treaty limitations concerning German rivers.

Jan. 30, 1938—Hitler declares himself protector of Germans beyond the Reich's borders.

Feb. 4—Hitler takes command of all German armed forces.

March 13, 1938—Germany annexes Austria two days after troops cross Austrian frontier.

Sept. 2—Hitler pledges Nazi Sudeten Leader Konrad Henlein full support.

Sept. 15—Received Prime Minister Chamberlain of Britain about growing Czecho-Slovak tension, the first of several international negotiations.

Sept. 29—Four-power conference in Munich averts threatened European war by agreeing to give Sudetenland to Germany; later conferences gave parts of Czecho-Slovakia to Poland and Hungary.

Oct. 1—Nazi troops cross Czech frontier; Chamberlain and Hitler sign statement never to fight again.

Oct. 29—Hitler's deputy says Germany will claim all pre-war colonies—a total area of 1,127,095½ square miles including former German East Africa, Southwest Africa, Togoland, five groups of Pacific Ocean islands.

Nov. 2—German and Italian foreign ministers at Vienna award more Czecho-Slovak territory to Hungary.

March 10, 1939—Slovak independence issue becomes acute; Hitler confers with his lieutenants.

March 14—Czecho-Slovakia falls to pieces; Hitler becomes more than ever master of Central Europe.

While writing, all Europe, and the world is looking on, questioning what next? This man who told the world, after Munich's concessions, that he had no other conquests in view, now takes over Czecho-Slovakia. This is the news today:

Created an independent nation by the Treaty of Versailles and sacrificed on the altar of European peace six months ago, Czecho-Slovakia has now been dismembered as a nation by the Hitler-inspired Slovaks, who have set up an independent Slovakia. Before Munich, the post-war Czecho-Slovak republic, which was created from the former Austro-Hungarian empire, had 54,244 square miles of territory and 15,000,000 population. The Munich partition and subsequent adjustments gave Germany 10,800 square miles and 3,600,000 population; Poland 400 square miles and 241,000 population, and Hungary 4,495 square miles and 1,027,000 population. The republic emerged from this dismemberment with a third of its territory and a third of its population gone. Now, by the secession of Slovakia, it lost 14,600 square miles and 2,450,000 population.

We can hear someone ask, "What has all this to do with the above-quoted prophecies?" Just this, that these great northern powers are rising, and they have to be reckoned with by the world at large. Then, also these two powers have their eye on the "Pleasant Land," Palestine. England has the mandate over these powers.

These developments are signs which show which way the "wind is blowing." Palestine and the Jews are rich. Their wealth is awakening the "Eagles." Jesus Christ prophesied, "Where the carcass is, there will the eagles be gathered together." The carcass is earthly wealth, the eagles are the warriors. At least such signs ought to help us "trim our lamps" and look up, for it may be that our "redemption is drawing nigh."

BABSON ON REVIVAL

No one who contemplates the world today, and takes any cognizance of the tremendous disruptive forces at work but must feel a certain sense of apprehension of the future. During the latter days of September last the world stood on the brink of the chasm and looked over into hell. By the mercy of God the wrath was restrained. The question is, for how long? In times of danger people pray, but when the danger is past God is too

often forgotten and old sins return with seven other demons and the latter state of a people often becomes worse than the first. If the world is going to be saved from destruction there is only one thing going to do it, and that is a revival of honest-to-goodness old-fashioned Christianity, the operation of the Holy Spirit upon the hearts and minds of men and women that will bring them in penitence to God. We say it without fear of contradiction that unless that comes, hell will break loose upon this earth and that before long. While we thought upon these things we came upon a statement by the eminent business statistician, Roger Babson, on this subject. Here is what this famous American business man has to say regarding revival: "Unless we have an awakening of the religious forces, we shall have a depression within the next ten years that will make the last one look like a Christmas eve program. Only one thing can stop this coming chaos: A sweeping revival. We have spent hours talking about the revivals of yesterday, exhausted volumes writing about past religious leaders, worn out page after page reading about the noble men of old. It is time for action."

Mr. Babson is right. The time for talking has gone past. It is time for action. God is still the Hearer and the Answerer of prayer, and in response to the prayers of His people He will send a revival. In wrath He will still remember mercy and be gracious unto us. But we need to pray.—Evangelical Christian.

IMPORTANT SUPREME COURT DECISION

Christian workers have a full legal right to distribute Christian tracts, books and other literature anywhere in United States territory. In the item below, "The Moody Monthly" summarizes a recent decision of the Supreme Court covering this point:

Tract distributors are sometimes hindered in their work by town and city officials. Sometimes they are forbidden to give out Christian literature from house to house. Many towns and cities have passed ordinances against such distribution. In the light of a Supreme Court decision, such ordinances are wrong, and any local official who stops tract distribution has not only gone beyond his power, but has interfered with the liberty of the distributor.

In an opinion rendered by Chief Justice, the Honorable Charles E. Hughes, on March 28, 1938, in the case of Lovell versus the City of Griffin, Georgia (see Volume 58, Number 12, April 15, 1938), the following was said:

"The liberty of the press is not confined to newspapers and periodicals. It necessarily embraces pamphlets and leaflets. Liberty of circulation is as essential to that freedom as liberty of publishing. Indeed, without the circulation, the publication would be of little value."

—Presbyterian.

THE HIGH COST OF LOW LIVING

How do Americans spend their money? J. Edgar Hoover, head of the Federal Bureau of Investigation, puts our annual expenditure for crime at 15 billion dollars. That is more than we spend on any one essential, except food. Other major items as shown by a table that has been going the rounds of the press, place our expenditures for 1937 at:

\$6,500,000,000 for gambling.
\$6,000,000,000 for liquor.
\$5,000,000,000 for travel.
\$3,000,000,000 for medical care.
\$2,600,000,000 for education.
\$1,500,000,000 for tobacco.
\$1,000,000,000 for cosmetics.
\$788,000,000 for armaments.
\$550,000,000 for religious purposes.

This is a total of \$42,991,000,000, of which \$29,000,000,000, or a little over two-thirds goes for crime, gambling, liquor and tobacco, all of which, to say the least, is for nonessentials. That statement staggers belief. It seems, and perhaps is, incredible. Hoover's statement on the cost of crime is probably essentially correct. There are abundant government figures to support it. The figures on gambling, however, are probably based on estimates with inadequate data. The cost of taxed liquor can be computed from taxes paid, and there has been only a small addition to cover the bootleg, though government authorities have frequently stated that the volume of illicit intoxicants equals the legal. The amount spent for tobacco, computed on tax receipts, should be accurate. To allow five billion dollars as the possible margin of error would seem to be generous. This would leave 24 billion dollars per year, or two billions per month, or \$666,666,666 per day spent by Americans for sin, shame and sorrow.

These ugly facts prove the high cost of low living.—W. G. Calderwood.

THE STING OF DEATH IN CHRIST

The coming of Christ into the world was the manifestation of God's love to man. The death of Christ accomplished the redemption of man from sin. But the resurrection of Christ from the dead was the Father's seal upon Christ's finished work and the first-fruits of life immortal—the removal of the sting of death.

James M. Gray one summer day went to console a farmer who had been seriously stung by a bee. "Well," said the farmer, "one thing gives me satisfaction; that bee will never sting another man." "Oh," Mr. Gray replied, "you killed it, did you?" The farmer said with some disdain, "No! don't you know that a bee has only one sting, and that when it stings a man it leaves its sting in him? He may alight upon another man, but he has no sting for him."

What a blessed truth is herein revealed to us! Death lighted upon Jesus our Lord. It pierced its sharp sting into that precious body and left its sting in Him. The pain and anguish we should have endured He endured for us. The penalty for sin which we should have borne, Christ bore for us in His own body upon the Cross. The cup of the wrath of God which we should have drunk Christ drank for us. He bore the smiting, the sneers, the frowns, the slander, the mockery, the turning away of God's face for us, so that we might be free and become children, heirs and joint-heirs with Him of the glories which He shared with the Father. Yes, the sting of death pierced into the flesh of the Son of God and remained in Him. But thank God, He did not remain in the grave. He came forth triumphant over death and the grave. The grave had no power to hold Him. God raised Him up the third day.

Precious is the thought that death may alight on us who believe on Him, but it has no fatal power. Its sting is gone. It has no hurt for us.

Again there is a precious thought that although death may alight upon us, if we are

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fruitful Christians, the very "bee" that alights may draw honey from our lives. Christ is glorified in the very passing away of His fragrant blossom.

No wonder the Apostle came out with the glorious message: "O death, where is thy sting? O grave, where is thy victory" (I Cor. 15:55)? The answer is simply this: "In Christ Jesus our Lord!" Death may nip the human life out of some precious saint, but thank God there is a resurrection morning! There is a golden morning for every believer on Christ! There is a time coming when those who are asleep—who are as seed sown into the earth will spring forth: not with the old life or natural body: but with a glorious, incorruptible body—a body clothed with immortality and life. The body may be sown in corruption, dishonor, weakness, or a natural body, but in that day it will be raised in incorrup-

tion, glory, power, and also a spiritual body. Thank God that the sting of death has remained in Christ: therefore, death hath no terrors to those who are hid with Christ in God, because Christ is our life. When He shall appear we shall appear with Him in glory (Col. 3:1-4).—P. E. M.

NOT A BEE TREE

An old hunter invited me to spend a day with him in the big woods, hunting bee trees. I love the wild woods, and was glad for such a fellowship and to look at things so familiar to him from his standpoint. The oak and walnut and basswood and maple and elm and cottonwood were large, and their leafy boughs in places obscured the sun.

It was a fine summer day. My friend said they are sometimes in a hollow tree, far up,

and go in and out a hole about right for a squirrel. Last year he cut a tree seventy-five feet high, with a large, hollow well filled with choice honey.

We were soon busy, and separated. Not half an hour and I called, and he came. There they were, buzzing high up. He looked up and said, "It is not a bee tree; they are watering. When it is a bee tree, they come and go laden, and are busy. These are just buzzing around. The honey bee at work is not so easily seen. They come and go like a bullet. They go with purpose; they are builders."

It is so with humanity. Some come and, go, ever with a purpose. Some just buzz around without purpose. The former are the builders. They stand for progress. They are producers. The honey bee is as old as the human race. They furnished food for John the Baptist. The woods of Ephraim was full of it in the time of Saul and Jonathan. The Promised land flowed with milk and honey.

The place in nature for the honey bee is to gather the honey from wood and field and store it up for the use of man. Man's place in nature is according to his capacity, and he needs the purpose that applies him to his God-given tasks. And to him divine truth stored away is sweeter than the honey and the honeycomb.—W. E. Curtis in The Watchword.

He that hath truth on his side is a fool as well as a coward if he is afraid to own it because of other men's opinions.—Daniel Defoe.

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A Monthly Magazine for the Home

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Lick Observatory from the East, Mt. Wilson, near San Jose, California
(See Article on Page 147)

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MOUNTAIN BRIAR

By Arline Yoder



HAD LUDWIG stuck his big toe playfully into the cool, rippling water. How he would like to plunge into its inviting wavelets. But the sun was already high in the sky, and time was slipping. So he sat in lazy quietness, thinking. The air was the balmy air of May, and the grass upon which he sat was fresh and moist. He clamped his straw hat over a yellow butterfly that was bold enough to light on a blue violet by his side. He thoughtlessly held it prisoner for a long time. Stretching out on the violets and grass, he watched the blue heaven, and the white feathery clouds floating beneath it. All was so big, so calm, so beautiful, so perfect, so magnificent. But he—who was he in the midst of all this magnanimity?

"I's just a worthless critter—that's what I is; just a mountain briar—growing wild—meanin' nothin' to nobody—and nobody meanin' nothin' to me."

"Good morning, Chad," the feminine voice startled him, for he was unaware that anyone was near.

Guilty-like he raised himself to sitting posture, and rubbed his eyes, for the sun had somewhat blinded him. "Yes, marm?" slowly and disinterestedly.

"I said 'Good Morning',"—was the reiteration.

"Oh, yes, G'mornin'," he answered lazily.

"Chad, you've been absent from school for two days now; have you been ill?" questioned Miss Brown, hesitatingly.

Chad looked, unflinchingly, into her deep searching eyes. He was brave and he had not formed the habit of lying or of feeling a profound pity for himself. His was rather a feeling of unworthiness.

"Had to hoe weeds for the ole man—that's what I did. He ain't believing in larnin' nonsense. Makin' the vittles grow so's we can eat 's more important ter him." Chad glanced toward the red brick building where he had learned to read, and where he had learned for the first time that most of the other boys and girls had happy homes and loving parents.

"But you like school, don't you, Chad? I've been trying to make it interesting for you, so you will like it," pleaded the teacher.

"Yes, marm, I kinda like it—but it ain't like as if—as if—well, as if I had a mom—you know, like other kids have." Chad hung his head. No one must ever know that he missed the advantages of his schoolmates—but now, at last he had betrayed his secret. The secret that he had hidden so deep in his heart ever since his first day in school.

Celia Brown looked at him thoughtfully, pityingly. Yes, if Chad had a "mom," things would be different, she thought. But Chad didn't have a "mom," for she had died of scarlet fever when he was a small child. And Chad's father, mean, drunken wretch that he was, paid the least possible attention to his light curly-headed boy. So Chad just grew up as many more unfortunate boys have grown up—unwanted and neglected. But

within each is a soul and a heart to be won. Each is a bundle of possibilities full of bravery and courage.

"A mother would be very nice to have, Chad. I miss mine so much. She died five years ago, right after I had finished college. But we must just go right on living our own lives in the best way possible. We can't bring them back, you know. But won't you walk with me to school? It is nearly time to begin," she pleaded.

"Naw, I'll not be goin' yet—I ain't quite ready; got a l'il thinkin' to do yet. You ain't carin', be you—reckon you'll git thar safe?"

"Oh, I'm sure I will, Chad. But, please don't be late; remember it is our party day, when the children bring their—" she hesitated.

Chad looked at her, wondering why she stopped. He had not known there was to be a party. He liked parties. At once his face lit up. "Bring what, Miss Brown?"

"Well,—bring their mothers. You know Sunday is Mother's Day. But that doesn't matter if you can't bring your mother. Remember I don't have a mother to bring either." Miss Brown felt defeated; she had ruined the day.



MY MOTHER

Earliest friend of infancy,
Tenderest guide of youth,
Leading my wayward, wandering feet
Into the path of truth—
My Mother.

Patiently bearing my childhood faults,
Forgiving, kind, and true;
Wise counsel of maturing years;
One of the "chosen few"—
My Mother.

Vigilant nurse of every ill,
Allaying, soothing pain;
With tender, gentle, loving touch
Cooling the fevered brain—
My Mother.

Safe, sure haven of little heads
Thy gentle, sheltering breast,
Where beat the loving, loyal heart
Now entered into rest—
My Mother.

Sainted Mother! truest friend!
The years have but served to prove
The value of that matchless gift—
A pure, good Mother's love.

So, forever, through the years of time
My heart shall grateful be
To the "Giver of every perfect gift"
For the Mother He gave to me.

O Father, help me to love Thy Son
And follow my mother's lead,
Until with her, in heaven above,
We find our every need.

—Louise Burns.

Christian Monitor, May, 1939

Chad's heart sank, and the enthusiasm died out, as so many enthusiasms had died out in the past.

"But you're fifteen now, Chad, and a man. You can't always be sad just because you don't have a mother. You must find your place in the world. Come on to school, and pretend you do have a mother there, and see what a nice time you have. I'll be seeing you," and with a cheery wave of the hand she made her departure.

Chad, his chin resting on the palms of his hands, watched the slim figure disappear down the narrow path. He waved his hand languidly in response to her last wave of the hand as she turned the bend.

Suddenly he was aware of the butterfly flitting against the crown of his hat. He picked up the hat and watched the tired yellow wings flit laboriously through the air.

"I wonder if I can perk up my tired wings an' fly, too," he almost laughed as he rose to his feet and threw his hat on his head, almost intoxicated by the realization of the vast freedom of the tiny butterfly. He spread out his arms and stretched himself to his full height and laughed, "The world is mine, I'll conquer it!"

While Celia Brown was taking the roll, and watching the proud mothers nod their heads with approval, while Celia Brown's thoughts were weighing down on her, wondering where Chad was and regretting that she had made a failure in her contact, Chad was wending his way toward civilization—leaving the mountains, the people, and the life to which he was accustomed, far behind him.

"You're fifteen now, and a man. You must make a mark in the world," she had said. He was almost glad that Miss Brown had said that. It eased his conscience a bit for running away. Sure, he must make his mark.

After two weeks of traveling afoot, and begging, and fasting—tired and sore—he knocked on the kitchen door of an inviting farm house.

A heavy-set, motherly looking lady opened the door. Her smiling face changed to wonder as her eyes scanned him from head to foot.

"Please, ma'am, could I be havin' some breakfas?" Slept in th' woods all night and haven't had nothin' t'eat for a whole day." Chad searched her kind face for an answer.

"Why, bless me, my boy! Sure you'll be having some breakfast, rolled oats, mush, eggs, bacon, bread, butter, and anything you like. Come in."

Chad had never tasted such good food in all his life. He ate greedily, without interruption from questions.

When he had pushed back his plate she ventured a question. "Where are you going?" "Nowheres—just travelin'."

"I'm Sarah Baxter; who are you?" She was curious.

"Chad," came the answer.

"Chad what?"

"Chad! never had no other name. Dad's name is Bill Ludwig."

"Well, that's queer. Where are you from?"

"Down in the hills. We ain't much like you folks here, I guess. We ain't larned like you,

(Continued on page 135)

CHRISTIAN MONITOR

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No. 5

HER GIFT OF LOVE

By Ursula Miller



HE letter had come on a Wednesday at noon. Naomi, a mother of four, was secretly pleased and perhaps complacent, and, figuratively speaking, patting herself on the back that her week's work had gone so well thus far. She had a vision of herself catching up with her sewing and even her reading! Her washing, ironing, and mending were all done; her house was at least as moderately clean as a much-lived-in and overcrowded house can be, where were sufficient baked foods for two and perhaps three days for lunches for the four who attended school.

Philip and Karen drove daily to the near-by high school where Philip was a senior and Karen a sophomore. Crystal, who had just attained the dignity of twelve years a few days before, and little Frederick, who had only begun his ascent of the educational ladder last autumn, attended the neighboring grade school.

Naomi, a busy mother of lively children, had thus on that very Wednesday morning secretly exulted because her work was so well in hand. She had even remarked about it to Fred, her husband, at lunchtime and about the good rest she had promised herself that very afternoon. And he had urgently enjoined her to do so. She was not unaware of her garden, her sewing, and a multitude of such other duties as surround a housewife.

But Naomi knew the source from which she derived her strength—her Bible. To find the hidden treasure of strength, she read it. Not only spiritual strength but physical and mental ability to carry on was given her by the Book and its Author. So she realized that her Bible reading was too vital a part of life to ignore. She required spiritual insight to help and to guide four brilliant, alert, and inquiring minds. She required intellectual stimulation to meet the progressive achievement of her children's minds. She required wisdom and skill to direct the physical needs of those whom God had given her and to steer them along the path of right, from strength to strength, from grace to grace.

* * *

"I must see what I have missed," she read from the letter that had come on this Wednesday.

The letter and answer thereto had proved so vitally important to at least one life and was of vast encouragement to Naomi and her family. Naomi had made her remark about being well caught up with her work and rest-

ing and reading as Fred came in with the mail. They had finished with lunch and each was interested in the day's mail.

"A letter from Agnes," Naomi said, as she opened her letter and read it. She read it the second time and read aloud the last sentence.

"I MUST see what I have missed," as she handed the letter to Fred. He remarked dryly, "She missed about everything worth having." Then he read the letter from Agnes.

Dear Naomi:

I MUST, MUST see about finding at this late day some compensation from life. You with your serene, sincere common sense can help me, if anyone on earth can give me the answer. I recall that you told me twenty years ago what you desired from life. I must see what I have missed. Agnes.

There were details of arrival and so forth, but that was all.

"Reserved as ever," Fred said.

"On the surface, yes. To hide her real self. That's the way she has always been."

"Except to you, Naomi."

"Perhaps. She always knew I was her friend. But I never tried to pry into her life. What she told me I kept to myself," observed Naomi.

"That is the only kind of friend to be."

"It has been a strange friendship, hers and mine."

"Exactly what I was thinking," Fred said.

"To this day I know but very little of her life, her background. Our rooming together was an accident. We were both late in arriving at school; she, because she all but refused to go, in spite of her grandmother's will stipulating that she must attend one year in that school, and I, because I scarcely knew how I could go even at the last. One empty room and two late comers—of course we were put together. She must have had, it always

seemed, a rather dreadful childhood, no proper background, an orphan, unwanted, pushed from place to place after her grandmother died. After her year in school, she inherited some money. Her grandmother was a good woman and a good influence, but she died while the girl needed her greatly. They loved each other so very, very much."

"The general influence of the school, it seems to me, should have been greater. The special influence of her godly grandmother and saintly roommate must also have had effect," Fred said.

Naomi hastened on, "She must have had some terrifying experiences somewhere in life. Then her very handsome friend, said to be wealthy as well, had a definite influence on her. She was the most beautiful girl I ever saw, and his money with her beauty was a positive influence on her after-life, but not for good. She was proud and stubborn, and therefore resisted certain efforts in her behalf on the part of would-be missionaries. But she was always lovely to me," said Naomi.

"And you to her," said Fred.

* * *

The reaction of the four children to the announcement of mother's friend as a coming house-guest was received in a manner befitting each child's character. Philip, a high-school senior said rather magnificently, "I think it rather splendid for mother to receive a good visit from her friend."

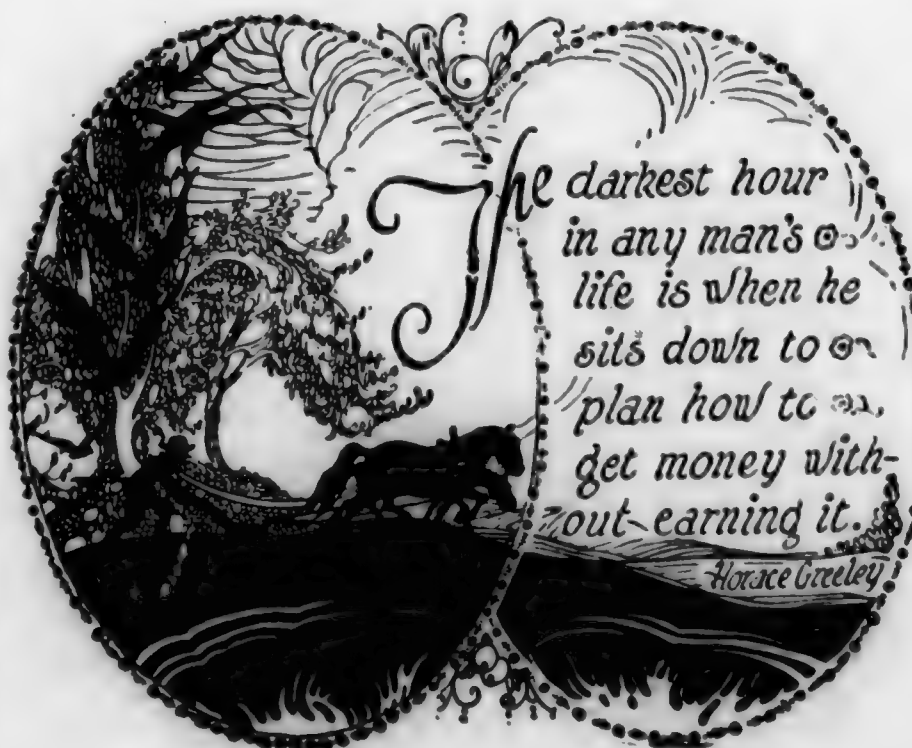
Little Frederick was less original in his remark. He had also used the same remark on a number of other occasions, whether suitable or unsuitable. He had done so because everyone who heard him laughed at him, knowing that he was quoting a neighbor lady. He had therefore said, "Well, if it isn't a dust storm, it's measles; and if it isn't measles, it's company."

"Not all kinds of company," corrected Crystal. "She said unexpected company on wash-day."

While Crystal and her sister Karen were washing the supper dishes and Naomi was taking care of left-overs, Crystal spoke with her twelve-year-old wisdom.

"Mother's beautiful friend will no doubt have lovely, soft, white hands, being very rich. And I do hope that her character will be kind and charming as well, because I do hope that she will not fail to be aware of the fact that with seven persons to eat three meals a day around mother's table there will be a lot of dishes to wash. I will probably be late to school every day while we have a guest," Crystal lamented.

"Silly," Karen corrected her sister, "school, anyway your school, will be out before then, and you can wash dishes all day if necessary."



Crystal was dismayed at the alarming picture and hurried on darkly and with, she hoped, conviction, "I will be a very busy person this summer. I hope you and mother will not fail to observe."

"Busy at what?" Karen's question implied doubt.

At the thought of washing dishes all day, Crystal hurried on in self-defense, "I wonder if my own mother has ever observed that when we have company we have two and even three times as many dishes as when we have no company."

"Well, of course, as long as mother has been washing dishes, she knows a little about it, but what are you going to be busy doing, if I may ask?"

"Well, I have many private things to be busy about this summer. As you well know I have been 'pointed to assist Sister Ellen with the singing in Bible school," she announced in triumph.

"Assist," said Karen.

"Well, then, anyway to help the kindergarten children to be quiet while she drills the choruses; and she did say I should teach them little songs. And as we all know, the little ones are the hardest because the ones in the choruses already know how to sing." Karen giggled but Crystal went on unheeding.

"That's assisting, isn't it," she defended herself.

"That won't keep you so busy," Karen said.

"Well, my own Sunday-school teacher, dear Sister Rebecca, is president of the Junior Sewing Circle, and she said some of us who do not know much—I mean inexperienced ones—should work very hard and learn quite a lot like you girls, Karen, girls your age." The staggering thought of washing dishes all day made Crystal subtly flatter her sister.

"Another thing will keep me busy. I have decided to take a quarter instead of a mite box. Not many small coins and no large ones come my way, and when I do really have a nickel or even a dime and think of the very many things I need and could use, somebody inside always tells me of my mite box. So I feel bad if I spend that money." Crystal spoke earnestly.

"What has a mite box to do with washing dishes for mother's guest?" Karen asked.

"Well, just this—it tells us how busy I shall be. My own father said I could take a quarter and raise something. Won't that be work?"

"For somebody, yes."

Crystal blushed and went on, "My father thought I could make more money. I will have to raise something," she repeated, "and since my father was so kind, I decided perhaps we could plant something in the field in a row which could be cultivated."

Crystal had not observed that her entire family was her audience until they all burst out laughing. As she put away her last dish, she remarked haughtily, "I shall at least be a very busy person this summer. I shall spend a great deal of time on my own music if I am to assist Sister Ellen."

Karen and her mother worked in the kitchen a while longer, planning the breakfast, doing this and that, when Karen unburdened her heart.

"I really think, mother, we ought to see about new curtains and perhaps a new rug. Our curtains just barely hang together, and our rugs are simply shabby. I know you will think of the triple D's." (They referred in this manner to dust, drought, and depression.) Mother laughed.

"Well, we might at least reason together and see what can be done," mother said.

"That just sounds as though it meant that we shall place spiritual beauty and serenity of soul above a new rug after all," Karen laughed in resignation.

"Well, if we should get a new rug, would the newness blend with the faded walls?" and they both laughed.

"Anyway, everything will be all right. I simply will not be ashamed of my home. We are all just awfully nice and just simply terribly smart," Karen said in great self-satisfaction.

Thus sped the days. Crystal and Fredrick, after their school had closed, helped mother clean house for several days. Karen, father, and Philip, when they had time, were also set to tasks. The house, finally spotless, barring dust storms, the family could turn their at-

THY WILL, O LORD

If Jesus rules and reigns within
What need have you to fear?
What joy it is to love and serve,
And know that He is near.

He'll never leave you nor forsake;
Your soul could want no more.
He knows the trials you will meet,
He trod the way before.

Then give to Him your heart today,
There is no better time;
And say to Him who died for you,
"Thy will, O Lord, not mine."
—Elsie L. Proschek.

tention elsewhere, to the yard, the garden, the trees, and even the fields.

With the house clean, Naomi surveyed her domain critically. It was her home, and she loved it; moreover she was easily satisfied. Some of the furniture was old, heirlooms in fact. But Karen was right; the rugs and curtains had lost their youthful beauty.

"Well, it's our home; she'll have to take us as she finds us." Naomi next surveyed her pantry and store of foodstuffs. Here at least she felt no apology. She was a good cook and manager, and Fred was a good provider. Moreover setting a table for six continually kept one on tiptoe, so to speak, in experience and knowledge.

On the day before her guest arrived, Naomi also took stock of herself. She was no longer slender; her hair was gray and her hands were so work-worn; perhaps, they would shock her beautiful friend. And Agnes wanted to see what she had missed! Naomi thought privately that Agnes had missed for the last twenty years almost everything in life worth having. She had chosen riches and glamor and an honor that seems to follow those who possess money. Naomi had had humility, serenity, and spiritual, if not financial prosperity.

She remembered she had never quarreled nor argued with Agnes while they were to-

gether, but there had been many who had. She had simply said to Agnes, "I want in my life the things that are lasting; peace that passeth understanding; a serene and sincere frame of mind; a walk that is close to God." Agnes had chosen a different way.

And at long last mother's guest had arrived! The children were thrilled. Crystal expressed her joy audibly if incoherently, "Not everybody's mother has a friend for twenty years who loves her enough to visit her when they are even no relation."

There was no opportunity for a real visit between Naomi and Agnes for some time. Little Frederick adored mother's friend and became her bodyguard. She must see everything on the place, and he must show her, talking meanwhile and explaining everything. Crystal, too, seemed in a state of slavery, and she had spent many happy hours washing dishes with mother's friend. She proved a wonderful guest. Naomi, secretly ashamed, had to admit that she had dreaded the visit of a wealthy person.

But one day the morning was theirs. Agnes began. "Naomi, I must explain myself. I simply must have help. I mean to start all over again as I should have done, wanted to do twenty years ago."

"Yes, Agnes."

"So I had to come to see for myself whether you really have the things that are lasting; 'a peace that passeth understanding; a serene and sincere frame of mind; a walk that is close to God;' you see I remember, Naomi." She seemed to have difficulty in going on but finally said,

"I had to see whether you and now your family really have something to cling to. The years are so barren when there is money only for," she smiled "your children's triple D's—dining, and drinking, and dressing. I found it such a poor way to live, after knowing you, Naomi. So I am poor—too, too poor in so many ways. I could never have carried on, Naomi, had it not been for my memory of my grandmother and you. I could not have gone on. Life is so barren without God, so very hard. I had to see to prove by your life that I had missed that spiritual life as deeply and as keenly as I was sure I had. So I came."

"You did right in coming, Agnes," said Naomi patting the hand that lay in hers.

"Now I know the half was not told me. I have learned to know the Lord in your home, Naomi. Even your little children can teach the way of life to a hungry soul. You are wonderful, Naomi."

"Oh, no, I am nothing," Naomi protested.

"I never wanted to live the life I lived nor take the way I took; but an orphan girl often does as others tell her. And I was stubborn and proud. I will tell you my plans. Since I am a widow, I have no one on earth but you. You are no relative but more than a sister. I want your church to be my church and your God to be my God. I want to love your children and sometimes enjoy your beautiful family life. If God blesses me with land or property at my death, it shall belong to your children. But I am no longer rich. If I had money enough for some land, a small income, and a house in town to live in, that would be sufficient. O Naomi, if you had failed me in the years and even now, I would never have

had the courage to break with the old life and enter the new. How I thank God for the peace in my soul."

"And how I thank Him!" said Naomi fervently.

Agnes rapidly carried out her plans. She was baptized and received into the church. God blessed her and in a marvelous way He worked out the details even to giving her land and a small house. She has given her life to her home, her friends, her church, and her God. She is used widely and in many ways because of her talented and devoted life. Naomi, visiting her old friend one day, as she lives simply and quietly, heard her sing in her exquisite voice,

"Rejoice with me, for now I'm free,
I joy in a new pleasure;
From God above the gift of love
Is mine in fullest measure.

"Once vile with sin, Christ makes me clean.
Gone is all condemnation.
For I believe and now receive
A full and free salvation.

"In Christ I live and He doth give
Great joy where once was sadness,
And in this way from day to day
My life is filled with gladness.

"To all proclaim His wondrous name,
Repeat the old, old story
Till work is done and heaven won,
Then praise Him more in glory."—Bliss.
Protection, Kans.

THE AMISH DIVISION

By John Horsch

Questions are often raised as to the differences between the Mennonites and Amish. This article throws some light on the origin of the Amish division under the leadership of Jacob Amman.

This was the first division among the Swiss Brethren (the Mennonites of Switzerland and South Germany). It took place in 1693, or about ten years after the beginning of Mennonite emigration to America. This division has been obliterated in Europe, partly also in America; yet large Amish groups in the United States and Canada are still distinct from other Mennonite branches.

It may be recalled here that, as Menno Simons' writings indicate, there was a controversy regarding the practice of avoiding or shunning the excommunicated in some of the churches of Holland and Northern Germany. Menno Simons variously expressed misgivings concerning the danger of a disruption of the church in consequence of this dispute. While this apprehension proved groundless, about a century and a half later the division here under consideration took place in Switzerland and Alsace, caused by disagreement on this point. In this disruption Jacob Amman, a minister in Switzerland (or Alsace) figured most prominently. In the group that did not side with Amman the minister Hans Reist was one of the leaders.

Concerning Jacob Amman's life nothing definite is known. In 1693 he, with his brother Ulrich and a few others, visited all the Mennonite churches in Switzerland and Alsace and asked every minister in particular about avoidance. Amman held this practice to be strictly necessary. Furthermore he said, there were reports that some of the ministers were of the opinion that the *treuherzigen* (truehearted) persons are to be considered as saved.

The "Semi-Anabaptists"

As concerns the exact meaning of the latter expression we turn to a letter written in 1784 from Switzerland in reply to an inquiry from Alsace for information "how the word truehearted is understood among you, and what Jacob Amman meant when he used it." In reply to this question the Swiss letter says: "This expression has reference to those who are not united with our church and yet indicate much love toward it, and who in former times in the persecution of our people, lodged and sheltered them, and in short showed them much love, rendering them

services of charity, contrary to the orders of the authorities." Obviously the people referred to were the so-called *Halbtäufer* (Semi-Anabaptists) as they were spoken of in placards of the authorities of the canton Berne. The *Halbtäufer* confessed that the doctrine of the Brethren was fully in agreement with Scripture truth and requirements, but because of the persecution were not ready to submit to baptism. Yet severe punishment was threatened even those who gave Anabaptists food and shelter.

Avoidance of Excommunicated

As concerns the practice of avoidance, apparently a mild form of it had been introduced shortly before this time in some of the congregations of Alsace and Switzerland. It must have been generally known, however, that in the churches of the lower countries it was the common practice. Menno Simons defended avoidance in his writings, and his *Foundation Book* had been published in 1575 in a German translation. Menno taught a mild form of this observance. He did not believe that avoidance should be considered a rigorous rule. His books contain warnings against disciplining those church members who may not be convinced of the necessity of this practice. Again, the Dortrecht Confession which teaches avoidance was known in South Germany and Switzerland. In 1660 it was subscribed to by not a few ministers of Alsace, and about the same time the congregations in Switzerland, when they were asked by the authorities for a statement of their doctrine, handed them this confession.

The Story of the Division

On his trip to visit the Mennonite churches Jacob Amman encountered the minister Hans Reist of the Emmenthal in Switzerland who contradicted him regarding the need of a strict observance of avoidance. Somewhat later a meeting was held at Friedensmatt to which Reist was invited. Having been apparently offended at the spirit manifested by Amman, Hans Reist failed to attend this meeting. At a second meeting of ministers and others in the Emmenthal, which likewise was not attended by Reist, Jacob Amman declared Reist and six other ministers to be excommunicated, notwithstanding the earnest

pleas of a number of persons present to have patience and not act rashly. Thus the threatening disruption became a fact.

Word about what had taken place naturally spread throughout the churches. The division of the church caused marked anxiety and gave occasion for writing many letters of inquiry and information. Many of these letters have been preserved and have in consequence often been copied. In a more recent period they were printed in various pamphlets and yearbooks. Some of the Brethren in the Palatinate wrote to Jacob Amman and those who sided with him, imploring them to modify their severe attitude toward the other group. The Palatines asked that another meeting be appointed. The meeting was held at Ohnenheim in Alsace and was attended by both parties but was without tangible results.

Attempts at Reconciliation

Further attempts at reconciliation were made. In 1698 the party of Amman confessed that they had acted too rashly in pronouncing the ban without the consent of their congregations, consequently they declared that they in fact considered themselves as excommunicated. They did this in the expectation that those of the other group would also confess to mistakes, and that this would lead to a reconciliation. The other group, however, was not unanimous in their reaction to this proposal. Again, the followers of Amman, somewhat later, expressed the desire to be received as brethren by the other group but on the condition that the others agreed with them on avoidance. In 1780 again some leaders of the Amish group decided to consider themselves excommunicated. This attempt for peace and unity also proved unsuccessful.

While in the source material pertaining to this division there is reference to other points of controversy, it was the disagreement regarding avoidance that caused the disruption. The question of the "truehearted" persons, who were not willing to be baptized, has already been mentioned. Other points of controversy were the attendance of services of the state church, and the question whether persons telling a wilful untruth should be excommunicated. On these points the issues were not sharply drawn.

The rite of footwashing seems to have been introduced in the Amish congregations shortly after the division had taken place. In the extant source material it is repeatedly stated that there was no controversy on this point before the disruption of the church had taken place. Yet at an earlier date the congregations of Alsace and Switzerland had accepted the Dortrecht Confession (of 1632), and this confession teaches this rite. Moreover two hymns in the *Ausbund*, the hymnbook of the Swiss Brethren (Nos. 67 and 119), also teach the washing of the saints' feet. And Pilgram Marpeck (1495-1556), the most prominent leader of the Swiss Brethren after the martyrdom of Michael Sattler, defended this practice.

As concerns the Amish custom of using hooks and eyes on wearing apparel, there obviously was no controversy about it. This usage is never mentioned in the pertinent source material.

Scottdale, Pa.

Editorials

Honoring Our Mothers

The time of the year is here again when our minds turn to honoring our mothers, for Mother's Day is only a few weeks' distant. This national holiday has won such a prominent place in the hearts and lives of the American people that when the month of May makes its annual round we almost instinctively think of the day that has been specially designated by our national government as one in which to pay tribute to our mothers.

As we think of the theme of mother our minds run into many channels of thought, and memory becomes very active. Tender home scenes come before us, and we think of mother as the comforting and ministering angel of our childhood days. No one could take away the hurt of bruises and sicknesses of our early years as could our darling mother. Her touch and caress worked wonders that healing arts cannot even imitate. These tender childhood memories will linger with us as long as life shall last, for they speak to us of ministrations of love that none other can give.

But our mind soon runs on to later scenes in life, and memory turns to the time of youth when mother became our counsellor and friend. Perhaps more in this period than any other we failed to appreciate her as we ought, but as we became older and learned a few lessons of our own in the school of experience we found more and more how wise were her counsels and how through her loving admonitions she saved us from many snares.

As our meditations continue we now think of mother in later years after the family had grown to adulthood. When the children had flown the home nest and had gone to meet the issues of life on their own responsibility, her solicitation and love continued. She had the same concern for her offspring as she always did, even though her steps were slower and her mental faculties not as keen as they once were.

Yes, she was always the same mother—self-sacrificing, tenderhearted, loving until the end. We honor her for all of these beautiful qualities, but we have not yet touched on the most important aspect of her life, for hers was a devoted Christian life, and her greatest concern was for the spiritual welfare of her children. That, after all, is the highest mission of the true mother, to lead those who have been committed to her to love her (and their) Saviour and Lord and to help them to give their lives to Him and His service. That is the highest mission of motherhood.

Many tributes will be paid to mother on this coming Mother's Day. We are indeed thankful for the mothers of our land and glad for the deserved tributes. But we must also guard against the idea that motherhood of itself carries with it any merit in God's sight. Mothers, like all other people, can only be saved by the grace of God through faith in our Lord Jesus Christ. But motherhood, with its inherent principles of love and self-sacrifice, combined with spirituality, prayerfulness, and godly character is one of the greatest forces in the world. With that interpretation of motherhood we can say with William L. Stidger, "Blessed are the mothers of the earth, for they have combined the practical and the spiritual into one workable way of human life. They have darned little stockings, mended little dresses, washed little faces, and have pointed little eyes to the stars and little souls to eternal things. Blessed are the mothers!"

The Glad Springtime

There is something about springtime that fills the heart with gladness. Winter, although it has charms peculiarly its own, has a dreary aspect from whose influence none can wholly escape. But when Nature bursts forth in her glory in the springtime it has such a cheering effect that one

would think even the most confirmed hypochondriac could not steel himself against it successfully.

The warm sunshine, the refreshing showers, the singing of the birds, the smell of the early flowers, the buzzing of bees, the thrill of sowing and planting in the newly upturned earth—all have the effect of rejuvenating our spirits and of giving us hopeful and cheerful attitudes toward life.

Springtime speaks of renewed life. The brown fields are springing up into beautiful green; the somber forest is taking on new color as the tender shoots show their new foliage; and garden plots and fields that have already been planted are showing dainty leaflets pushing their way through the moist earth into the bright sunshine.

The telltale sights and sounds and scents of spring are all here. The season may have been delayed a bit, but it is here, and we are glad. We rejoice in nature's springtime beauties, but we cannot appreciate them as we should unless we see back of them, and in the midst of them, the power and manifestations of Nature's God.

The Call of a Needy World

Recently we heard one of our missionaries give a graphic description of conditions in India at the present time. He pictured the various currents of thought that are sweeping over that land as the more backward and downtrodden masses are awakening from the night of ignorance and oppression which has so long overshadowed them. He also spoke of the number of religions which are making their appeals to the people, but which throughout the centuries have failed to meet their need. Because of the failure of these religions people are turning away from them all and are becoming fertile soil for atheistic influences which are sowing their propaganda of irreligion throughout the land. But he also told how those who truly accept Jesus Christ as their Saviour are transformed by the power of the Gospel and find satisfaction of soul and the answer to their deepest needs.

Then we think also of conditions in Europe. We visualize India as a semicivilized country while Europe is highly cultured, but when we see the mad rush that is being made in preparing for war and the attempts that are made to suppress peoples and to curb religious worship and practices, one sees that here also is a great field where people need to learn and to be governed by the principles of the Gospel of Christ. Reports from those who are engaged in evangelistic work in European countries state that people are in a receptive mood for something that is more spiritually satisfying than what they now have.

One could go on to describe other sections of the world—Africa, China, Japan, South America, and the isles of the sea—but we want to come closer home. In our own land only 60 per cent of the people over thirteen years of age are nominal members of any church. And of the 30,000,000 youths, of the ages from 5 to 17, one half are not reached by any church. Statistics show that there are over 13,000,000 children below the high school age who have no church contacts whatsoever. And in the state of Pennsylvania, one of the best church-ed eastern states, only 22.6 per cent of the population is in Sunday school.

These facts present quite a challenge to the Christian Church, but figures are cold until we personally see the need and get an intimate view of the deplorable spiritual condition of people about us. And so to get an adequate conviction of world needs we should get a real vision of needs about us, in our own conference districts and within the range of our home congregations.

The writer has been impressed with the fact that needy places in our home districts go for years unsupplied with workers, while more distant places seem to have no difficulty in getting an adequate staff of workers. Let us look upon the fields, both far and near, for it is still true as our Saviour said, "The harvest truly is plenteous, but the labourers are few." The need is indeed great, but if we get a real vision of it, and have the conviction to work and pray to meet that need, we may rest assured that "the Lord of the harvest... will send forth labourers into his harvest."

CHRISTIAN MONITOR PULPIT

THE MESSAGE OF THE LILY

By J. D. Mininger

TEXT: Consider the lilies of the field, how they grow.—Matthew 1:28.

Imagine before you a beautiful lily in full bloom and listen to the message it brings.

The lily in the first place speaks of **purity**. There is no hint or suggestion of evil or of impurity here. Its whiteness and purity remind one of Him who said, "Blessed are the pure in heart: for they shall see God." What a suggestive ideal for the wide-awake Christian! What an evidence of the vastness of God's grace, to think that the blood of Jesus today can wash whiter than the driven snow hearts that were once stained and defiled with sin! The lily begets in the heart of man a longing for purity.

In the next place, the lily speaks of **God's care**. The lily does not worry. It is as care-free as the bird, and yet it is arrayed in a greater glory than that of King Solomon. But Christ never died for the sparrows, nor for the lilies. Heaven's cure for earth's worries, then, is to trust in the care of the Father, who never slumbers nor sleeps.

Leave It With Him

Yes, leave it with Him,
The lilies all do,

And they grow—
They grow in the rain
And they grow in the dew—
Yes, they grow:

They grow in the darkness, all hid in the
night—

They grow in the sunshine, revealed by the
light—

Still they grow.

Yes, leave it with Him,
'Tis more dear to His heart
You will know,

Than the lilies that bloom,
Or the flowers that start

'Neath the snow;
Whatever you need, if you seek it in prayer,
You can leave it with Him—for you are His
care,

You, you know. —Selected.

The third message from the lily is a message of **beauty**. Gather snowflakes on a black sheet and examine them carefully, enjoy God's hand-painting of a gorgeous sunset, or behold the lily, and you will be impressed with the fact that God is a lover of the beautiful. But true it is, as Faber says, "The colored sunsets and the starry heavens, the beautiful mountains and the painted flowers are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of a common and unpoetic life."

The next thing that impresses me about the lily is its **fragrance**. A well-known Bible teacher referring to certain missionaries who visited his congregation, said regarding them, "They have gone out from us but the fragrance of their lives still lingers with us." In a certain home the men folk were employed in a planing mill or cabinet shop. The house-

keeper could usually tell what kind of wood they were working with because of the fragrance they would bring into the home with them. Do you and I, like Paul, "make manifest the savour of his knowledge" wherever we go? Can men tell that you love Jesus?

Another message which the lily speaks to me is the message of **constancy**. The lily speaks of purity, of God's care, of beauty; it sheds its fragrance whether it is noticed or ignored. It does not grow because it is appreciated or flattered. It is the same on Monday as it is on Sunday. What a message this!

Something else the lily speaks of is **growth**. It was our Saviour who said, "Consider the lilies of the field, how they grow." There was a time when this imaginary lily before you was neither beautiful nor fragrant. The last thing that the aged Apostle Peter stresses in his writing is that the believers should "grow in grace." Are we, like the lily, growing? Have we outgrown some of our inconsistencies? Are we growing in grace? Are we increasing in fruitfulness?

The lily also brings a message of **frailty**. While it is true that the lily brings to us a message of purity, of God's care, of beauty, of fragrance, of constancy, and of growth, it is just as true that it speaks loudly of frailty. It is surprising how short-lived the blossom of the lily is. In like manner how frail, uncertain, and short-lived is human life in this world! I just met a dear brother in an eastern Pennsylvania church lately, who was seemingly well. His funeral was held last week. "They that dwell on the earth are but a handful in comparison to those that slumber in its bosom."

Lastly, the lily brings one a reminder of **newness of life** and of the **resurrection**. From an ugly, unsightly bulb, there has sprung that beautiful handiwork of God. In like manner



"The human body is sown in corruption and raised in incorruption. It is sown in dishonor; it is raised in glory."

Christ died and arose. There is no power under the sun that can prevent us from being raised from the dead. All will be raised. "They that have done good, unto the resurrection of life and they that have done evil, unto the resurrection of damnation." For a child of God to be raised from the dead, means that he shall be "like him and see him as he is."

"I shall be like Him, I shall be like Him,
And in His beauty shall shine,
I shall be like Him, wondrously like Him,
Jesus my Saviour divine."

Kansas City, Kans.

MOUNTAIN BRIAR

(Continued from page 130)

and don't talk like you, but we've got feelin's jes' the same."

"Ever go to Sunday school, Chad?"

"Nope, what's that?"

"Never heard of Sunday school! This is Sunday, and Amos and I always go. You can go with us."

"Oh, but I couldn't—I ain't got no clothes like you. They'd laugh at me, like they did in the hills 'cause I didn't have no mom. I'll be goin', but thankee for the vittles."

Sarah stopped him. She bit her lip hard—yes, she would do it.

"I had a boy once, Chad, just your age. He died. I have kept his clothes laid away nice up in a bureau drawer; you can wear them."

Chad's eyes opened in amazement. "Wear good civilized clothes!"

"I'd like to tell you all about my boy Joe. Sometime maybe I can. He wanted to be a big city preacher. We couldn't understand why God took him away from us."

"God? Who's He?" Chad quivered. "I've heard that word often—Dad always used it when he was mad at me. Is He a man?"

"He created everything—made everything, Chad." Mrs. Baxter sighed, "You'll have to be taught, Chad. Would you like to live with us? You can be our son, and I can be your mother."

"Would I!" Chad danced for joy. If he could only tell his schoolmates he had a mother. And to Mrs. Baxter, "Maybe some day I can go back and tell them I have a mother too—and—and tell them about God who made everything. They don't know. I'm sure they don't. Do you think I can, m-m-mother?"

"Who knows, son, but what some day you'll make your mark for God?"

West Liberty, Ohio.

Christian Life

MOTHER'S DAY MEDITATIONS

By Various Writers

A MOTHER'S GREATEST CONTRIBUTION

By Albert Erickson

It is a beautiful custom to set aside one day of each year as a special tribute to the mothers of the world. On this day all mothers, living and dead, are eulogized for their spirit of self-sacrifice, of love, and of devotion. While it is true that a mother is the very personification of this spirit, yet in the hysteria of the occasion her greatest contribution is often overlooked—her educational and character-forming value.

There is an old Spanish proverb which states that "an ounce of mother is worth a pound of clergy." We might add that an ounce of mother is also worth a pound of schoolteacher, a pound of policeman, or a pound of moralist. This statement may seem greatly overdrawn, yet it is impossible to deny that almost all virtue and genius, together with the natural good qualities which men possess, are derived from their mothers.

Robert Burns, the great Scotch poet, acquired from his mother a happy disposition and genius for putting into rhyme the legends and everyday life of the Scottish people. His mother spent many hours chanting old songs and ballads to him, and using these songs and ballads as a basis for his work, Burns became one of the world's really great lyricists. On the other hand, Lord Byron, another great English poet, attributed his cross, ill-grained temper to a mother of that disposition. These are only two of many examples, yet they serve to show how much formative power a mother possesses.

Even today, under our system of public education, the child spends his most impressionable years at his mother's side. Psychologists agree that the first six years of a child's life are the most important years in the shaping of character and nature, and for bringing out any latent powers children may possess. This being the case, it is not difficult to understand why a mother can and does play such an important part in the life of her child. It is true that inherited traits are of great importance to the child, but of far greater importance are the traits acquired at his mother's knee.

In speaking of mothers, it is of course understood that the word implies good mothers. Fortunately the majority of mothers are good mothers, the experience of motherhood apparently inspiring them to fulfill their duties in the finest possible way. No mother who stands upon low ground can expect to serve her children as a scaling ladder to a higher plane. Should her children rise, it will be in spite of her rather than because of her.

Not only do mothers exert a powerful influence in shaping the destiny of their children, but also in determining the future of their nation. Napoleon recognized this fact

when he said, "France needs nothing so much to promote her regeneration as good mothers." With the proper type of mother to instill in her children the spirit and principles of loyalty, honesty, and devotion, the nation is safe and its future assured. So often we hear the statement, "The future of America rests in the hands of the youth of America." This is true enough, but the manner in which the youth of America handle their nation is predetermined by the lessons they have learned from the mothers of America. As long as mothers realize their responsibility to their children and as long as children appreciate the value of mothers, that long can we rest assured as to the future of civilization and the maintenance of high standards.

Goshen, Ind.

A TRIBUTE TO MOTHER

By Anna Mumaw

Some one has said that in I Corinthians 13 we have fourteen points of motherhood:

1. Love suffereth long and is kind.
2. Love envieth not.
3. Love vaunteth not itself.
4. Is not puffed up.
5. Does not behave itself unseemly.
6. Seeketh not her own.
7. Is not easily provoked.
8. Thinketh no evil.
9. Rejoiceth not in iniquity.
10. Rejoiceth in the truth.
11. Beareth all things.
12. Believeth all things.
13. Hopeth all things.
14. Endureth all things.

No one has ever painted a more beautiful picture of mother than this. The love of a true Christian mother is an expression of the divine love who suffered that we might have

A MOTHER'S HONOR

By Mary Alice Holden

And Sarah cuddled Isaac
When earth was morning new,
And barrenness was sinful,
A curse which witches brew.

"Now after striving daily
In prayer and eyelash rain,
Our God has kept His promise,
Nor childless we remain.

"But not in springtime's budding
Nor summer's later bloom,
But after dark had settled
With winter's deathlike doom."

She thought not of her travail,
For woman's lot was pain.
Her work to cradle nations,
And let men reap the gain.

"I'll make of you great peoples,
Kingdom eternally,
God, make my life's great honor
My motherhood to be."

Cimarron, Kans.

life, who jealously watches over His own, who tenderly provides and cares for His trusting children, and who guides and directs their steps unto a full and complete life.

Mother may not be found on the pages of history. Few mothers are. Even Mary, the mother of Jesus, was not often spoken of, and yet to each one of us mother has had a very important place in our life. She has given us life. By her own example she taught us to do justice, love mercy, and walk humbly with our God. She has shown us the joy of self-denial and service. She has had a large part in the molding of our character. She has given us much, and how may we give to her her due reward?

"Honour thy father and thy mother," is the first commandment with promise. This, I am sure, implies not merely tributes to her of flowery words, but it means living out the ideals which were held before us by our parents. It means that we live a life of uprightness—faithful and obedient in the service to which our parents were called and true to Him to whom they dedicated themselves. Such a life will be a real blessing to the world and a credit and honor to the heritage which has been given us.

You painted no Madonnas
On chapel walls in Rome;
But with a touch diviner
You lived one in your home.
You wrote no lofty poems
That critics counted art;
But with a nobler vision,
You lived them in your heart.
You carved no shapeless marble
To some high soul-design,
But with a finer sculpture
You shaped this soul of mine.
You built no great cathedrals
That centuries applaud;
But with a grace exquisite
Your life cathedraled God.
Had I the gift of Raphael
Or Michael Angelo,
O what a rare Madonna
My mother's life would show.
—Thomas W. Fessenden.

Scottdale, Pa.

MOTHERS

By Clara Marie Plank

Mothers are mothers everywhere, and all are alike. Whether they be young, old, black, white, rich, or poor, they always have a mother's devotion of love and sacrifice down deep in their hearts. Even those so-called modern mothers who profess to have more love for their clubs and their card games, have a feeling of protection for their children. It seems to be inherent in a mother to guard and shield her offspring, no matter how old and independent they may be.

We often see a young girl mother with her first-born child cuddled in her arm. Besides a deep feeling of love and protection, she has a feeling of fear,—fear that perhaps this obligation that she and her young and inexperienced husband have taken is proving to be more complicated than they had anticipated; fear that perhaps her baby is not getting the proper nourishment and care; fear that now since there is a third member of the family, she will lose the beauty and attraction that she had once had for her husband and, oh, so many other fears.

Quite in contrast is the picture of a gray-haired mother, who is now beginning to show the toil and troubles she has had in rearing her three boys and little girl. Besides a feeling of tenderness and helpfulness, she has a prayer in her heart,—a prayer that she show no partiality for her innocent baby, her only daughter, although she is her last-born and the prettiest girl in the neighborhood; a prayer that Davy Joe will grow up to be just as stalwart and strong as his father; and a prayer that she will show just as much love for little freckle-faced, snub-nosed, awkward Bobby as she shows for the tall and handsome Jim who had the honor of being her first-born with all the happiness and memories of the first years of married life wrapped up in him.

Ah, there are many different types of mothers, rich ones who seldom see their babies except when the nurse brings them in to say good-night, and there are poor mothers who have to worry about where the next meal is coming from and about poor little baby's cough—but they just can't afford a doctor. There are foreign mothers, mothers of a different color, who are influenced by dread tradition and superstition, and there are mothers who do not know the laws of sanitation and health.

Yes, there are all kinds of mothers, but they are all bound together with the common bond of love, sacrifice, and protection for their children.

Goshen, Ind.

THE LORD GOD OF ELIJAH

Selected by Ruth K. Sauder

Where is the Lord God of Elijah? II Kings 2:14.

He is a brave man who can stand before a king and rebuke him of his folly. He is a still braver man who can stand before that king and accuse the king's wife of wantonness and treason. Elijah the Tishbite was such a man. So great is his bravery and utter fearlessness that we gasp in astonishment at such intrepidity. Not once, nor twice, but many times he had suddenly appeared before King Ahab's court, at Samaria, and denounced both Ahab and Jezebel for leading their people not only astray, but also into the hands of their enemies.

Imagine a man forcing himself into the presence of the king and crying: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word!" Then follows the startling message, and Elijah disappears as quickly as he came and though they sought him, high and low, for three years, no one could find him.

The drought came, however! The heavens were as brass. The brooks dried up, the mighty rivers ran low. Cattle died by the thousands and men sought water as others seek for gold. Then it was that we can easily imagine all the people of Israel crying in their heart of hearts, apostate though they were, "Where is the Lord God of Elijah?"

It is a terrible thing when men in dire distress, facing famine, ruin and poignant sorrow, cannot find a prophet or a minister of the Church of God to comfort them in their desperation and dire distress. But, it is a much more awful thing when they cannot find God. Kings, princes, presidents, and parliaments must still recognize that God is not only in Nature, but that He is in government and in the hearts of His people everywhere. If they do not, kings and governments will fall as surely as in Ahab's and Israel's day. Three years had passed. People were still crying: "Where is Elijah the Tishbite?" Or, the more serious minded and devout were crying deep down in their hearts: "Where is the Lord God of Elijah?" If ever He was needed in Israel, it was more on that day when Elijah made that dramatic entry before Ahab's court, than even now.

When Ahab, the sixth king after Jeroboam came to the throne, all five who had preceded him, had walked in the ways of "Jeroboam, the son of Nebat, who made Israel to sin," Ahab was no exception. In I Kings 16:30 we are told: "Ahab the son of Omri did evil in the sight of the Lord above all that were before him." According to this, he was worse, even, than Jeroboam who started all the trouble.

The first misstep that Ahab made was to marry Jezebel, daughter of Ethbaal, king of the Zidonians. Jezebel had gone even ahead of her father. In addition to worshiping the great god Baal, she had added the goddess Ashtoreth, a counterpart of Astarte, the goddess of the Greeks. Ahab was won to Baal worship by Jezebel; she added something from the Greeks to her own worship of Baal, and had four hundred "Prophets of the Grove," or "Prophets of Ashtoreth," sit at her table, day by day, as a special sign of favor, while Ahab entertained four hundred and fifty prophets of Baal.

Elijah is the one, sent of God, to uncover her shame and that of her weak husband. That scene on Mt. Carmel is one of the most dramatic and breath-taking in the whole Bible. Elijah has summoned all the Court and its "hangers-on" there as if he were king. Ahab is a mere bystander, now. The four hundred fifty prophets of Baal and the four hundred prophets of Ashtoreth are all there. Elijah bids the prophets of Baal to build an altar to their god, and he will build one to the Lord God of Hosts. It is one lone man of God against eight hundred fifty heathen prophets!

The altars are built; the wood for the sacrifice is laid; the sacrifice is laid upon the wood. "Now," Elijah says, "the God that answers by fire; let him be God." That was more than fair. Baal was a "god of fire." Will he answer by fire now?

The slain bullocks are upon the altar. No human sacrifice will Elijah allow, and he is the master of them all, by this time. The priests of Baal go through their prayers and incantations from early morning until noon without an answer, while Elijah mocks and derides: "Cry aloud," he says, "for he is a god; either he is talking, or he is pursuing, or

he is on a journey, or peradventure he sleepeth and must be awaked!" And they cry the louder. They grow frantic. They leap; they dance in a paroxysm of frenzy; they cut themselves with knives and lancets, until the blood flows in streams but all to no avail, though they keep it up until evening.

Now Elijah comes to the fore. He prepares his offering unto God. He lays it upon the altar, as the people look on in wonder and amazement. Then Elijah cries to the people, for he has no helpers: "Fill four barrels with water and pour it upon the burnt sacrifice, and the wood." And they poured it. "Do it the second time," Elijah says. And they did. Then he said: "Do it the third time." And they did it the third time, until the altar and the wood and the sacrifice were so drenched with water that it overflowed into the trench and filled it to the brim.

Then Elijah offered a brief, simple prayer of sixty-three short words to the "Lord God of Abraham, Isaac, and Israel." The latter mention would seem ironic, but it was not. Israel might have forgotten God, but God had not forgotten Israel! Then the prayer ceased, and as it ceased, there came a blinding flash from heaven in answer. It was not a lightning flash. It was a rain of fire from heaven that licked up the water in the trench; that dried the water on the wood and the sacrifice; that burned the wood, as if it had been tinder; that set fire to the sacrifice, and it was consumed in a brilliant, smoking fire of glory!

We are not told what the eight hundred fifty heathen prophets did, but we are told what Israel did: "And when all the people saw it," the record reads, "they fell on their faces and said: The Lord, he is the God! The Lord, he is the God!" That meant the end of the prophets of Baal and Ashtoreth! That also meant the end of the drought! The first words Elijah said to Ahab were: "Get thee up, eat and drink; for there is a sound of abundance of rain!" And, Elijah, in the exuberance of the triumph of the Lord over all his heathen enemies, girded up his goat-skin coat, as the rain came, and ran before Ahab's chariot.

We all must have, sooner or later, our "wilderness experiences." Elijah had his, for it was in the wilderness that God spoke to him again, and told him what he must do. It was in the wilderness that God fed him, rested him, strengthened him, and sent him in that strength, on a forty-day journey to Mt. Horeb, called the "Mount of God." It is well named, for Horeb is one of the peaks in the Siniatic Range where Moses received the two tables of the Law direct from the hands of God. Elijah is now to have a blessing next in honor to that of Moses. God was now to speak face to face with Elijah, "as a man speaketh to his friend."

Look at these experiences that Elijah is having on Mt. Horeb, for it is **this** that ties Elijah more closely to our own times. There were four vivid and dramatic experiences that Elijah had that day. First, "A great and strong wind," or tornado that split the mountains by its force, "but the Lord was not in the wind." And after the wind an earthquake, "but the Lord was not in the

earthquake." And after the earthquake, a fire, "but the Lord was not in the fire." And after the fire, "a still, small voice."

Elijah was more afraid of the "still, small voice" than he was of all the violent eruptions of Nature. When he heard that still small voice, we are told that he "wrapped his face in his mantle," lest he should look on God! He knew that voice. He had heard it before. It was the voice of God.

With what God told him to do, we have little interest today, although it was of greatest of import to two great nations then, and to his successor, Elisha, whom he was to anoint as prophet in his stead.

The most important thing to us today is that this experience of Elijah was and is germane to the question of our text: "Where is the Lord God of Elijah?" Where? In that "still, small voice." That "still, small voice" is the voice of Conscience, the voice of duty, the insistent, demanding and compelling Voice of God to the "City of Man's Soul." It governs men more than laws, courts, or prison sentences. It has broken down more wrongdoer's hearts and changed their lives more definitely for good than all the penitentiaries in the world; and it still governs the world more than kings or princes; more than presidents or parliaments!

"Where is the Lord God of Elijah?" In men's hearts, and minds, and consciences. Nations, tribes, and peoples may not recognize God; they may be bowing down to idols of wood and stone and metal, but God is nevertheless among them, working out His plans, in spite of the idolatries of the people.

That is the only hope for the salvation of the governments and peoples of the world today. "Where is the Lord God of Elijah" in Spain, in Italy, in Germany, in China and Japan today? That He is in each of those countries is just as true as that He was in Israel and Judah; in Phoenicia and Zidon, in ancient times. Phoenicia and Zidon have long since lost their religion and their supremacy. The worship of Baal and Ashtoreth have perished, but God still reigns, and His reign will never end. Governments and nations think in terms of epochs, reigns and rulers; God thinks in term of aeons, ages and eternity. "God and My Right" is a motto of more than one nation today. A better motto would be: "God and His Right," for any nation that wishes to live long and prosper. We cannot get away from God. We may flout Him, deny Him, strike His name from churches, public documents and national constitutions, but He still lives and reigns, whose right it is to reign "from sea even to sea, and from the river even to the ends of the earth."

Israel and Judah, the Arabs and the Jews have realized this and are realizing it more and more today. At Haifa, in the shadow of Mt. Carmel, they are fighting as Jew against Jew; the one, however, renegade, the other still true to the God of their fathers. The Arabs are renegade Jews. Born in Jewry, descendants of Joktan, a grandson of Shem, and of Ishmael, the son of Abraham, they are truly a Semitic people. The Arabs are making their last stand before the Jews. The Assyrians, the Chaldeans, the Syrians, the Phoenicians and the Edomites have passed

away as nations. The Arabs are the last foes of their early brethren. They always have been nomadic. They still are. They always have been crafty, vengeful, and murderous. They still are. They are the "freebooters" of the desert. They waylay the weak, and run from the strong. They are the prototypes of our modern bandits and gangsters, and they still run true to type.

"Where is the Lord God of Elijah?" Always with His people. Israel has deserted Him many times. They have wandered away and even served strange gods, but they have always come back to the God of their fathers. They are His "peculiar people." Read Genesis and Exodus; read the whole Pentateuch. Read the Psalms of David, especially the 89th and the 132nd, and you will find that God has made "an everlasting covenant" with Israel. They cannot be destroyed. The Arabs may lie in wait for them and harass them from time to time, but they can never win any permanent victory over them. Undisciplined as they are, lacking leaders, soldiers, and any formal government, they still have friends, who will protect them, and fight for them—if need be.

The British will see that they are protected

on the south, the French on the north, and with God for them, who can be against them, successfully?

"Where is the Lord God of Elijah?" Hitler and the German Nazi may turn against the Jews and against their God; they may close the synagogues and the churches, and set up again the pagan gods of Old Valhalla, but they will never succeed as long as the Eternal God is on His throne.

"Where is the Lord God of Elijah?" Japan may pray to heathen deities; they may starve their people to pay for more munitions, but they will never conquer China as long as hundreds of thousands of Christian Chinese are praying to the God of Elijah.

"Where is the Lord God of Elijah?" The United States is in the midst of very perilous times. We are beset on every hand by a social service religion, a religion trusting in material things instead of a religion of spiritualities and a greater trust in God. "Where is the Lord God of Elijah?" He is not dead nor sleeping. "He ever liveth" and worketh with those who put their trust in Him. We have put, "In God we trust" on our coinage. Let us engrave it deeply in our hearts, and all will be well. Telford, Pa.

A MEDITATION

On the Certainty of Death and That Which Follows

By the Late A. C. Kolb

This article was printed in one of our church papers some years ago. It is reprinted now on the second anniversary of the death of our brother, who was a frequent contributor to our Mennonite periodicals.

Thou hast brought me into the dust of death.—Psa. 22:15.

Another year has passed into history. Its record has been completed. The sands have run their course. Events have transpired which have vied with each other in earnest endeavors to excel. Nations have experienced things unexpected. Statesmen have struggled hard to solve mighty problems, without achieving the desired ends. Men everywhere, both public and private, have failed in accomplishing many of the things they had planned. Fancies have been overthrown. Dreams have vanished. Stout hearts have been forced to yield. Expectations have been blasted. Hopes have withered. Promises have been forgotten. Everywhere we see that the pages of the year which entered so full of promise and expectation, have been stained or marred. And yet time rolls on!

As with the year just closed, so it is in many respects, with the lives of mortal men. How many there are who have laid down their burdens! How often has weeping been heard in Israel because a father, a mother, a son, or a daughter has gone the way of all flesh! And yet time rolls on!

But why all this? we ask. These things are to remind us of the fact that we are but human. We have problems to face which affect us more mightily than any which pertain to this life only. Daily we are reminded of the stern fact that some day it shall be our turn to answer the summons of Death. Up to this time others have been called to answer, but it shall not always be so. We will not be overlooked. We shall not be forgotten. Our

names are on the list—some, perhaps, far down, while others are soon to be called. Not one name is left out. As soon as a soul is born into this world, the name is inserted somewhere in the list. God alone knows where the place is for it to be inserted. And when we are called, THEN WHAT?

The Psalmist says, "Thou hast brought me into the dust of death." What does this teach us? First, that none other than God has control over our lives. There are other influences, but only one control. We have the privilege to get out of that control for a while, and yield to other influences, but we can never escape God's control entirely, for as surely as God is the only one who giveth life, just so surely must an account be given to Him of that life which He gave, no matter how it was spent. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away" (I Pet. 1:24). "Every one of us shall give account of himself to God" (Rom. 14:12). "Who (God) will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but only unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil" (Rom. 2:6-9). "If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again into dust" (Job 34:14, 15).

Whether or not men believe what the Bible teaches, the fact that death must come to all,

remains unchanged. Every day this fact is repeated. It is not something new or unusual, but a very commonplace occurrence. However, this differs from many other occurrences in this one vital particular: It never comes the second time to the same person. Sicknesses may come often to an individual; disappointments may come often; joys and sorrows, intermingled, may come often; but death comes only once. By this I mean that the separation of soul and body, which is commonly called death, takes place but once with each individual. The seasons of the years come and go. Where we have failed to accomplish something in the proper season of one year, we may look forward with a hope of doing better the next season. As one week follows the other, and we see where we have been negligent in performing some duty which it is our custom or purpose to perform on that particular day of each week, we look forward with the expectation of doing it better when that next day arrives. With the more weighty problem of life as a whole in relation to eternity, things are vastly different. When once we are brought down to the chilly waters of death, and we enter the stream, there is no retracing of our steps. The mightiest potentate of earth and the meanest wretch are on precisely the same level. Both are simply human beings. To be sure, the ultimate goal is not the same for all, for men do not all choose the same goal, neither does God compel them to. But the entrance into the great beyond, is precisely the same. All must pass through death. There is no exception, unless God shall choose to close up the affairs of this world as we are told He will do some day (I Thess. 4:17). But even then, His great plans for the future will not be changed a particle.

We are reminded that "in the place where the tree falleth, there it shall be" (Eccl. 11:3), and the soul which makes no provision to escape the judgment of God, before it crosses the river of death, can never hope for an opportunity to effect a reconciliation with Him. As we leave this world, so do we enter the great beyond which has no end. We may quake as we approach the brink of the grave, we may shudder at the momentous importance of that which confronts us, we may writhe in anguish of soul, we may do what we will; unless we have taken refuge under the blood of God's priceless gift to men for the salvation of every soul, even Christ Jesus, our lot must be that of the rich man described in Luke 16:22-28. It cannot be otherwise, for so hath God decreed. It is not necessary for any one to enter into such a state of existence, because God has graciously and amply provided a way of escape, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:16-18). This is one of the most forceful declarations ever made, and is as unchangeable as God Himself.

As we stand by the bedside of a soul about

to depart, many are the thoughts which crowd into our minds. And if it be that of a dying saint, we long to know what his hopes and expectations are. Sometimes we are highly favored by being permitted to hear them tell us something of the sight which greets their eyes, and how we long to see what they are permitted to see! Yet with all this, it is not an uncommon occurrence that more or less of a struggle precedes their departure. Life seems to wish to cling to the body, and the body seems loath to yield up the vital spark. And again, how often is it that in the last moments the enemy of souls seems to marshal all his forces in one desperate effort to break the hold which the soul may have upon God. Death becomes a struggle, and we are anxious that our loved ones come off victorious. And this we may all do, when once we enter into this last conflict. It is true that the greatest enemy is death, but what a world of consolation we find in the fact that the power of death has been broken! The sting of death has been removed. This can mean nothing less than that to the child of God, death is really nothing more than a sleep, to which it is so often likened in the Scriptures. Often, upon retiring, and just before falling asleep, our muscles may suddenly relax or contract, which may be due to various causes, chiefly perhaps great exertion in one way or another, and instead of working harm, seems to prepare us the better for refreshing sleep. Even so, the final grapple with death, can, to the saint whose soul is anchored securely upon the Rock of Ages, result only in triumph, so that death becomes only a means of translation into rest and peace. Thus we have the words of the Lord verified when He says, "Whosoever liveth and believeth in me shall never die" (John 11:26).

Another thought which the Psalmist gives us in the words, "Thou hast brought me into the dust of death," is that what we term as death, does not occur without God's knowledge of what is taking place. This, to the Christian, is very precious. God does not send us into death, He brings us there. And how

***** LAMB OF GOD FOR SINNERS SLAIN

By Catharine Miller

Lamb of God, for sinners slain,
Living Saviour of the living,
Thou art worthy to obtain
Glory, blessing and thanksgiving,
Thou hast bought us with Thy blood,
Holy, sinless Lamb of God.

Thou didst break the tyrant's rod,
And the yoke of his oppression;
Thou hast made us priests to God,
Out of every tongue and nation;
Praise and honor be to Thee,
Christ, through all eternity.

We, like wayward sheep had strayed,
For our healing Thou wast stricken;
All our woes on Thee were laid,
Thou wast slain our souls to quicken;
Love amazing! Thou didst die
Guilty man to justify.

Thine the agony and pain,
Thine the bitter cup of sorrow,
Ours the vast, unmeasured gain
Of the resurrection morrow;
Thine the glorious victory,
Ours the risen life with Thee.
Grantsville, Md.

consoling the words of the same writer when he says, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Psa. 23:4), and again, "God will redeem my soul from the power of the grave" (Psa. 49:15). Words like these are quickening indeed. Shall we doubt them? If we do, will we not put God to shame? Will we not, by so doing, crucify our Lord afresh? He gave His life as a ransom for us. He tasted death for every man. He conquered the archenemy of God and man in the very moment when he thought himself the conqueror because of his having succeeded in accomplishing the death of the Saviour. The enemy himself was vanquished. Christ laid down His precious life only to take it up again, in order that we would not need to give up ours in a hopeless combat with the enemy. Christ has led the way through the grave. He passed through first. He knows all about it. Though there may be terror there, yet there is no power. Christ has made the way perfectly safe. More than that, He does not send us alone to face the terrors which may lurk in the shadows, He brings us there. He has promised not to forsake us. And because He will go with us, there is no grave in the world that can hold us. No grave was ever so carefully guarded or made so secure as His own, but He brushed aside what were calculated to be barriers, like a spider's web, and came forth triumphant. He still lives, and assures us that because He lives, we shall live also. No, my fellow traveler to eternity, there is no power on this side of heaven that can overcome the strength of "the lion of Judah," for all power, both in heaven and on earth, has been given to Him. In His care we are safe.

And then there is another thought. We are told that God "hath brought us into the DUST of death." It does not say that we are brought into death itself, but simply into the dust of death. What shall we gather from this statement? Let us see. We have not forgotten that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). That which God made of dust, was of no use until after God gave to it part of Himself, and we have already had the truth forced upon us that we cannot live always in this world; consequently a change must take place, and this change does take place. We have all been eyewitnesses to this fact. What, then, is this change? It is simply a changing back. "Man shall turn again unto dust" (Job 34:15). "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12:7). "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

As soon as the spirit leaves the body, there is no life there, and the body, left to itself, will crumble into dust. The earthly tabernacle in which the soul dwelt, dissolves. The encasement, to the care of which God entrusted the immortal soul, is divested of the treasure. A separation takes place. The one returns to the ground from whence it came, and the other returns to God who placed it into this earthen vessel. In all this God has

a mighty purpose. His will is that we dwell with Him in glory. Christ has gone to "prepare a place" (John 14:3), but into that place nothing can enter that would in any way defile it. Nothing that is earthly can enter there, consequently this body cannot go there as it is. So it must return to the earth. However, in its stead, God will provide a new one. This body is not enduring. It is mortal, and God's plan is that "mortality might be swallowed up of life" (II Cor. 5:4). The inheritance which God offers is not to be given to anything corruptible, because that would defile heaven where He dwells, but the soul which has lived in this tenement of clay, and has been washed in the cleansing blood of God's sin-offering, Christ Jesus, and which has now departed from this world, shall be clothed with immortality and glory. Then shall God's plan concerning that soul be fulfilled, for death shall be swallowed up in victory. Isa. 25:8. There shall thenceforth be no more death, and no sighing, and no sorrow, and no tears and no pain, for these for-

mer things will all have passed away. Rev. 21:4. It is therefore a glorious provision that God has made in causing the separation of the immortal soul from the "dust of the earth" to take place, in order that He might give us something better.

Truly we are debtors to God. That which we were utterly powerless to do, He has graciously done. May these thoughts remind us of our utter dependence upon Him, and may this New Year which we have just entered, find us not only more thankful in words, but may our sincere gratitude to God be expressed in service which He may own and bless. May the words of the Psalmist be indeed our inmost craving, when he says, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psa. 19:14), and when our names shall be called may we be ready to answer gladly, having the assurance of faith that our turn has come to enter into the joys of the Lord.

Herbert, Sask.

THE DIRTY TOBACCO BUSINESS

It is a mystery to people of clean habits to understand what ever induced so large a proportion of the human family to contract the habit of using tobacco in any form. The people who use it seem not to realize how objectionable their habit is to people who are not addicted to the habit. When a user of tobacco comes into a home where it is not used, his presence is announced by his smell as soon as he enters the door, and his memory is still fragrant some time after he goes unless windows and doors are opened to dispel the odor. This, even though he does not smoke in the house. What shall we say of those individuals, both men and women, who monopolize a bus smoking the objectionable stuff to the annoyance of their fellow passengers who have paid just as much for their room in the car as themselves?

Some Dirty Advertising

Up until a few years ago women and girls did not practice the habit of using cigarettes in public, but through advertising propaganda the tobacco companies have popularized the habit with women and girls, until in some circles it is considered quite respectable to smoke cigarettes right in public places, and the shock is wearing off from the public conscience. Lying advertisements try to make it appear that it is good for people to smoke cigarettes. There is a billion dollar combination of producers, advertisers, manufacturers, wholesalers, and retailers, who, for the money they get out of the tobacco business, are willing to be parties to lies. Lying advertisements appear in daily newspapers, monthly magazines, bulletin boards, and store windows, placed there by people who would not lie about any thing else; many of them members of churches in good standing.

There is a brand of cigarettes concerning which it was long advertised that they satisfy. Now that is a lie, unless it is explained, and no explanation appears with the advertising. If a person has formed the cigarette habit of course his craving for cigarettes is satisfied with these cigarettes.

Another brand is advertised as quieting the nerves. This is a lie unless explained, and the advertising does not explain it. If a person has upset his nerves by the use of the dirty things he needs a cigarette to quiet his nerves before he undertakes a particular job.

Now what shall we say of the newspapers and other periodicals that publish these lying advertisements? It looks to me as though they were selling their reputation for integrity for the money they get out of it. This editor has written to some of the periodicals in which cigarette advertisements appear, and they all justify themselves in admitting the advertising from the standpoint of the revenue they get out of it. For instance there is "Better Homes and Gardens." They claim, in answer to a letter, that they are able to make the paper a better paper by the use of the money they get out of that class of advertising. Who ever knew a home to be made a better home by the introduction of cigarettes to the boys and girls of that home? Who cares for a nice house and a nice garden if there are no nice people living in the house, and enjoying the garden? Better boys and girls are more important than better homes and gardens. If we must sacrifice the boys and girls to keep the paper going it is a high price to pay.

Then there is the old "Farm Journal" that used to come to my father's home when I was a boy. I see it is now catering to the lying business of trying to induce the farmer's boys and girls to take up with cigarettes. I wrote to them, and they justify themselves, saying they do not think the business is specially harmful, and so it goes.

If you go to your retailer in town and talk to him about it, he will probably admit it is a dirty business, but "If I do not sell it, some one else will." Poor excuse, indeed. The dirty work is going to be done, so in we go for the revenue lest the other fellow gets it all.

Some More Dirty Tricks

In our issue of Jan. 12th we noted the case of a girl who won the championship as being

the healthiest girl. What happened to her? Right away here comes a representative of some tobacco company offering her \$10,000 if she would allow her picture to be taken with a cigarette between her fingers. She did not smoke. But what would the photograph imply? Of course the only purpose of the tobacco company was to give readers of the ad in connection with the picture the idea that smoking cigarettes had something to do with her unusual health. And that would be a lie. That girl had the courage to refuse to be a party to such a lie. But the big magazines and newspapers do not have the integrity of that girl, but for a price will let their columns be prostituted to the dirty business.

Now the very day we are writing this article here comes the daily newspaper with the picture of a girl in Ohio, who the ad says has been chosen "as the country's most beautiful girl of the year." Half a page is given to an advertisement of cigarettes in connection with her picture and a package of cigarettes is displayed right in front of her, as though to imply that cigarettes had something to do with her beauty. When we read of the other girl it makes us wonder how much this girl sold out for. Poor girl, what does all her reputation for beauty amount to now? She may have a few thousand dollars for it, but her testimony is lost for beauty or anything else with discriminating people.

A Heroine and Some Dupes

That girl who refused the \$10,000 needed the money a great deal more than these magazine corporations, but she was a heroine, and would not sell her good name to adorn a lie. They figured they can do enough good with the money to offset the harm the ad does, but they are duped into the thing. Respectable people despise such a compromise. And there is a day of accounting when these dupes and people who have sold their reputation for a cash consideration to keep this dirty business going will have to give account to God for this dirty business.

Tobacco harms both the bodies and souls of people. This is a well-known fact. Why will people raise, manufacture, advertise, or sell what they know is harmful to people? Is it not slow murder to do what shortens life?—Editorial in the Gospel Minister.

ALONE WITH GOD

A minister at a camp meeting, in the course of his sermon, advised that the people, as they retired from the service, should go away and be alone with God for fifteen minutes. A brother followed the advice, and was brought into the most delightful fellowship with Jesus. The unfolding of things belonging to the Kingdom of God, even in that fifteen minutes, was rich and glorious. We would urge our readers to be often alone with God. If you want to be let down into eternal mysteries, into the Godhead's deepest sea, be alone with God. If you want to feel as never before the strength of the "power that worketh in us", be alone with God. Fifteen minutes in such secret fellowship is worth an age of blustering outdoor noise about religion.—P. H. Advocate.

IMMORTALITY

By I. R. Calhoon

This mortal must put on immortality.—I Cor. 15:53

"There is no death! The stars go down
To rise upon some fairer shore;
And bright in Heaven's jeweled crown
They shine for evermore."

The resurrection of Jesus Christ is the final proof of man's immortality. "And if Christ be not raised, your faith is vain" (I Cor. 15:17). Easter is the joyful day of all days of the year, for it is the day commemorating the victory which Christ won over the grave, giving a hope to the mature, the aged, and to all who have lost their loved ones.

The Christ of Calvary is divine; hear Him cry: "Before Abraham was I am." Man can but stand in awe and wonder before the majesty of such a declaration. As the mountain towers over the plain, so the God-man stands among men. But while we remember that Christ was divine, we do not forget that Christ was man. He loved to call Himself "the Son of Man." He, the Lord of all, forever linked with us as brother, a fellow with us, bearing our burdens, weeping with our sorrows, sharing our temptations! And when He slept the sleep of death to awaken in a few hours, never again to enter the portals of the tomb, that is an unquestionable proof that our faith is not in vain.

Dr. William Quayle writes: "It is a good deal of difference, brothers, whether the sun goes down just for a night or goes down forever. It is a good deal of difference whether the sunset is followed by sunrise or whether the sunset is followed by the dismal dark, the dirging of the dismal bell and the deep shadows until the bold midnight becomes infernal and eternal, or whether man is running a race that goes forever and forever. Then it will be a very different matter from whether a man were staying here through a day and the coming of night was the coming of eternal paralysis and eternal forgetfulness."

"There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain, or mellow fruit,
Or rainbow-tinted flowers."

A little girl whose name was Lucy lay dying. All that a tender mother could do to mitigate pain or restore God's gift of health was done in vain. The angel of death was on the threshold prepared to take the child to the bright home above. She had been quite still for some time. At last she roused up and saw her parents watching, one on either side of her bed. Reaching out her hand feebly to her father, she said: "Father, I am sure I'm dying; I feel I am. What would you wish me to believe? What you taught about Jesus?" The man shook from head to foot as if smitten through with a dart. He answered: "O Lucy, dear, believe what your Mother has taught you." "Ah, yes! then, that is—is true—true, Mother dear; He's your Jesus, and He is mine." The quivering lips whispered: "Blessed Je—." Angel ears alone heard the finish of the sentence as the soul went up to Heaven. The mother took the

father's hand and said: "He was her Jesus; He is mine; He wants to be yours. Oh, pray, pray, pray this prayer: 'Lord, I believe; help Thou mine unbelief.'"

That infidel father, there and then, at the bedside of his dead child where he saw the power of Christ so mightily manifested, surrendered himself to God. He saw that Christ was the ever-living God, the Almighty to deliver.

Ours is not a dead Christ. Ours is the ever-living Christ. Ours is not One Who is afar when we need Him most. "He ever liveth to make intercession" for those who draw nigh to God through Him. "Wherefore also he is able to save to the uttermost."

Paul wrote under divine inspiration: "I am not ashamed: for I know whom I have believed, and am persuaded he is able to keep that which I have committed unto him against that day." He knew Christ to be God through the power of the resurrection. He was not serving a dead martyr who had offered ideals to the world and died to promote the welfare of mankind, but he was firmly united to Christ as Lord of all, the God-man who willingly made the supreme sacrifice to justify sinful man before Almighty God. He was not orphaned by the power of death; his Christ "ever liveth."

"There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best beloved away
And then we call them dead."

"God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath



PEACE WITHIN THE HEART

By Ursula Miller

Let us give thanks for peace, abiding peace,
Within that soul where Christ is cherished king;

A satisfying peace, serene as sunny sky
Accompanies e'en our deepest suffering.

Let us give thanks for peace within our heart
Serene, sublime, deep as the hidden sea;
The Prince of Peace can calm the threat'ning waves,
Of sin by the power of Calvary.

Let us give thanks for peace, abiding peace,
Though nations war and trouble spreads her wings;
Sheer terror leaping over land and sea and sky—
Let us give thanks for peace His presence brings.

Where the Lord is, there is peace, sweet peace.
Bleak shadows vanish at His word and will;
He grants abiding power with faith to trust
The while He bids the trembling waves be still.
Protection, Kans.

not life" (I John 5:11,12). "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "And this is the promise which he hath promised us, even eternal life" (I John 2:25). "I know that my Redeemer liveth" (Job 19:25). "Because I live, ye shall live also" (John 14:19).

The keynote of the world's Easter song is "Immortality." In answer to the question, "If a man die, shall he live again?" the Easter chimes ring out: "He shall live! He shall live!" Jesus Christ is the answer to our questions and doubts concerning immortality. His teaching and resurrection remove the question of immortality from the field of speculation, and place it before us as an eternal verity.

"How beautiful it is to be alive!
To wake each morn as if the Maker's grace
Did us afresh from nothingness derive,
That we might sing, 'How happy is our case!
How beautiful it is to be alive.'"

—Zion's Tidings.

HE LEADETH ME

What a wondrous link between these two personal pronouns! As in the East, the shepherd always precedes the flock, to discover the greenest patches of grass and the least stony path, so does Jesus ever keep in front of the soul that ever trusts and loves Him. We must be willing to be led. There is so much natural impetuosity in us to shoot on in front and "prospect" for ourselves. Is that not so?

And out of this restlessness there arises so much of the fret and chafe and disappointment of life. We think we can do so much better for ourselves than Christ can do for us. We doubt whether there is not something outside the limit of His will, which it might be worth our while to snatch at. We are inclined to run before or linger behind, or go off to forage on the right and left. We take a long time ere we learn that the place of usefulness and blessedness is in following the lead of Jesus. The one ambition of our being should be to be sure that we are resolutely following the Shepherd whithersoever He goeth. According to His own assurance, when He putteth forth His own sheep, He goeth before them, and the sheep follow Him.—F. B. Meyer.

THE FOOLISH MONKEY

Dr. Samuel Smiles tells that in Algiers the peasants attach a gourd to a tree, and place rice in the gourd, which is left with an opening merely sufficient to admit the paw of the monkey they wish to catch. The monkey comes, sees the gourd and rice, puts in his paw, grasps the booty, and tries to pull out his clasped hand. Instead of letting go of the rice and pulling out his paw, he hangs on to the rice and stays there until the native appears and makes him captive. Poor, foolish monkey! And yet can it be that such an incident has an application even wider than this? —Onward.

MISSIONS

LEPROSY IN INDIA

By Geo. J. Lapp

We are glad to announce that Bro. Lapp will, in the near future, favor our readers with a series of articles on "Currents and Crosscurrents in India."

It is only right that we share with the readers of the Monitor something about one of the most dreaded diseases in India and about which up to the present time medical and other workers who are seeking to eliminate it feel the most helpless. That there are a million and a half lepers in India is only a guess. Some medical authorities and others who seem to know think that there are many more and that the disease is on the increase. They also contend that leprosy is not infectious nor hereditary, and yet there are villages in India where only a decade or a little more ago only one leper could be found, and today many people in them are suffering from some type of the disease. It is also found that leprosy seems to be more active in the victims at times of the year when they do not obtain a sufficiently balanced food. They also find that the under-nourished and those who live under unsanitary conditions are more susceptible to the disease. But we must give the credit to the specialists and research workers in this field of medical service for desperately working not only to find out how widespread the disease is and which areas are more highly infected but also to find the best methods of treating the people and ridding them of what has become one of the worst scourges in India.

In this field of endeavor, the selfless ministry of those who are giving themselves to the interests of the Mission to Lepers has been a great inspiration to us who have had the privilege of working with and under this splendid international Christian organization. For seven years I had the pleasure of serving as honorary superintendent of the Shantipur Leper Homes located five miles from Dhamtari, the headquarters of the American Mennonite Mission. The financial support of the institution is supplied by the Mission to Lepers from their head office in London, England, and also by the Central Provinces Government in India, which gives a capital grant according to the average monthly enrollment in the Leper Homes.

During these seven years the Mission to Lepers sent other gifts to the Leper Homes either from the head office or through their branch offices in the different countries such as England, Ireland, different countries of Europe, Australia, New Zealand, Canada, and the United States. These presents included toys for children, dolls (mostly rag dolls to be stuffed in India), scrapbooks, woolen scarves knitted by both old and young, garments of different kinds, and handkerchiefs. One old man past eighty years of age knit a woolen scarf and sent it with the lot from Australia.

But what about the leper inmates of the

institutions; are they all adults? No; some of them are small children who have contracted the disease and require careful treatment. We had a child brought to us who was covered all over his body with leper spots and who was about one year and a half of age. He soon responded to the treatment and was discharged after about a year in the leper asylum. There are always leper boys and girls as inmates in the asylum. They all take treatments and respond much better than the adults. However, if an adult comes in the first stages of leprosy, he has hopes of being able to leave the asylum fairly soon. There are cases of years' standing which take a long period of time to bring about any improvement. Then there are what are called burnt out cases where the disease has run its course. The leper is free from the germ but his body is left a wreck. We have many such in Shantipur. They are horribly crippled and will remain dependent all their lives. The Mission to Lepers has always followed the policy of caring for them in the homes.

In the Shantipur Leper Homes, do the inmates have anything to do? Yes, it is the rule of the institution that each inmate be assigned to some daily task according to his or her physical ability. They are organized into working gangs for cleaning their own living quarters, courtyards, the grounds around their own cottages and to cultivate the 70 acres of



A Victim of Leprosy

agricultural land out of the 110 acres that belong to the station.

What religious work is done among the inmates of such an institution? Regular worship services are held each Lord's Day. Sunday schools are regularly conducted for which we have a large staff of Sunday-school teachers from among the lepers and also from among the clean people of the outside Christian community. The lepers attend all these services of their own free will. There is no compulsion. But all who are able regularly attend. We also have the midweek prayer meetings and daily devotions in the wards and also in the hospital. In addition to this, we have a regularly employed evangelist who daily visits the cottages of the lepers, prays with them, and teaches them the Gospel. He is blind but knows the Word and earnestly seeks to bring the lost to Christ. He is acquainted with the lepers and is pained when there are no seekers after the truth as it is in Jesus. Each quarter there is generally a class of inquirers who are ready for baptism.

An institution with an average monthly enrollment of 460 inmates must be carefully organized. At Shantipur we have the medical department with the resident Indian medical officer and the medical missionary near Dhamtari subject to call when there is need and the staff of medical assistants in the leper asylum. The assistants are both lepers and nonlepers and have their respective assignments as nurses and dispensary and laboratory workers. Their services are very much appreciated. We also have what we term the Civil Department because it must not be uncivil. The caretaker Mr. A. David is the head of this department and has to do with the placing of the lepers in the homes, their feeding, clothing, and general discipline of the institution. The Caretaker, the resident Medical Officer and the Superintendent form the Administration Board of the institution and work out all the plans and policies of the institution together. In this manner full co-operation is maintained in the institution. There is need of discipline at times. Incurables must be reprimanded or punished, generally with a fine. Sometimes those who have committed gross offences must be dismissed.

On one occasion some money was stolen. Several inmates were suspected. Finally one asked for permission to go to his home some distance away. This caused him to be suspected all the more and he and his belongings were searched. Some of the money was found on his person. He had a very large loaf of bread tied in his bundle. This was broken open and some money tied in a rag fell out. He was proved guilty and dismissed from the institution.

There are those who are discharged from the institution and have no homes or belongings but are willing to work if a home can be provided for them. This gave rise to the development of the Mangal Tarai colony about which you have read. Thirty-two families of symptom-free lepers, healthy children of lepers, and a percentage of nonlepers have been settled on their own land holdings. It was of great interest to us to observe that the arrested cases of lepers who had severe attacks of malaria manifested no tendencies

to lapse into active leprosy. A specialist carefully examined them.

We thank God that we could have a part in this work and believe that by His blessing a greater work will be done in the future to rid India of this dread scourge. Let us pray to that end, and not forget that moral leprosy is a still greater scourge, which is eating as a

canker at the life and heart of all people of the earth and that only the grace of God through Christ is adequate to free souls and lives from its disastrous work.

Will you also remember Brother and Sister S. Jay Hostetler who now have charge of Shantipur Leper Homes and Mangal Tarai Colony? Manheim, Pa.

PERSEVERANCE MISDIRECTED

By Edwin I. Weaver

While out on tour some thirty miles north of Drug we came to a place about which I had heard for some time but had never seen. We passed by a tank which a villager to dig was spending his whole life. It was an Indian village tank, rather is to be, but is not yet completed—one in which men and animals alike bathe and drink. The villager has already spent twenty years at his difficult task. The easy part is now done. He is digging in solid rock now with pick and crowbar. And piece by piece it must all be carried up to the top of the bank. But it is surprising what even one man can do in twenty years. His tank was about two hundred feet wide, by four hundred long, twenty feet deep at the deepest and ten at the shallowest. And already a little water was stored which was being used while we were there by two women who were washing their clothes.

This man has no other purpose in life but to dig a tank from which his relatives and the villagers for generations to come may drink and bless his name. It almost seemed tragic to us who watched him as he picked out and filled with rocks what looked like an iron basin and slowly carried it to the top of the bank. He repeated this I wonder how many thousands of times in these twenty years.

Now what kind of mentality or insanity would induce a man to spend his life digging a large tank out of rock? He is not being paid for his work. He is not doing this to make a living. No one pays him for it. He has just enough income besides this so he does not need to do other work for a living. I do not think that the man is altogether a nitwit. If we were to ask his fellow villagers, I am sure that they would say he is a "bahut dharmi admi" (a very religious man). His is just another expression of the Hindu idea of penance or tapasia. By making so great a sacrifice for the good of mankind God will certainly forgive his many sins, and he will speedily, perhaps in only a few rebirths, attain to heaven. Heaven for him is being absorbed into the Infinite Being so that the individual loses his own distinct personality.

If this man is willing to spend his life working for a very undefined and doubtful reward it is a challenge to me to count all my temptations to discouragement a joy. "Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him." "Let us not be weary in well doing, for we shall reap if we faint not."

Drug, C. P., India.

ONLY A HEATHEN

A rough, stern-looking man and his beautiful young wife were standing one day in Burmah under a clerodendrum tree, covered with rose-white blossoms, looking at a little baby boy which she held in her arms.

"Is he not beautiful, my lord?"

"Beautiful now," he answered, "but how will it be when he grows to be a man?"

"My lord, a man at Maulmain teaches that sin may be removed."

"Who told you of him, Mynah?" asked the husband sternly.

"I heard it in my father's house on the other side of the Salwen."

"Well, Mimosa, you are not in your father's house now, and mark me, from this moment you will forget that a word of this abominable religion ever entered your ears."

At that the usually docile wife rose to her feet, and said in a clear voice:

"What would you do, my lord, if I were to become a Christian?"

"Kill you."

The woman smiled drearily and sat down.

Looking around for something else to talk about, the man noticed his wife's round taper arm, sparkling with ornaments.

"What is that odd bracelet you wear lately?" he asked.

"A charm, my lord."

Just then the woman seemed to see something unusual and, catching up the baby she bounded away.

"Fool! to be frightened at such a silly thing," muttered her husband. "A charm indeed. That is not like a Christian."

Some days before, old Pooluah, a Christian slave, who had come from her father's house, had sent her a tract called "View of the Christian Religion" in a basket of flowers. That she had carefully folded together in a deer-skin case trimmed with wild seeds, and bound it on her arm with her other bracelets.

Frightened by her husband's question she ran into the forest, not daring to look behind her.

At last she heard a familiar voice say: "My lady, has anything happened?"

It was old Pooluah, who was carrying a heavy load of fresh herbs he had just been gathering.

"Happened! No," she answered. "But there will—there must, and I almost wish it would come now."

"Look at the Lord Jesus Christ, my lady. He is strong. He never deserts those who trust in Him."

"I do not put my trust in Him, Pooluah,

I am not a Christian. When you are in trouble, you can pray, and your mind becomes calm and happy. I cannot. I shrink and tremble, and do not even dare tell the truth."

"My lady—"

"I said just now, Pooluah, that it was a charm I wore upon my arm. I told a falsehood, and all from fear. I am a poor timid woman, and I can never be a Christian."

"My dear lady, you are sorely tempted, but try, try, my sweet mistress, to bring your troubles to the Lord. He will take it willingly. He has trodden all these dark ways and He knows every dark step."

The woman shook her head. "I am a poor, crazy Mynah, and must obey my keeper. I thought his mind was softened, Pooluah, for he talked of our common sin as though sorry for it. So I ventured to tell him there was a way of escape, and he was, oh, so angry! He says he will kill me if I become a Christian. I am too young to die, Pooluah," and the poor young thing threw herself down upon the sod and wept passionately.

"The Lord Jesus Christ loves you, my lady."

"I cannot feel it. I dare not think of it. The way is dark, dark."

"He gave His royal limbs to the torture and His body to the tomb for you, my lady. It is dark. The world is all dark, but He came down from glory for you. Trust Him, my dear lady."

"But I denied Him, Pooluah. I said it was a charm I wore."

"It was in a moment of weakness, my lady. The Lord is a pitying Redeemer. Ask Him to forgive you. Look to Him and light will come."

From that time Mimosa seemed changed. She was courageous, calm and happy. Ashamed of her falsehood she unbound the bracelet from her arm, and threw the deer-skin case into the river, and placed the tract in one of the hollow bamboo rafters of the house, where anybody could see it who looked for it. In spite of the faithful Pooluah's cautions, she began whispering the glad news of salvation among the villagers; but they all loved her so much that not even the strongest Buddhist ventured to tell what she was doing.

So the months went on. At last, one day, as she was reading her precious Book, she was startled by a rough hand on her shoulder, and a stern voice exclaiming, "Woman, woman, what have you here?"

For a moment she hesitated and her heart grew faint. She expected a time like this, but it had been so long delayed that she was surprised when it did come. She answered trembling, "It is a foreign Book, my lord."

"One of those vile books—"

"It is not a vile Book," she interrupted bravely.

"Which—which I commanded you not to touch!"

"Should I not obey God—"

"Silence, babbler, slave!" Then smothering his rage again, "But where is the traitor that dared to give you this?"

"I had it a year ago, my lord."

"And have you kept it ever since?"

"I have, my lord."

(Continued on page 151)

Educational

AN EVENTFUL DAY IN SIDON THE GREAT

By Anis Charles Haddad

From Haifa to Sidon is a grand drive on a splendidly graded road, round all sorts and conditions of contours, rising and falling like the mercury in a thermometer. Great beetling granite cliffs, scored with brown torrent beds tower above us. The mountaintops are spattered with Crusader ruins and dominate everything for miles. All around us the roar of water hurling itself down to mountainsides to feed the greedy sea. All the way we had a glimpse of the Mediterranean stretching grey and wild into the west. As our petrol was running low, we stopped to fill up. Four jolly little Syrian boys watched us noisily and, when we were finished, begged for the tins. But as there were only two tins and four children we organized an Olympiad! My friend held the four urchins in leash by the car, while I went, perhaps, a hundred yards down the road with the two tins, and put them out in full sight of the pack. The urchins were soon off. Then a wild breathless scamper, then shouts of victory and disappointment, and finally a set prize-giving. But the greatest fun of all was that there we were playing games with unknown Syrian children in a place which none of us could find for certainty on the map!

The rest of the drive was very interesting. Darkness fell and the coast road was thronged with glaring, over-lighted cars, madly driven and hooting on our tail round every corner. Half-baked civilization is as dangerous as it is exasperating, and we all heaved a sigh of relief when the light of Sidon appeared.

A little promontory town, dazzling white as we neared its old walls and seen from within these, a black labyrinth of tunnels with house-bearing arches overhead—where Moslem veil and Christian countenance mingle in the little bazaar—such is the humble successor of "Sidon the Great!"

Sidon is a rabbit-warren of a place and our attempt to find a hotel ended in a narrow cul-de-sac. We went to enquire from the owner of a chemist's shop. He was unable to leave his business to help me, but he came to the door and screamed for one "Ali." Whereupon there appeared out of a café next door a huge man with a fine moustache and six days' growth of beard on his chin and wearing a pair of fascinating trousers, very full-bottomed and tricked out for fun with brilliant vermilion braid embroidery over the hips. He was duly introduced as "Ali, the

lemonade seller." At once he brought me to the hotel. But the proprietor was out. However, all the guests—most of them were already in their nightgowns—assured me that there was lots of room! Back I went to rescue my friend whom I found almost submerged in a boisterous crowd! Ali at once created order out of chaos, for he could kick and box. Although he looked incredibly down-at-heel and his finery had known very much better days, he was obviously a respected and powerful member of Sidon society. We backed the car through the crowd to the hotel, where we found the proprietor also in his nightgown, waiting to receive us! I asked for two rooms! "Two rooms? But you are only two men, and all my rooms have at least three



The Sea Castle of Sidon Outliving Weather and War

beds in them." I explained that we preferred to sleep alone!

So much accomplished, and still accompanied by Ali, who by now was my bosom friend, we went off to garage the car for the night. That was easy. But the question of food was less simple. This hotel was "beds only." What did Ali suggest? "My cousin," he said, "has a very good restaurant. You are my friends!" And in we went. The restaurant is an ill-lit niche opening unprotected onto the street. It smelt of soot and oil. We then sat on a table, while he stationed himself alongside at another table on guard. It was a good thing that we were all very hungry and very tired, for the food was of the type one would describe as difficult. However, with our eyes half shut so as not to see too much, we succeeded in lining our ribs very adequately with a succession of more or less harmless messes. We washed them down with lemonade, and finally made arrangement with Ali's cousin that he would bring us breakfast to the hotel in the morning at eight o'clock.

Then out in the streets for a walk round

the town, which Ali insisted we must see. He was a first-class guide.

Though four of the Phoenician ports have still a considerable trans-Mediterranean trade, not so much can be said for coastwise commerce. Not a smoke cloud or sail flecked the sea horizon. So we fell back upon Phoenicia's past performance.

Sidon carried us far back into antiquity. It was the oldest city of Phoenicia, and in ancient times the most famous. The whole district was assigned to the tribe of Asher, but it never obtained the prize. Sidon was taken by the Philistines about 1,200 years before Christ.

There is no doubt that the Sidonians supplied the first navigators in the old world. Their ships not only commanded the Mediterranean but carried on an extensive traffic with Europe, in tins and other commodities. They were a gifted and ingenious people, and excelled not only in the fine arts, but in various kinds of manufacture. They had a remarkable skill in working metals, timber and stone. The share they had in the work of the temple of Solomon gives proof of the extent to which their talents had been cultivated.

With an army of 150,000 lumber-jacks, quarriers and burden-bearers at work, the Lebanon slopes must have presented a busy sight. What we view as an empty seacoast must have been alive with long lines of log floats moving under tow.

Isaiah, however, centuries later, speaks of the merchants of Sidon, and Ezekiel refers to the fame of its sailors. Sidon in its turn was not without a band of Christian converts even in the time of Paul, for the great apostle, when "he touched at it as a prisoner" on his way to Rome, was "courteously" allowed "liberty to go unto his friends" there, to "refresh himself."

We then went to the Crusader Harbour, past the town mosque, and finally into the bazaar, miles and miles of crypt alley-ways with long arched vistas and so many twists and turns that we would undoubtedly have lost ourselves had it not been for Ali. The place is thronged with buyers and Ali explained, "Sidon is a seaport" he said, "and the men are away fishing all day, so we have turned night into day for shopping. The booths open at six in the evening and close at three in the morning. Then everyone except the fishermen, sleeps until noon!" We then had a walk to the charming gardens and orchards. Oranges, lemons, citrons, bananas and palms grow luxuriantly, and give the environs of the old city a look of eternal spring. Sidon is one of the few spots of Syria where nature's luxuriance has triumphed over neglect and ruin, and where a few relics of ancient property still remain in street, and mart and harbor.

It is outside the town and underground, where rock-hewn tombs show emptied tiers of sarcophagus niches, that the student might once have sought the ghost of ancient Sidon.

On our way back to the town, Ali drifted into domestic topics. "I married a Christian," he said. "She had first married my brother, who died. But the family wanted to keep her dowry, so I took her on when I was fifteen. I have five boys—no girls, thanks be to God—and I am very pleased with her. She works well, but I do not want to have any more children. The lemonade trade is no good these days, and I make no money at all!" Then we fell to talking about the French, and suddenly he tapped me on the arm. "Hush," he said. A procession was coming to meet us—some Senegalese police and about fifteen prisoners, handcuffed and looking very dejected. "There was a murder in the hills a week ago," said Ali. "They have taken all the men from the village until they find out who did it."

We were back in the hotel at ten, and Ali and the hotel proprietor, still in his nightgown, came to see me safely to bed. I had a septic finger, and asked their advice as to treatment. They were encyclopedias of knowledge and produced hot water and, while Ali held my hand, mine host probed with a needle and bathed! Then we iodined the wound and bound it up with a bit of what looked suspiciously like a strip of nightgown. Then I got into bed. But at once my feet came out at the bottom, as the end of the bedding was not tucked in. They were greatly upset and proceeded to remake the bed with great thoroughness. Then at last with many salaams, they left me. The bedclothes stayed on, but the bed itself was a bit of a problem. The bedding was poised carelessly on a wire mattress which rested precariously on a forest of tall and very dilapidated spiral springs, and whenever I moved the whole thing went off like a burst of machine-gun fire.

Next morning Ali arrived at seven with lots of hot water. Then the hotel proprietor—still in his nightgown—came to enquire after my health. Then a long discussion about breakfast. I was in a hurry to get dressed, and all retired discreetly, save Ali. He supervised every item of my toilet, and when I reached the stage of oiling my hair he broke into loud applause: "Beautiful. You are indeed a Pasha" (gentleman).

Everybody watched us at breakfast—Ali, the barber, Ali's cousin, and most of the other guests in the hotel. When we had finished, Ali produced his eldest son, a seven-year-old bootblack, and he polished our shoes. Then with Ali, out we went again into the town to take photographs. We again saw the port, the sea-castle, the mosque and the now empty bazaars. Then Ali said that we must go and inspect the new Moslem school. Out of modesty we rather hesitated, but we had underestimated Ali's organizing powers. While we slept, he had seen the school authorities, had told them that we were very important Government officers of Palestine, and that we would visit the school in the morning! So when we arrived we were greeted not only by the headmaster, but by the school committee as well, and were then invited to make a thorough inspection. We saw babies being put through physical jerks—they were very

jolly. Then we went from one classroom to another through all the standards, hearing arithmetic and geography and history. Finally when we said that we really must go, a bell rang, and all the classrooms emptied out into the school-yard and all the scholars formed up in a square round us. First there was roll-call and the senior boy of each class brought the headmaster a list of the absentees for the day, whose names were read out. Then the parade was called to attention with military precision, and then came the order to dismiss. The boys clicked their heels, raised both hands high above their heads, clapped them together, and then we were free!

Ali was vastly pleased with our success, and on our way back to the hotel told me that our visit had greatly revived his fortunes. The hotel proprietor was paying him commission on our bill, so also his cousin, and so also the grocer who supplied the pot of marmalade for breakfast, while he had already pocketed the money which we had paid his

eldest son for blacking our boots! When we left him for Tripoli half an hour later I bade him an almost affectionate farewell. His parting words of gratitude over my tip betrayed a poet in him. "Would you have stayed here for sometime more," he said, "all Syria would soon be rich with the smell of budding earth and the fragrance of blooming flowers. Spring is at the door and the lemonade season."

The snow-capped peaks of Lebanon still radiant in the dawn and glorious in the setting sun, witnessed the pomp and splendor of the far-off days, the mighty strongholds with their teeming populations, the bosom of the blue flecked with the white-winged messengers of commerce bearing to the world's ends the brave merchant pioneers who returned with the wealth of all lands to enrich and beautify their homes. Now these same hoary summits look down upon what is but a backwater in the stream of life where nature tries to hide with her luxuriance the crumbled ruins of a splendid past.

Jerusalem, Palestine.

THE NEW TESTAMENT IN ENGLISH

By Edward Yoder

The author, editor of the *Advanced Sunday School Lesson Quarterly*, will follow this discussion with two more articles on subjects relating to the English Bible.

The Bible is familiar to most of its English readers today as a single volume, though a rather large one, for they see and use it most commonly in that form. Perhaps most people who use it in this form are more or less aware that the Bible is in two parts of rather unequal length, for sometimes they see the shorter part published in a little volume by itself. This is the New Testament. The larger part, the Old Testament, is seldom published by itself, unless it be in its original language, Hebrew.

As the revealed Word of God, the Bible can well be treated one continuous whole from Genesis to Revelation. At the same time for purposes of study and for intelligent reading and understanding, it is profitable to consider the two parts separately. The Old and the New Testaments have entirely separate histories, were originally produced in different languages, and have rather distinctive messages. Up until the era of printed books, that is, about four centuries ago, they were not put out in the form of a single volume as one work. Men thought of them as two works rather than one. It is necessary today for readers to make intelligent discrimination between the two parts of the Bible in using it, otherwise there is confusion of thought.

Without disparaging in any way the Old Testament with its divine message to Israel, the history of which is a profitable study in itself, we shall here devote our attention briefly to the New Testament, noting a few of the significant facts pertaining to its outward form and circulation. Knowing something about these outward matters should increase our interest in the message of the little book itself.

The message of the New Testament is after all the important thing for those who read its pages. This message is a very unique one. It is the message of human redemption, the Gospel of eternal salvation, the good

news of men's deliverance from sin which God offers to them through Jesus Christ. No other volume large or small has ever carried a message so unique and so vital as does the small collection of writings known as the New Testament. It is today the most widely read and most extensively circulated book in the world, and has been translated into more languages than any other piece of literature. When missionaries in a new field of work wish to translate the Scriptures for use among their people, they invariably begin with some portion of the New Testament.

The continued popularity of this unpretentious little volume is in no wise due to the literary excellence of its contents. The Old Testament, on the contrary, contains much that is great and powerful literature in itself and even apart from its particular message as God's Word. There one finds the eloquent oratory of Deuteronomy or Jeremiah, the exquisite poetry of the Psalms, the drama of Job, the moral maxims of Proverbs, and so on. In the New Testament there is little that ranks as formal literature so far as its form and language is concerned. From the literary standpoint there are in this volume only brief memoirs and collected sayings in the Gospels, some circular and personal letters of an occasional type from Paul and Peter, some historical narration in Acts, brief essays from James and John, and so forth.

But whether the literary critic decides for or against the contents of the New Testament as writings of literary quality, is a matter of small importance. The vital significance of the message itself which these simple writings bear, and the sincere and unadorned simplicity with which the message is told have made the New Testament with its commonplace language and forms truly a literature of real power. It is proved to be a literature of power because of the tremendous influence it has had among men of many lands

and races down through the centuries since the time when its separate parts were first circulated among the Christian people of the early Roman Empire.

The message of the New Testament is therefore its all-important feature. It is a divine message to heart-sick and sin-sick humanity. However this message from God has to be clothed in some outward and human form so that men may be able to comprehend it. It needs to be expressed in some language that is familiar to those who need this message so sorely. Because the speech of men differs from land to land, it is right that the message be clothed in the language of every land whither it goes. It was not God's intention that His message of salvation should be identified with its outward form in any particular language or style of writing.

The language in which the message of the New Testament first appeared was Greek. This fact so simply stated may not mean much to us today. The statement does not tell us very much either, in fact it passes over the most interesting and significant part of the facts concerning the original language of the New Testament.

There were in the first century different varieties of Greek in use in the Roman Empire, just as there are today differing kinds of English, for example, in English speaking countries. The most marked difference existed between the language as it was spoken and written by the people in their everyday business and social life and the language as used by the writers of books and literature. In English today there is the same difference between the speech of everyday life and the language used by the learned and scholarly in their writings. We may say they are all alike English. Still it is not the same English. There are marked differences in the type of words and phrases used, in the complexity of sentence structure, and in the idiom.

In the first century the same was true of the Greek language, only that the difference between the formal language of literature and that used by the people in everyday life was much greater even than today. There was no universal education then that tended to keep the common man's language as nearly as possible like the literary tongue. Daily speech rapidly grew away from the language of books under such circumstances. Even the language that English people use today changes continually, and it would be changing still more rapidly if the efforts of editors and teachers in schools did not interfere with the natural development of everyday speech.

The kind of Greek used by literary men of the first and second centuries can still be read by those interested in the works of writers like Plutarch, Josephus, and others. The Greek of the New Testament is quite different from what one finds in the writings of these men. For a long time no written Greek exactly like that of the New Testament was known, and it was considered by students of classical Greek to be a kind of barbarous and illiterate jargon unfit for respectably educated people to read. Devout Bible scholars on the other hand assumed it must be a special kind of language which the Holy Spirit invented for recording the message of salvation in the New Testament.

Today, however, there is no longer any mystery about the language of the New Testament. Many thousands of papyri, or fragments of ancient paper documents, have been discovered within the last century, most of them in the dust heaps of Egypt. Among them are personal letters, tax lists, receipts, and other such writing as people do in the course of their ordinary, everyday life and intercourse. And it is found that the language in which the papyri are written is precisely the same as that of the New Testament.

This discovery proved that the writings of the New Testament were made by and for people in the common, everyday walks of life. Not by scholars trained in the schools and universities, nor in a language and style learned from books and professors was the message of salvation first put in written form. The writers were men who wrote in the language they had learned in the midst of real life, and they wrote for people who lived in the midst of life. This common Greek was then used practically all over the Roman Empire.

The earliest readers of the New Testament were people of the rank and file. We have reason to rejoice that the message of salvation was placed within the reach of the babes, as Christ once said, rather than only the professionally learned and the wise. Later on learned men, philosophers and theologians, began to speculate and debate over the meaning of the New Testament and its contents. But the everyday reader of the little volume, if he has it in the language he knows best, has always been able to get its saving message.

This fact, that the message of redemption was first clothed in the humble dress of everyday speech, has been a factor in its continued reading and circulation. Christian teachers and missionaries have sensed the implications of this fact throughout the centuries. The common people, the unlearned no less than the learned, must have this book in the language they can read and understand. This conviction has been behind the effort and sacrifice that has produced the thousand or so translations which have been made of the New Testament into new languages, as well as the hundreds of revisions and retranslations in old languages. Its message is the essential thing, and the form or language in which it is clothed at any given time is a mere accident.

In the light of these facts it appears strange to read in history of the opposition exhibited at various times to the translation of the New Testament into new languages. Today it is not considered impious or heretical to translate the New Testament, or the entire Bible, into any language that people anywhere on earth happen to speak. Yet in the fifth century the eminent St. Augustine opposed the translation of the New Testament from Greek into the Latin tongue by Jerome as an impiety. In later centuries the Catholic Church officially forbade its translation from Latin into the English tongue for the benefit of the common people who did not know Latin.

John Wycliff, who about 1385 translated the Latin Vulgate Bible into English, defended his work as follows: "The priests think it a 'heresy' to speak of the Scriptures in English,

but such a charge is a condemnation of the Holy Ghost, who first gave the Scriptures in tongues to the Apostles of Christ to speak that word in all languages that were ordained under heaven."

Of Tyndale's translation of the New Testament from Greek into English in 1525, a certain Cochlaeus is quoted as having said: "The New Testament translated into the vulgar tongue is in truth the food of death, the fuel of sin, the veil of malice, the pretext of false liberty, the protection of disobedience, the corruption of discipline, the depravity of morals, the termination of concord, the death of honesty, the well-spring of vices, the disease of virtues, the instigation of rebellion, the milk of pride, the nourishment of contempt, the death of peace, the destruction of charity, the enemy of unity, the murderer of truth" (Quoted in *The Making of the English New Testament*, by Goodspeed).

The full account of the difficulties under which the New Testament, as well as the Old, was given to the English speaking people in their vernacular tongue is in itself a long and thrilling story. It should inspire in us a genuine appreciation for the English New Testament as we read and reread its familiar pages. Especially should we seek to grasp the full force of its unchanging message, the sweetest message man ever heard. This message never changes, but its outward form must change the language in which it is circulated, as the speech of living men changes, so that it may come with vital and transforming power into the experience of every living soul.

Scottdale, Pa.

IN THE SIGHT OF CALVARY

"I gave My life for thee,
My precious Blood I shed,
That thou might'st ransom'd be,
And quicken'd from the dead."

When we think of what Christ suffered for us, all our sufferings become nothing. They vanish in the sight of Calvary. We can look at things that come to us down here until they become mountains. But if we look to Jesus, see what He has suffered and gone through for us, all our suffering is as naught. The Apostle says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:17, 18).

Truly, Jesus is the One to look to. He is the One to be considered in all our ways. "Looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

"Thou wilt keep him in perfect peace, whose mind is stayed on thee," says the prophet, "because he trusteth in thee" (Isa. 26:3).—R. R. Stengele.

The Rev. E. W. Moore remarked that the condition of the tongue was an index of both the physical state and the spiritual state.

INFORMAL ASTRONOMY

X. Further Comments on Observatories and a Discussion of the Constellation of Orion

By D. A. Lehman

Personally the writer has a keener interest in some of these observatories than in others, because of his own work and studies.

The Van Vleck Observatory at my Alma Mater, Wesleyan University, Middletown, Conn., is dear to me, for there I took courses under the astronomer, Uncle John Van Vleck, and viewed the sky as it looks to the Yankees.

There, too, my genial friend, Frederick Slocum is now Director and is doing excellent research work, also very good teaching.

The growing institution at Ann Arbor, now called the McMath-Hulbert Observatory arouses my enthusiasm. Its modern buildings and large telescopes are well located on high ground near Lake Angelus. Students under the capable guidance of Professor Heber D. Curtis have here very good facilities. They can enjoy observing and pursuing advanced courses with every kind of advantage, though they no longer have my teacher, Professor J. W. Hussey.

On his way to construct a fine telescope in South Africa he visited England and was entertained at a dinner given by the English astronomers. As he was giving a toast his heart ceased beating, he sank to the floor, and passed away. It was my privilege to use the comet-sweeper searching for comets and new clusters of stars and distant nebula under his instruction.

But my rarest privilege was the summer I spent in the Lick Observatory measuring the angular distances between the components of famous double stars, and in the evening determining the time to the tenth or hundredth of a second. Then I also visited the Yerkes at Williams Bay, Wisconsin. Each of my young readers should plan to visit this greatest refractor, with 40-inch object glass.

We shall now go on to describe

Orion and His Kith and Kin

This grand constellation which represents the giant hunter of mythology is at 7 p. m. prominent and brilliant just south of the zenith.

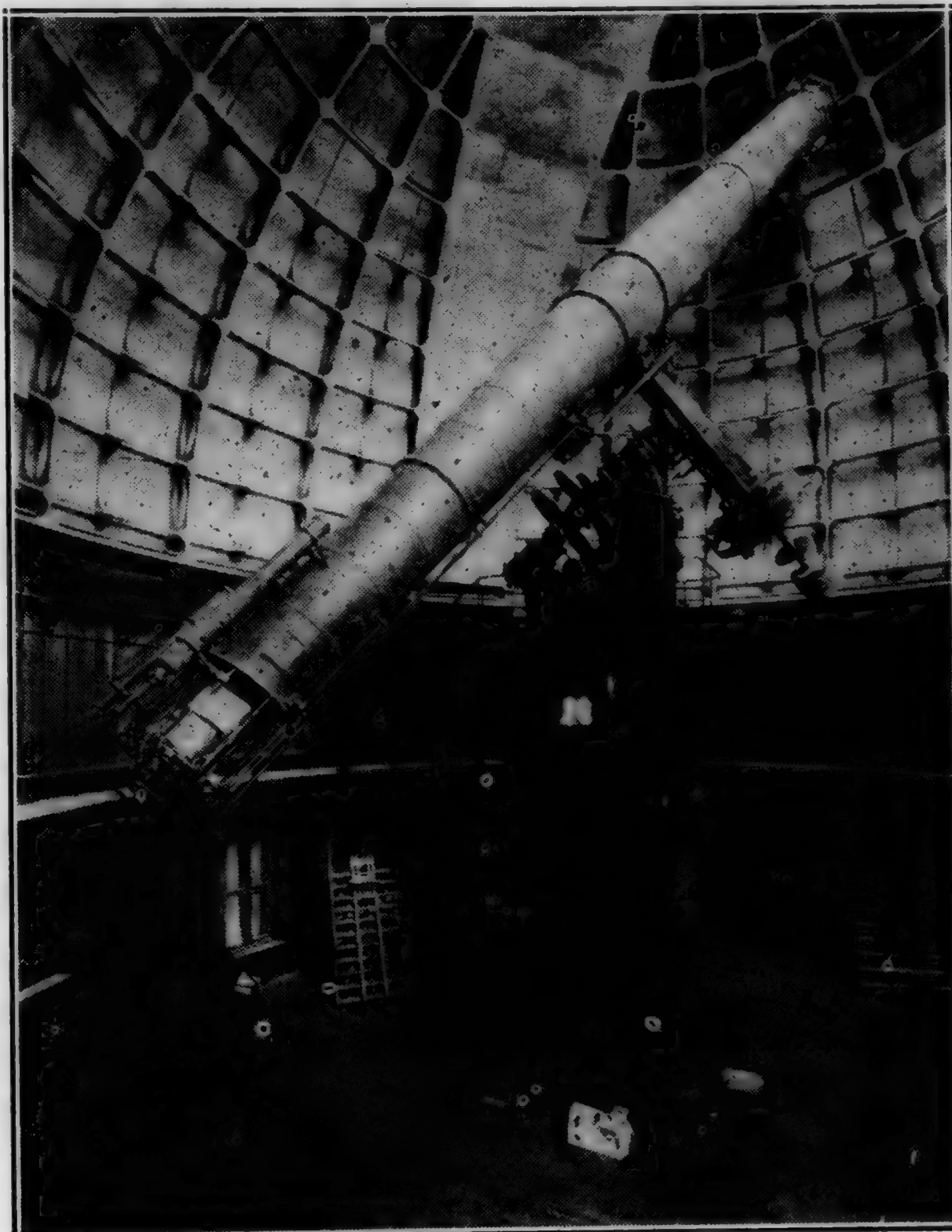
In his right shoulder as the warrior faces northward is the great red star Betelgeunse, the first star whose diameter was measured by the ingenious physicist, Professor Michaelson, by applying his interferometer which he invented for this purpose.

The diameter as reported by the astronomer, S. A. Mitchell, is 250,000,000 miles. Now the diameter of our sun is 864,100 miles. If you divide the former number by the latter you will realize that the diameter of this red star is about 300 times the diameter of the fixed star that we call the sun.

Since solids of similar shape are proportional to the cubes of their like dimensions, the volume of Betelgeunse is 300 cubed or 27 million times the volume of our sun.

However, the density of this enormous red star is surprisingly small, only about one millionth the density of water.

Now the density of our planet, the earth, is 5.5 and of the sun 1.4 on the water standard.



The Thirty-inch Refractor of the Lick Observatory, University of California

So we see that this famous red star is comparatively tenuous, or in avoirdupois rather light.

Giant's Head

A few degrees northwest of this red star there is a group of stars that locates the giant's head, and several degrees west of these is a line of seven stars, running north and south. These locate the massive lion's skin that was captured by the brave hunter.

Now every daring hunter wears a belt, and the belt of Orion is neatly marked by three second magnitude stars lying in a northwest-southeast direction. It is worth remembering that the celestial equator passes very close to the northern of the three. The belt is 12 degrees southwest of Betelgeunse.

The only other first magnitude star of Orion is Rigel, a magnificent white star, 10 degrees southwest of the belt. The telescope shows that Rigel has a pretty white compan-

ion of the ninth magnitude.

Orion not only slew lions but other game also. This is shown by Lepus the Hare lying at his feet. It is marked by eight stars of the fourth magnitude.

The region in and about Orion is distinguished by the vast amount of nebulous clouds lighted up by myriads of bright stars and star-clusters. Right south of the star of the belt that is farthest south is the dark nebula resembling a horse's head, and this is surrounded by great banks of jet-black nebulae that hide the stars beyond. When Sir William Herschel found such a dark star-cloud he exclaimed, "Hier ist wahrhaftig ein Loch in Himmell!"

Professor Duncan, who is the famous astronomer at Wellesley College, writes: "As holes in the sky, or at least as vacancies among the stars, they were long regarded, notwithstanding the fact that, to appear starless, they must be tunnels extending through vast depths of starry space and pointed directly toward the solar system—a highly improbable circumstance even if the stars were motionless and practically impossible after they have moved about at random for a few millions of years. During the present century the conviction has grown in the minds of astronomers that these dark areas are not vacancies, but obscuring masses—dark nebulae of vast dimensions which obscure the stars beyond them. Barnard was convinced of this."

Sword of Orion

Four degrees south of the belt is a line of three faint stars, lying almost north and south. These form the Sword of Orion. The central one of these three seems a bit fuzzy. Seen with a large telescope it is a magnificent object—the Great Orion Nebula, an actual nebula composed of luminous masses of gas and of very great volume.

Its form is not regular like the beautiful ring nebula in the harp, nor elliptical as is the naked-eye Great Nebula in Andromeda, but

more like a huge butterfly. At the side remote from the wings is an indentation called by some writers the fishmouth.

This great nebula covers more than a square degree in the sky. So its diameter is about 10 light years, or about 60 trillion miles, since astronomers have decided that light travels nearly six trillion miles in a year. That this nebula is very large is indicated by the fact that Alpha Centauri, often mentioned as our nearest fixed star, is somewhat more than four light years from our sun. And Sirius, the big Dog Star, is 8.3 light-years away.

As a matter of course, a great hunter must have, if not five, at least one or two, setters, or hunting dogs. Orion has two, the Big Dog Sirius, and the Little Dog, Procyon.

Dr. Charles A. Young, the able and genial astronomer who taught hundreds of boys at Princeton—who paid him the compliment of dubbing him "Twinkle"—says in his very

helpful booklet *Uranography*: "Canis Major—this glorious constellation needs no description. Its alpha is the Dog Star Sirius, beyond all comparison the brightest in the heavens, and probably one of our nearer neighbors. It is nearly pointed at by the line drawn through the three stars of Orion's belt. Beta, at the extremity of the uplifted paw, is of the second magnitude, and so are several of those farther south in the rump and tail of the animal, who sits up watching his master, Orion, but with an eye out for Lepus, the Hare."

Fixed Stars

When astronomers speak of the fixed stars, they mean nearly in a fixed position in the sky. It is now well known that, not only the planets, but all the stars have motion, be it ever so slight.

In examining the recorded positions of Sirius, determined before 1844, the Astronomer Bessel noticed that its motion was not in a straight line but in a wavy line. He made the ingenious guess that it had a companion whose revolution around Sirius attracted it from side to side.

In 1862 when Mr. Clark and his son were testing the 18-inch lens that they were grinding for the Dearborn Observatory at Evanston, the son exclaimed, "Why, father, Sirius has a companion." The companion has often been observed since, when it isn't hiding back of the Dog Star. Its revolution requires a bit over 50 years.

Procyon, the Little Dog Star, also has a companion. These little companions are remarkable for their enormous density.

It is well to remember that the two Dog Stars and the red star Betelgeuse are at the vertices of a triangle that is almost equilateral.

About 20 degrees north of Procyon lie the twins, or Gemini. The northern of these is Castor. It has an interesting companion. The southern one of these is Pollux. One is inclined to sympathize with the girl who was very anxious to find out how the astronomers learned the names of so many stars. In point of fact these names were assigned by the imaginative people of ancient times. Some are Arabic, some Greek, and some Latin. Incidentally, Castor and Pollux was the sign of the ship that carried St. Paul on his journey to Rome.

Twenty degrees northwest of Betelgeuse is the red first magnitude star called Aldebaran by Arabian astronomers. It is located in the south side of the V-shaped Hyades which are in the face of Taurus.

Saturn

Far southwest of Orion may now be seen the orange-colored planet Saturn. We call it the planet of 9's, since it has nine moons to our one, is nine times as far from the sun as we are, and has a diameter about nine times 7913 miles, the diameter of the earth.

It takes Saturn about 30 years to circumsolve the sun. All the while it carries its circular rings composed of particles of pebbles and rocks always parallel to one of its positions. So for 15 years we on the earth are on the north side of the rings, then for 15 years, as at present, on the south side. Every 15 years there is a short period when the plane of the rings passes near the sun and the earth. Then we can see, at most, needle-like exten-

sions of the rings on the east and west side of the belted planet. This occurred in 1936 and will occur again in 1951.

The giant planet Jupiter is now too far west to be observed, but in a few weeks he will appear bright in the morning, in the southeast. Before last August we said it also had nine moons; but last summer Dr. Nicholson, working with the 100-inch reflector on Mt. Wilson, Calif., photographed two new moons, the tenth and eleventh.

If you are awake after 5 in the morning now you can see a bright star in the southeast. It is the planet Venus, nearly as large as our

earth. Its heavy atmosphere renders it extremely bright, so bright that it sometimes will cast a shadow of a book near a window of a darkened room. If any planet of the solar system can sustain living beings it must be Venus or Mars. The other planets are too tenuous. Saturn is .7 and Jupiter is 1.4 on the water standard, i. e., as heavy as water.

With our five planetaria, at Chicago, Philadelphia, New York, Los Angeles and Pittsburgh and our great observatories costing large sums of money, America is taking front rank in modern astronomical science.

Goshen, Ind.

THE PLACE OF LAW IN CHRISTIAN EXPERIENCE

By Nora Miller

The covenant of grace, providing for the salvation of man, begins after the fall of man. There has been but one redemption, one atonement, and one offer of justification from the time the first gospel was preached to the woman in the garden until the present day; but it has been administered in various ways. From the fall of Adam to the birth of Christ the divine purpose was constantly being more fully and clearly revealed.

In the first place, under the covenant of redemption the patriarchal fathers, prophets, priests, and kings led the people under the direction of God. Then we find the Abrahamic dispensation which was more specifically connected with the covenant of grace. God promised that through Abraham's seed all the nations of the earth should be blessed. Gen. 18:18.

The next form was the Mosaic dispensation. Usually the Old Testament laws refer to these laws given to the Jewish nation by God through Moses. They may be divided into four divisions: (1) The moral laws, embodied in the Ten Commandments; (2) the ceremonial laws relating to the manner of worshiping God; (3) the civil law, relating to the administration of justice; and (4) a covenant of works to the Jews as a nation. Many of these laws referred to their temporal interests and needs; others guarded their relation sustained to other nations. The ceremonial system consisted of the Tabernacle; the priesthood, whose duties were strictly defined; the sacrificial system of ceremonial cleansing, and the annual memorial feast. The ceremonials pointed to something spiritual. As the feast reminded them of past blessings and deliverances, so the offerings and cleansings pointed to the sinfulness of sin and taught them that God was willing to be approached by those who were sorry for their sins. The promises God made in the Old Testament promulgated the gospel of faith. The conditions of salvation were the same, and salvation was secured by the same plan. Hebrews 11 lists Old Testament characters who pleased God by their faith in Him. The Jew, if he had faith and believed in Christ's coming, was justified. The Old Testament purposes or promises, i. e., the victory of the woman's seed, the blessings for all nations, the promised prophet, the promised sacrifice, the promised priest, the promised way of pardon, the promised Saviour—King are all fulfilled in Christ.

The more we study the prophetic program of the Old Testament, the more we are driven to the conclusion that it was intended to prepare the way for some more full manifestation of God. There were always some among God's people who lived in faith, looking for the consolation of Israel. The Jews were as children having a great inheritance (the gospel) in prospect, but were kept in a preparatory process of training. The coming of Christ marked the period of release and the entrance upon the promised possession. "Jesus Christ then is the center of the entire Bible. He is the hope of the Old Testament and the mould of the New. He is not only the center of the entire Bible, but He is truly the center of every believer's life. This is the essence of the New Testament teaching and of true Christianity."

The law is an expression of God's holiness and justice. It is spiritual and holy. It expresses the duty of man. According to Exodus 10:13 the law was simply what God saw best for the people. They were made for the law-breakers to check the transgressions. These laws embodying the righteousness of God reveal man's shortcomings and make him conscious of the evil forces within him. By opposing sinful pleasures it may excite opposition, provoke anger, and so increase sin instead of diminishing it. "The law is our schoolmaster to bring us to Christ." The law reveals the sinful nature of man and the strength of evil in the heart, and thus effects not only condemnation but his need of justification. He further sees his own inability to attain salvation by keeping the law and gradually forms in his mind a feeling of subjection to a higher will, and so the law prepares him for the reception of a Saviour. He becomes glad to find freedom from evil by faith in Christ. Without law man is comparatively unaware of his inherent wickedness. The power of sin renders keeping of the law impossible, thus closing the path of salvation by merit and opening the way of a gracious salvation through the work of Christ, who has purchased man's release from sin.

In Matthew 5:17, Christ Himself says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." According to Hebrews 10:1, the law was simply a shadow of good things to come. The sacrificial and cleansing laws were completed in Christ once for all, so no more offering for sin is necessary.

However, with the coming of Christ new ordinances, such as baptism and communion were instituted for His followers to remind them of the blessings received through this one great sacrifice.

Christ also fulfilled the moral law, embodied in the Ten Commandments, by His perfect and stainless life here on earth. Christians are enabled through Him also to fulfill this law. Christ delivers man from the power of sin so that a way is opened for the fulfillment of the law's just requirements. This is attained by the inner life of the Spirit. The legal system is not contrary to the Gospel principle; it is subordinate, but serves the end of the Gospel. The promise to Abraham's seed is fulfilled in Christ, and thus an identity and continuity of principle exists between the Old Covenant and the Christian Gospel. "Christ is the end of the law for righteousness," and "Love is the fulfilling of the law."

In being justified, man is brought into real harmony with God. Christ died in man's stead, to atone for his sins, and the result or benefit of His death is reckoned or imputed to the believer. God knows man is polluted and unable to attain righteousness through the law and that he deserves no favor but resolves to forgive him and regard him as united by faith to the Lord Jesus. Faith is the condition demanded, and from beginning to end it is a matter of grace or mere favor. It could never be a matter of merit or claim, which conformity to the law as a means of salvation would infer.

Justification is a state of acceptance with God, not because man is perfect, but because he does all in a trusting, large, generous spirit, actuated by a desire to please God. To believe is to take God's message to be true, and consequently to act upon it as if it were true. A realization of God's love and grace in the hearts of men results in faith and acceptance. This experience is responded to by a return love for Him, which further yields a sincere and genuine love for others. Thus this plan of justification by faith leads to an observance of the law. The justified one gives his heart to God and yields himself to obey His law. A new set of influences are brought into play to produce obedience to the law of God. Obedience is spontaneous, and the motive is love.

The chief aim of Paul's epistles to both the Galatians and the Romans seems to have been to convince his readers that Christians are saved, not by meritorious deeds but by a trustful acceptance of the undeserved favor of God. The religious life of Judaism was very hollow and formal. Paul finds in both these churches the tendency of deserting the doctrine of grace for that of works. The Jewish element in these churches still maintained and even insisted upon the observance of the legal system as a means of salvation. Paul infers that if man could have been justified by the law, Christ need not have died. The attainment of righteousness is impossible in any other way than through faith in Christ's death, as an absolute perfect performance of the whole law would be necessary in order to attain justification by law. Paul further uses the line of argument to these

Jews in defending justification by faith by maintaining that this doctrine was not new or contrary to the Old Testament, as Abraham too was justified by faith and David taught justification by faith. This method of justification does not encourage sin, nor allow sin, nor make law a sinful thing, but is the only possible method by which sinful man can overcome sin and obey the law. Justification by faith in Christ is the fulfillment of the law.

According to F. W. Robertson, Paul usually refers to law, not as the Mosaic law, but as the essence and principle of law, that is, constraint. Paul meets the question of Judaism in Galatians not by saying that all rules and ceremonies are worthless, but that the root of the whole matter is charity. So far as any rule fosters the spirit of love it is wise and useful, and if not, it is chaff. So the question is not whether the law is good or bad but on what principle. The same may be applied to all rules, ceremonies, or systems of churches today. Are they based on the principle of love? In Matthew 22:37-40, Christ gives the summary of the whole moral code in the two greatest commandments. "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbour as thyself. On these two commandments hang all the law and the prophets." This is the supreme law, and it includes all the rest. If a Christian has this principle of love within his heart he requires no law, no definite rules. He would have true freedom from the law, for he would be free from the evil which the law restrains. Self-command would be attained and command from another would not be needed. If a Christian is a subject of his Saviour-King and loves Him with his whole heart, soul, mind and strength, he would not knowingly do anything against His will. If he had a conviction something

was in accordance with His will, it would be acted upon implicitly. Even if wrong in the conviction it would be wrong not to obey until he was convinced that it was wrong. Otherwise he would allow authority, fashion, or some other human influence to interfere with what he thought was God's will and his responsibility towards it. "Every one must give an account to himself to God." This is the only way that each one will in time become a mature Christian and will at last learn by the grace of God to see clearly what is right. Teaching individual responsibility and principle would inspire a study of God's Word in order to determine His will.

Of course some standards and forms are necessary for any church organization. Whether we compare the church to a family or the Christian life to a journey in a strange land, there will be family regulations or traffic rules to observe. Are these observed because of compulsion? If so, the Christian is still under the law. A child in the home may be said to be under the law if instead of appealing to his reason, his will is appealed to by rewards and punishments. As he grows to maturity, he becomes able to discern the underlying principles of these rules or wishes, and restraint may be laid aside, for self-command is attained. His opinions and ideals now coincide with his father's. So a babe in Christ may act from law to begin with, but gradually he will act from the larger, more noble principle, and is free from the law. The underlying root of any Christian profession is the love of God and the cross of Christ yet the form and aspect of the response to these may vary considerably.

The two extremes Paul found in his churches are not extinct, but are still in existence today. On the one hand there is the tendency for a Christian to magnify his privileges of Christian liberty and to undervalue and depreciate love and sacrifice. He rejoices in his freedom from the superstitions, ignorances, and scruples which bind his narrow brethren. He is in danger of resting in the security of his position in Christ to the extent that he neglects the full performance of all his moral obligations which spring out of his relation with Christ. He lacks charity and is likely to sear his conscience, due to his great enthusiasm for this love of liberty. The spirit of love fosters a striving that nothing be overlooked, much less willingly neglected. True Christianity touches the conscience, sways and purifies the affections, and is not the mere working out of selfish ideas, but the giving of loving service as a spontaneous tribute of the heart.

In conclusion or as a summary I would say:

Law is primarily for the lawbreaker to check transgressions.

Law reveals the inward forces of evil.

Law is not pleasing to God as restraint.

Law is not a means to salvation (i. e., obedience of law).

Law aids in acquiring principles and faith.

Law facilitates obedience.

Law brings condemnation.

Law leads men to Christ.

Law is not to be used as though the letter of it were sacred.

(Continued on page 154)



JUST THE JOY OF LIVING

Just the joy of living.
Sunshine lighting up the fields.
Sunbeams glittering through the trees
Merry note of bobolink,
All the joy of growing things,
Joy and gladness ringing
Just the joy of living.

Just the joy of living.
Bees are buzzing,
Bluebirds singing,
Bobolinks are on the wing,
Hear the hum of living thing
Joy and gladness ringing
Just the joy of living.

Just the joy of living.
Cattle standing in a row
Birdies singing lullabies
Crickets chirping, joy-bells ringing
Breezes softly swaying
Star above and flower below
Breathe the joy of living.

—Mary P. Denny.



BIBLE STUDY



TABERNACLE STUDIES XCII. Access to God—Hebrews 10

By the Bible Study Editor

The work of Christ was fully represented in the plan of God's revelations to His people. No part of that revelation was lacking. And every step of the approach of the people to their God was carefully given to Moses and was as carefully wrought out by him in the construction of the house of God.

In the ceremonial ministry of God's priests every ordinance was fully established, and every service was minutely detailed and performed by those who ministered in that place of revelation,—the Tabernacle. There would have been no value in the service had it not been carefully followed, and there could have been no significance in the service had it not been of such a nature that it portrayed the things of God which were to follow in the days of the coming of the Son of God. All of the services of the Tabernacle were the most perfect types of the good things to come, for they were ordered by God Himself, and the patterns were made according to that which Moses saw in the holy mount.

The Law was a shadow of the things to come; it made nothing perfect; it was but a teacher which was intended to bring men to Christ. Every department of the Tabernacle had its particular lesson which it taught concerning the ministry of Jesus Christ, who, as a Son in His own house and a High Priest of divine appointment, ministered in each department in order to bring men to God.

Passing Through the Veil

The veil hanging between the holy place and the most holy place was a separation between the realm of the candlestick and the ark of the covenant. As the Holy Spirit was portrayed by the candlestick, so the presence of God was portrayed by the mercy seat over which the Shekinah, or glory, dwelt. It was God's dwelling place in the midst of His people. The department of the ark of the covenant was the representation of heaven. Passing from the holy place into the most holy place was significant of passing from the realm of the Holy Spirit in this world into the realm of God in the world to come. It is that realm into which flesh and blood cannot come.

The high priest could not come at all times into the most holy place. Lev. 16:2. Once a year, in the seventh month, which was the last feast occasion of the Jewish year, the high priest went into the presence of God with the blood of atonement. It was the final act of redemption accomplished by the ceremonial law. It corresponded to the last act of Jesus Christ in His ministry for men. Jesus had constant communion with His Father dur-

ing His earthly sojourn and often prayed alone when He withdrew from all others to commune alone with God. He frequently entered into the holy place of prayer and devotion, and received strength to continue in His ministry. In the fulness of time, in the end of His life, He entered into the most holy place with the blood of atonement to make peace with God for those whom He came to redeem. For Christ passed beyond the veil of His flesh to make a new and living way which is consecrated, or dedicated, for us—Heb. 10:20.

We were not reconciled to God by the life of Jesus Christ. He had a distinct mission in the world, as the "Word of God made flesh," whose glory was beheld by John and the other disciples, but it was not that glory which purchased redemption for them. Christ had a teaching mission for the world, a mission to give to men the Word of God and to bring the message of life. But that teaching mission was not all that Christ had to accomplish in order to make eternal life possible for men. He said, "I am the way, the truth and the life; no man cometh to the Father but by me," and later added, "If I be lifted up . . . , will draw all men unto me." He knew, and taught, that the way of life was not completed until He was lifted up. He lived among men in order that men should know how to live, but it was essential that He should die in order to make possible the regenerated life which enables men to live the Christ life.

Jesus lived in the holy place when He lived among men. He lived in fellowship with God, which all believers now enjoy through the Spirit. Another experience awaited Him before He should be able to complete the work which the Father had given Him. He must go to Jerusalem, be delivered into the hands of the Jews, be crucified by the Gentiles, and be buried, and then He would arise on the third day. He must pass beyond the veil into the most holy place.

The sacrifices for worship in the Tabernacle were all slain in the court. No blood was shed either in the holy place or in the most holy place. It was the privilege of either, or any, of the sons of Aaron to minister in the holy place if so appointed. It was the duty of all to eat of the shewbread in the holy place. It was a place of daily ministry for the priesthood and thus they ministered. But to enter into the most holy place was the privilege of but one, and he entered with the blood of the sacrifice that had been slain. It was the life-blood of a beast that had been poured out from its flesh. Christ was slain in the court of God's great temple. He poured out His life-

blood in the earth part of God's house. He entered into the inner sanctuary of God's presence beyond the veil of His flesh.

The veil of the Tabernacle must represent the division between the things of the flesh and the things of heaven. It is a dividing line between the things that are seen and the things that are not seen. It separates the world and flesh from heaven and the things of the spiritual realm. No one had ever passed from this world into that realm with flesh and blood. "Flesh and blood cannot enter into the kingdom of God." Jesus Christ passed through the veil after He had been made flesh and blood. He came from God, and put on flesh and blood. When He went to God, it was after passing through the veil of flesh.

As the high priest appointed by God, He entered into the presence of the Father with the blood which had been poured out,—the life which had been emptied from the flesh, and thus He passed beyond the veil of flesh to present the blood of redemption in the most holy place in the presence of God and on the mercy seat that was above the ark of the covenant. It was that blood presented beyond the veil that makes atonement for our sins.

Beyond the Veil

There were those who entered into the presence of God prior to the resurrection of Christ. "Enoch walked with God, and he was not; for God took him." Elijah was caught up to be with God. It cannot be said that they were taken into the most holy place with their flesh and blood. The day will come when all who are in their graves will hear the voice of the Son of God and will come forth. The righteous of those will be caught up to be with the Lord in the air. The living who remain will be changed and caught up with the resurrected ones. But none can be said to enter beyond the veil with flesh and blood. The life which they then will possess is that which is beyond the veil of flesh. It is a life that has been changed by the Spirit, even as Christ was raised from the dead by the power of the Spirit. Rom. 1:1-3. So have all and so shall all be changed who enter into the presence of God beyond the veil.

Enoch, the seventh from Adam, proclaimed judgment and death for all sinners and unrighteous ones. There could be no entering into God's presence without the judgment of sin, which was death. There was no access into that divine presence and most holy realm without the judgment of the flesh, and no passing beyond with the flesh. Elijah was a man of sacrifice. There could be no fellowship nor word from heaven without the sacrifice of blood, which meant the death of the flesh for sin. Elijah's going to be with the Lord was accomplished by a transition from the flesh to the spirit. He who witnessed the

ascension of his master was one who had sacrificed his oxen in order to follow the man of God and behold his going into the realm beyond the flesh. On the Isle of Patmos was one who looked into the world beyond, when he was "in the Spirit on the Lord's day." At the close of his letter to the churches he stated, "Even so come, Lord Jesus." He had not entered into that place of the most holy presence, even though he had a vision of it while in the spirit. It is the abode only of those who have passed beyond the flesh, even as our Lord passed beyond His flesh.

It is the believer's privilege to have fellowship with God now, and it is the right of all those who have chosen their fellowship with Christ to have fellowship also with God, the Father. I Jno. 1:1,2. There is no exclusive right to this fellowship and no exclusive class who may claim this fellowship, although there may be differing degrees of enjoyment of this high calling of saints. The special privilege of seeing the things that are beyond the fleshly veil has been reserved for few. It was the special duty of John to see and record the things of God for the encouragement of the churches and of God's people in his day. It was the special privilege of Paul to have seen things which it was impossible for him to express. To the great number of God's children there has been reserved the vision of those eternal glories when our Lord shall come and we shall be like Him. When He shall come to receive His own, they shall be with Him where He is in the Father's house.

Our Present Access

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access into this grace wherein we stand, and rejoice in the hope of the glory of God" (Rom. 5:1,2). "For through him we both have access by one Spirit unto the Father" (Eph. 2:18). "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:19-22).

The way into the most holy place has been opened for us by the death of Jesus Christ. It was not without significance that the veil of the temple was rent in twain when our Lord passed out of the flesh into the presence of God. Perhaps there were few who understood the mystery of that strange event. To the Jews it must have been an almost defiling thing for the most holy place to have been exposed to the vision of the ordinary priest.

To the followers of Christ, who understood the law as well as the Gospel, it was understood that the high priest must enter into the most holy place with the blood of atonement, and such was the act of Christ when He died on the cross and presented His high priestly offering of blood in the presence of God. So truly was the type fulfilled that the Father caused the veil of the Temple to be torn asunder when the spirit of our Lord passed beyond His veil of flesh. God fulfilled in the

typical temple what had been fulfilled in the actual temple of the Lord's body.

What has been accomplished for the believer? To some it would appear that we now stand in the glory of God's presence to behold all the splendor of His presence. But it is evident that we are limited in such visions, and our eyes do not behold all of those splendors of His presence. Nor is it possible for any even by spiritual imagination to conceive the glory of the Lord's holy presence. The things of God have not become materialistic by virtue of the veil having been rent in twain. They are as yet spiritual as they have been and as they ever shall be. Earth is still earth and heaven remains heaven and spiritual. There will come a day of revelation. Mortality shall put on immortality. The earthly house will be dissolved, and we shall put on the house that is made from heaven.

But the believer has spiritual privileges which were not possible before the passing of Christ beyond the veil of His flesh. We have access to God. Those who formerly entered only into the realm of the spirit and partook of the shewbread and offered their incense of faith and devotion, may now have fellowship with God, but, **in the spirit and by faith.**

The believer's fellowship with Christ is real, but is spiritual. So also is the fellowship with God. It is both real and personal, for God dwells in the heart of the saint as does Jesus Christ. It is the Holy Spirit, the third person of the Godhead, who dwells in us as both Comforter and Guide and who brings to us the presence of Christ and of God. "Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." It is this spiritual access which the child of God enjoys because Christ has returned to the Father. It is His return to God that has opened the door of heaven and has brought us every spiritual blessing that is in Christ. The door of heaven being opened, there is given the promise of the Holy Spirit, the presence of Christ and all of the fulness of God. Eph. 3. By that entering beyond the veil, the believer is granted the access to all that belongs to him as a child of God and as an heir of heaven. It is his privilege to come boldly to the throne of grace, for access has been made and the blessing bestowed by Him who entered beyond the veil of His flesh. We, too, shall enter beyond the flesh in the day when Christ shall come and receive us into the Father's house.

ONLY A HEATHEN

(Continued from page 143)

He snatched the Book from her hands and tore it to pieces.

"That is useless, my lord, for every word is cut into my memory."

"You will not say that you believe that Book?"

"I do."

"And that you are a—a—"

"I am a Christian, my lord."

The stern man shook with anger.

"Who knows what you are—what you say?"

The woman was silent.

"Speak, I command you!"

"I will answer any questions about myself, my lord; but more than that I cannot."

The next moment the courageous young wife was crushed to earth.

Then the stern man's anger was turned to grief. He threw himself down beside her with a loud cry that brought a dozen villagers to the spot.

"I have killed her! I have killed her!" he cried—"My golden lily. O Mimosa, my beautiful! I meant not to strike. It was a demon in me, and not my hand. One little word, and breath, my beautiful, my loved, my lost Mimosa!"

Old Pooluah was the last to reach the spot. "I have killed her! I have killed her!" and taking his mistress in his arms, bore her to her home. For hours there was a faint fluttering of the pulse, a movement of the eyelids—that was all. At last the dying Mimosa opened her eyes.

"Dear, faithful Pooluah, take the little boy to my father; and tell him, oh, tell him how sweet it is to die!"

With a rejoicing smile upon her lips the young Christian slept in Jesus.

The stern husband never returned to his village, and it was never really known what became of him. Some said he was eaten by tigers, some said he was living with outcasts, others that he became a hermit priest on a beautiful island in the Salwen.—Missionary Magazine.

TO WORSHIP

On Sunday to the house of God I took my wife (and children, too) to learn of Christ, the path He trod, the way to worship, what to do. We went with all the load of care—sorrows, joys, content, and strife, the things to which we all are heir, the common lot of human life. The week had not been all well spent; the tasks had had unusual weight; we'd had to learn what suffering meant; expected messages were late. A thoughtless word some neighbor said; another horror in the press; a boyhood friend, I heard, was dead; a youth brought troubles to confess. So ran the story of the week and placed its stamp upon my soul, and now my spirit's rest I seek and come for peace worth more than gold. I want to sit in quiet awe with worshipful and reverent air—hear wondrous truths from out the law, and listen to some heartfelt prayer.

But when the choir with pomp and style come like a monarch's gorgeous train, their countenances without a smile, and then start up some martial strain—my soul is chilled, my spirits fall, I hear no heavenly voices call. And when the preacher in his prayer, announcements, and his sermon, too, persists in peddling the ware of worldly strifes, both old and new, my mind in disappointment keen seeks rest in thoughts far, far away. I long to leave the church unseen and miss the words he has to say.

But when I hear the Gospel sung and hear God's prophet speak of peace, my soul climbs upward rung by rung, my burdened spirit finds release. Oh, that the messengers of old into our churches would descend, declare again the words of gold, of "peace on earth, good will to men."—A. B. McKain.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

PAUL EVANGELIZES A PROVINCE

Acts 18:18-20:38; Eph. 2

Lesson for May 14, 1939

Golden Text.—But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.—Eph. 2:13.

Acts 18:18-23. There is a time for everything under the sun. There was a time for Paul to begin the evangelization of Corinth, and there was a time for him to move on. Although he was an apostle in a special way to the Gentiles, he did not discard his Jewish habits of life. The man who can lightly discard the training he receives as a child will just as lightly discard anything else. Although the old covenant was passing away, Paul still observed its feasts and made religious vows according to the manner. Did he do wrong? No, but you do wrong when, like a chameleon, you change color to conform to the crowd. But while you should be slow to change even in things that are passing, like Paul, you should not require these things of others.

He was only a few days in Ephesus at this time, yet he must needs be busy. Only he who himself redeems the time, for the days are evil, is in position to instruct others on the proper use of time.

Chapter 18:24-25. Had Paul taught Aquila and Priscilla? Probably. We do know that they were left behind when Paul left Ephesus, and they were ready to lead Apollos into a more perfect understanding of the way of God. You can lead others into fields of knowledge only as far as you yourself have traversed those fields.

Chapter 19:1-7. As with these twelve men of Ephesus, there are vast numbers of disciples who have learned to appropriate but few of the treasures that are their heritage in the kingdom of God because their teachers know so little. What we need today is not teachers who deny the existence of such riches, but teachers who can lead the multitude of believers into the enjoyment of the fullness of the blessings of the Gospel.

Verses 8-12. Ephesus was the center of several systems of idolatry and pagan philosophy. Paul attacked the citadel. Only God can make victory possible under such conditions. And God did. In the synagogue, and then in the school of Tyrannus God worked through Paul until all Asia had heard and, in many cases, believed the Gospel.

Verses 13-20. In some sections of the country there are many people who have more faith in the sixth and seventh books of Moses (which books Moses never wrote) than they have in God Himself. Sons of Sceva are practicing magic arts and supposedly Christian

people go to them for help. Would to God that our faith in "hexerei," powwowing, astrology, and fortunetelling would be so completely superseded by faith in Christ that we would destroy all literature pertaining to them.

Verses 21-41. The mass of humanity does not want to be lifted. We give up our vices, our superstitions, and our false philosophies only after a bitter struggle. We shout by the hour the greatness of our Dianas and feel like ridding ourselves of those that bring us the truth. Even many who openly have espoused Christ hold on to things that belong only in the kingdom of Satan. Only the things that you forsake lose their power over you.

Chapter 20:1-33. In Paul's farewell charge to the elders of Ephesus we have one of the most affecting and heart-searching messages to church elders on record. It would do all much good to read this chapter repeatedly, and to meditate much upon it, and to heed the apostle's exhortation, "Be ye followers of me, even as I also am of Christ." But today, as he warned, grievous wolves are destroying the flock; and his watchmen are dumb dogs that cannot bark, and love to slumber. But do not look around so much to see who might be a grievous wolf, or a dumb dog. Examine yourself and see whether you might not fit into that scriptural nomenclature.

Eph. 2. In this chapter the apostle tells us what we are by nature; but he also tells us of our almost unbelievable possibilities through the grace that is in Christ Jesus. Make a list of each; contrast them, the one with the other; and then sit and wonder why you or anyone else should prefer to stay away from God rather than to be brought nigh through the blood of Christ. Then, too, he declares the only way of escape from racial and national hates and prejudices. In Christ the walls are broken down, and we become one, so making peace.

BEVERAGE ALCOHOL AND THE HOME (A Social Aspect of the Liquor Problem).—Jeremiah 35:5-10;

Eph. 5:15-21; 6:1-4

Lesson for May 21, 1939

Golden Text.—Do not drink wine, nor strong drink, thou, nor thy sons with thee.—Lev. 10:9.

Jer. 35:5-10. The most potent forces in the world are those that are spiritual. Just as soon as the church takes a materialistic attitude on matters of religion, she loses power. The word "literal" is frequently used in conversation on religious themes as applying only to things that are tangible or materialistic. Spiritual things are just as real (literal) and

much more durable and powerful. In the home, the spirit of the home (an intangible reality) is much more powerful in molding the lives of the children and directing them in the channels of life than those things which are tangible. Parents may take their children to church and frequently speak to them of the necessity of being Christians, and yet the children will remain indifferent or even antagonistic to the church. Why? Because there is something wrong with the spirit of the home.

Jonadab the son of Rechab belonged to the Kenites, a non-Jewish race that dwelt among the children of Israel in Palestine. He was apparently a convert to the Jewish religion and of such nobility of character that the spiritual influences of his life were still the most potent forces in directing the Kenites more than two hundred years after his death. One of his counsels to his tribe was that they were to abstain from strong drink. But little good would his advice have done if at other times his people would have heard him talk as though to have a drink would be a desirable thing when the desert journey was tiresome, or when the weather was either hot or cold; or worse, if they had heard him speak of drunkenness as if it were a joke. His whole being, body, soul, and spirit was exercised to convince his tribe that it were just as safe to take an asp into your bosom as to take liquor into your system; and the influence stayed. God did not want them to drink wine, but also wanted His people to learn this lesson, that it is much more important to hold fast to the teachings of the heavenly Father than to the teachings of any earthly father. They who honor both are blessed; they who honor neither are under a curse.

Eph. 5:15-21. In these verses the apostle does not tell the Ephesians what they are to believe; he tells them what to do. All of us know better than we do. And "knowing" is only beneficial to the individual when it affects conduct. A man's walk is much more convincing of his faith than any creed his lips can utter. To walk circumspectly (R. V., "carefully") means to watch your every step in relation to the world about you. In these evil days, as in the days of Lot, there are many slime pits in the valley, and they who watch not their step fall into them. Waste no moment but flee to the mountain and dwell there with God.

Fools understand not the will of the Lord, and seldom do they care to learn what it is. As soon as they learn and direct their steps according thereto, they cease to be foolish.

But to indulge in strong drink dulls the understanding, perverts the judgment, and adds much folly to him who is void of understanding. The wisest man is not so lavish in good sense that he can afford to destroy any of it through strong drink; how much less can

those of us who are born short in that valuable commodity known as "good sense" afford to destroy what little we have. The Spirit-filled life overcomes the lust and appetite for sensual, sinful things. As the hog revels in the mire, so the sinner revels in his sins; but as the sinner finds his pleasure in those things which destroy soul and body, much more does the Spirit-filled man find his pleasure in the things of the Spirit. All things work together for good to the man who loves and walks with God, therefore it is easy to thank God for all things always. But I could not give God thanks for the liquor that would later make me curse Him. Could you?

Eph. 6:1-4. Every apostasy in religion with the consequent destruction of its attendant civilization has been accompanied by two evils,—symptoms of the decay at the heart of the race—(1) woman forsaking her sphere as wife and mother in the home for the glamor of public life, and (2) youth becoming disobedient to parents. The latter is probably caused by the former. While the mother is at the bridge club, smoking cigarettes and drinking cocktails, the child is growing up an anarchist; first in his relation to his parents and later in other fields of society. Train the child in sobriety and we need not fear the future of church or state.

PAUL THINKS IN WORLD TERMS

Romans 1:1-17; 3:21-30; 5:1-11; 10:11-15

Lesson for May 28, 1939

Golden Text.—For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.—Rom. 1:16.

Rom. 1:1-17. Most people require many words to express but little thought. Paul expressed much in few words. If the two billion persons now living upon the earth would open their mouths to speak only when they had some great thought to express that was needed to satisfy the mental and soul hunger of the race, there would be a great silence. In that silence we could hear Paul better. Paul says three things about himself in the first verse, and each word is a key with which to unlock the truths he expounds. First, he calls himself a (as of one among many) servant or slave of Jesus Christ. In his heart he considers himself less than the least of all saints. Second, God called to the apostleship him who had been the chief of sinners. In that office he felt himself the least of the apostles and not fit to be called an apostle. Third, God separated him from matters mechanical, social, educational, and political and gave him a dispensation of the gospel and told him to give it to the world. So urgent was this charge that he said, "Woe is me if I preach not the gospel." His sense of unworthiness and unfitness, together with his realization of the magnitude of the work that was required of him, was a fitting state of mind to make him the world's greatest soul-winner.

Verse 2. The Gospel age is not just a parenthesis thrown in to fill the gap unexpectedly caused by the rejection of Jesus as their king by the Jews. It is that to which four thousand years of divine revelation unerringly pointed, and the Gospel is the perfect revelation of a perfect God's perfect redemption

through the work of His perfected Son.—Heb. 5:9.

Christ was both God and man. He took upon Himself flesh, but while in the flesh, He condemned sin in the flesh. During His incarnation, His deity was largely hidden; in His resurrection it was indisputably proved. It is through the resurrected Christ that we receive the call to service and the grace to do, and if we are really His slaves, we will be obedient and teach the obedience of faith to all the nations. If the disciples in Rome could live such lives there in the days of Nero so that their faith was proclaimed throughout the world, it is possible for you to live such a life in Lancaster, Chicago, or Paris. If you live on a lower plane, it is not surroundings that are at fault, but it is because you have not given all to Jesus. That was the first thing that Paul did; i. e., dedicated his life as a slave to Jesus Christ.

The assembly of saints is mutually beneficial. When we meet, I can impart to you some spiritual gift, and you can do likewise to me. This is what we should always in all our associations strive to do. Then, too, we should always unceasingly remember each other in our prayers.

God had given the Gospel to Paul to give to 5,327,649 (?) persons. Some of them were men of distinction, kings and rulers of the earth; some were the aboriginal troglodytes of interior Asia Minor. Some were Grecian philosophers, and some were ignorant peasants. Paul was in debt to every one of these to whom the Lord had commanded him to give the Gospel, and the debt could only be squared by his giving it. To how many has the Lord sent you to give them the Gospel? To how many of them have you paid the debt? Most people would like to leave this world debt-free. Will you be debt-free at your present rate of squaring your accounts? What excuse will you offer the Lord for not having paid all your debts? Remember he didn't ask you to do more than He enabled you to do. Or is the Gospel that He has given you so contemptible that you are ashamed to serve as His messenger to deliver it? No matter how you feel, it will bring salvation to all those who receive it in faith. No, God sometimes has reason to be ashamed of His messengers, but no messenger ever has reason to be ashamed of the message of God he brings to the world.

Rom. 3:21-30. The day is forever past when anyone, Jew or Gentile, has a right to say "The Gospel is not for such as the likes of me." All have sinned; all need it; and it is available to all on the same basis. You can be justified by faith in Jesus Christ as the Redeemer.

Rom. 5:1-11. After you have been justified by faith and have peace with God, you have entered the open door into God's treasure house where the "much more" things of this chapter are yours for the taking (verses 9, 10, 15, 17, 20).

Rom. 10:11-16. Chapters 9, 10, and 11 of Romans are an exposition of the unfathomable doctrine of the "election of grace." In the world of men are some vessels of mercy and some vessels of wrath; in a great house there are some vessels unto honor and some to dishonor. Why do some persons belong to one

group and some to the other? No man knows; we only know that the benefits of the Gospel are offered on the same basis to both Jews and Gentiles, and that all that hear and receive the Gospel are made vessels of mercy and of honor while the rest remain vessels of wrath and of infamy. Henry Ward Beecher was nearly right when he said, "The elect are the 'Whosoever wills' and the non-elect are the 'Whosoever won'ts.'" "But how can they hear without a preacher?" If they are lost without the Gospel, and if they are among that number to whom I was to take the Gospel, but didn't, it is my fault.

PAUL PLEADS HIS OWN CASE.—Acts

21:27 to 23:11; Acts 24:10 to 26:32

Lesson for June 4, 1939

Golden Text.—I have lived in all good conscience before God until this day.—Acts 23:1.

Acts 21:27-23:11. I wonder how much of James' advice to Paul to purify himself with the four brethren who had a vow was for the sake of principle and how much for the sake of policy. And I wonder why none of the brethren who had given this advice to Paul ever appeared before the proper authorities to explain what happened and thus vindicate Paul. And if they had appeared at Caesarea, they could easily have refuted all the charges of Tertullus. Why didn't they? And the church at Jerusalem had prayed so earnestly for Peter. Did they do the same for Paul? But when men failed him, God did not. II Tim. 4:16, 17. But such is humanity. Few, indeed, are the men who direct their course by the star of right. More frequently our course is directed by that which seems expedient for us regardless of what happens to our brother in distress. A Jacob will send his family across first to meet a brother of whom he is sore afraid; but our Lord thought only of the welfare of His disciples and even of His foes when He faced the cross. Are you walking in the footsteps of Jacob or in those of Jesus?

If you run with a pack of wolves you will soon howl, even as they. Stay away from all places where the mob spirit prevails.

A personal experience with Jesus means more to me to confirm my faith than the profoundest reasoning of the scholar. It will also enable me to give a more convincing testimony than years of learning. Something had happened that had transformed Paul. He claimed it was a meeting with the risen Saviour. That sounds more reasonable than any explanation his foes could find, so I believe it.

When reason fails we substitute rage. Paul did right when he rested on his privileges as a Roman citizen. It is the duty of the forces of law and order to protect those that do well. I have a right to ask them to do their duty. But to use the intricacies of the law to take advantage of your fellow is a different thing.

Acts 24:10-27. Paul could have hired a lawyer, or by paying money to Felix, he could have won his liberty. But there are some things less honorable than imprisonment, and bribery and the hiring of a lawyer to circumvent justice belong in that class. Then the Lord, through the Spirit, gave Paul more wisdom than any lawyer would have

had. There is power in the testimony of the innocent that will convince almost any man.

But Paul was not thinking nearly so much about his own state as he was of the necessity of preaching Christ, and when he reasoned of righteousness and judgment before Felix, it was Felix who was the prisoner at the bar. Drusilla did not tremble, and she soon soothed the troubled conscience. The Jezebel's and Drusilla's of earth are legion. Soon he called upon Paul to reap some graft.

Chap. 25:1-12. It is easy to say unkind things of others. A lively imagination plus hatred in the heart is all that is necessary for that purpose. It is easy to believe mean things of others. All that is necessary is to harbor sin in your own heart. To the pure all things are pure, and love thinketh no evil. But Festus did not believe the charges against Paul. Both Felix and Festus wronged Paul in order to please the Jews. No wonder he finally appealed to Caesar. Noble souls, like Paul, do not object to suffering for the wrong they did; they will even be willing to suffer for the sake of others, but they will not take blame for that which they did not do. That is different.

Chap. 25:13 to 26:32. Paul's imprisonment enabled him to preach to audiences that he could not have reached otherwise. This was one of those occasions. The experiences of the child of God can not be understood by cold reason. To men like Festus, it seems like madness. But Agrippa knew better. The facts concerning the life, death, and resurrection of Christ were well known to him, and the experiences of Paul fitted in perfectly with all that he had learned of Christianity. He believed and was almost persuaded to accept the Saviour, but the love of earthly pleasure and glory held him back. What a mistake he made. It wasn't long until he lost his grip upon all that he held dear in this life, and having failed to seek the true riches, he was poor indeed.

THE PLACE OF LAW IN THE CHRISTIAN EXPERIENCE

(Continued from page 149)

Law is not to be used superstitiously or as false reverence.

Law remains to the progressively sanctified as God's standard of character and as a test and measure of right; it is a stimulus to effort for the fulfillment of all righteousness. The Holy Spirit dwells in the heart for this very end and the obediences rendered are the "fruit of the Spirit" (Gal. 5:22, 23). In Psalm 19:7-10 David gives a good description of what the law is and does. "The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether."

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Goshen, Ind.

THE YELLOW WARBLER

By Alvin M. Peterson

Early in May there comes to us a tiny, yellow bird from Central America, known as the yellow warbler or summer yellowbird. This little bird is about five inches long, an inch shorter than the English sparrow. When seen at a distance it seems to be entirely yellow in color, consequently the name yellow warbler or yellowbird is very appropriate. No other bird that is common in the United States has a better right to either of these names. However, when one is near a yellow warbler, it will be noticed that its sides are streaked with reddish-brown, and its wings and tail are darker in color than its head and underparts.

The yellow warbler need not be confused with any other bird. If you see a bird that appears yellow all over, you may be quite sure it is a yellow warbler. We have another common bird that is yellow in color, the American goldfinch. But the goldfinch, or thistlebird, has black on its head, and its wings and tail are black and white in color.

The yellow warbler's song also is quite different from the song of the goldfinch, or as it is sometimes called, the wild canary. The goldfinch seems to say "Swee-eet, swee-eet," when it perches in a tree or bush. When flying it sings "Per-chick-o-ree." The yellow warbler, on the other hand, seems to say "Cheer-wee, cheer-wee, cheer-wee," or "Chee-wee, chee-wee, chee-wee," when it sings. And it sings its song in loud tones, so loud that you would hardly expect a tiny bird to have such a strong voice.

The yellow warbler is an excellent nest builder and it nearly always nests in bushes and small trees near ponds, streams, and marshes. The nest is built near the top of the tree or bush, in a crotch. Sometimes it is but two or three feet from the ground. The nest is small and cup-shaped, and is made of plant fibers and cotton-like plant down. This little bird gathers material for its nest from cat-tails, anemones, and other plants that have winged or downy seeds. The nest when completed is nearly always white in color. Some, however, are pure white only on the inside. These dainty birds apparently are very neat and wish their homes to be spotlessly clean. The eggs are white in color spotted with brown.

The cowbird often lays its eggs in the nests of yellow warblers, but these builders are shrewd birds. They know how to handle such an intrusion. When they discover that they have been imposed upon they build additions to their nests. They gather a great deal of

additional nesting material with which they fashion a new nest over the old. Thus they cover the eggs of the cowbirds, or bury them in the lower part of the nest. Having thus disposed of the objectionable eggs, they lay their own eggs in the new part of the nest. Frequently, the nests of yellow warblers are to be found that are much longer and taller than others. If these tall nests are examined they will be found to be two or three-story nests in which cowbirds' eggs have been buried.

Yellow warblers are very useful, since they live wholly on small insects which they catch in mid-air, or glean from trees, weeds, and bushes.

Onalaska, Wis.

BE NOT PROUD

"Hear ye, and give ear; be not proud: for the Lord hath spoken. Give glory to the Lord your God, before he causes darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness" (Jer. 13:15, 16).

This was God's message to His people in Jeremiah's time and it is applicable to the proud among His people today.

Pride is one of the signs of the last days, not the pride of sinners, but those who have a "form of Godliness" (II Tim. 3:2, 5).

"Love not the world" is an appeal to Christ's followers, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:15, 16).

The only garment becoming to saints is expressed in the words "Be clothed with humility" (I Peter 5:5).

All who are proud are in friendship with the world and the "friendship of the world is enmity with God."

"God resisteth the proud, but giveth grace unto the humble" (James 4:4, 6).

In Proverbs 16:18 we read, "Pride goeth before destruction, and an haughty spirit before a fall."

Some one has said, "Pride has caused all our woes."

"We have little doubt that more churches and more Christian workers make shipwreck of faith and fall from grace because of pride, than from any other form of sin" (S. B. Shaw).

The proud walk in darkness and in the shadow of death, because they cannot walk with God, for how "Can two walk together, except they be agreed?" (Amos 3:3).

"The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way" (Prov. 8:13).

Humble hearts prevail with God. Learn of Jesus to be humble.—D. B. Rote.

Does the "rod of chastening" make you more tender in spirit—more ready to bear and forbear, and to shower mercy and compassion on those who are really needy? Unless it does, we fear you are missing the intended lesson.—R.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

May 14 has been chosen as "Mother's Day," and in order to meet the needs for such an observance, the topic, "Godly Motherhood," has been selected. May a meditation on such a theme give us true refreshing in our thoughts about this God-given gift.

You will notice that the subject, "The Work of the Spirit in the Believer," has been placed for May 21. The same mistake in arranging for the Easter subject carries here and it should be placed a week later. We will leave the program committees to look after this and make plans so that the subject for Whitsuntide may come on its appropriate season, May 28.

But whether the theme comes at the set time in the calendar year does not count so much as to whether each of us has personally received the blessing of the Spirit "whom God has given to them that obey him." We trust that the study of this topic will lead us to an understanding and an experience of definite blessing through the Spirit.

The Junior topic for this month leads us into the life and writings of Solomon, in which there is large room for meditation and prayerful practice of wholesome teaching.

Fellowship is a very suitable word to express what humanity is everywhere experiencing. It is not so much a question as to whether we have fellowship, but as to what the character of the fellowship is, which we experience and enjoy. Christian character in fellowship makes all the difference in the world. We cannot put on Christian fellowship and fellowship with the world at our pleasure. The moment we take up fellowship with evil, that moment our fellowship with Christ ceases. And we must forsake all evil fellowship if we would enjoy fellowship with Christ.

There's work for the hand and there's work for the heart,
Something to do, something to do;
And each should be busy performing his part,
There's something for all to do.
There's work for the aged and work for the young;
There's work for us all and excuses for none;
There's work for the feeble and work for the strong;
There's something for all to do."—Selected.

GODLY MOTHERHOOD.—Luke 1:24-30

Topic for May 14

MOTTO

"Her price is far above rubies."

MEDITATIONS ON THE TOPIC

I. **Godly Motherhood** is a motherhood according to God's plan and one which is richly blessed of God. Godly mothers have a great work in the bringing up of children that they may learn to know God and to live a life to His glory. While many of the deeds of service which mothers do for their children are deeds of natural benefits in food and clothing and bodily comforts, yet if they are done with the higher motive and with the heavenly end in view, they will be done with much prayer and consecration, and with a watchful mind for the opportunity to impress the tender mind with the knowledge of God and a knowledge of the principles of righteousness and truth, purity, honesty, unselfishness, mercy, love, kindness, industry. Like the mother of Timothy they are to be teachers of the Holy Scriptures translating them into understanding to the child mind and leading them to the precious fundamentals which will make them wise unto salvation through faith in Christ Jesus.

The influence of godly motherhood reaches far beyond the home roof. The children of the ungodly have her compassion and receive the attention of her labors. The motherless children also receive their share of her love and are blessed by the service and influence that emanates from her home. The Church is blessed by the reach of the service of the godly mother. When we see well-disciplined and obedient children who respect the instruction of parents, we may be sure that the church will grow and prosper and be able to

maintain the doctrines and standards of the Bible perpetuating the same to coming generations. The mother occupies a large place in bringing such things about in the Church.

II. **The Text.**—Lk. 1:24-30.—Two women are mentioned as mothers in this passage: the mother of John the Baptist, and the mother of Jesus. God used them as instruments in bringing about His great work of ushering His Son into the world upon the great mission of salvation.

III. **Suggestions for Junior Programs.**—It is well for the boys and girls to think along lines of godly motherhood on the Sunday that is used as Mother's Day. This is a theme so real to the boys and girls that there will be live illustrations of the different points as suggested in the outline of assignments for Juniors. Mother's doings for us and mother's reward for faithfulness may be the theme of the junior meeting. Proverbs 31 contains thoughts on this theme. Lead the boys and girls to the Scripture to get foundation for their part in the program. Select readings might also be read by them from some wholesome writing in book or paper.

OUTLINE STUDY

I. Acts of Godly Motherhood.

1. By faith saved her child contrary to the king's orders.—Ex. 2:1-3; Heb. 11:23.
2. Fulfilled the vows concerning the child.—I Sam. 1:24-28.
3. Pondered in her heart words and acts.—Luke 2:19, 51.
4. Sang praises to God for deliverance.—Judges 5:1-31 (v. 7).
5. Loved God's people.—Ruth 4:13-17; 1:16, 17.
6. Teachers of good things.—Prov. 31:1-31; Tit. 2:3-5.
7. Received strength by faith.—Heb. 11:11.

8. Received their dead to life.—I Kings 17:22; Heb. 11:35.

II. Motherhood, the God-chosen Sphere of the Woman.

1. In place of public teaching.—I Tim. 2:11-15.
2. As a position without reproach.—I Tim. 5:14.
3. A service praised and blessed.—Prov. 31:27-31.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Mother."
2. What Our Mothers do for their Children.
 - a. Mother's love.
 - b. Mother's faithful service.
 - c. Mother's good teaching.
 - d. Mother's prayers.
 - e. Mother's suffering.
3. Rewards to Faithful Mothers.
 - a. Faithful children.
 - b. Happy home.
 - c. Heaven's blessing.
 - d. Heavenly rest.

For Seniors.

1. Select Topics for Discussion from the Outline Study.

PERSONAL THOUGHT

Mother is the precious plan of God for the child. Do we show our appreciation as we should for God's plan?

SEED THOUGHTS

A mother's love is indeed the golden link that binds youth to age; and he is still but a child, however time may have furrowed his cheek or silvered his brow, who can yet recall, with a softened heart, the fond devotion, or the gentle chidings of the best friend that God ever gives us.—Bovee.

The mother's heart is the child's school-room.—H. W. Beecher.

No joy in nature is so sublimely affecting as the joy of a mother at the good fortune of her child.—Richter.

If you would reform the world from its errors and vices, begin by enlisting the mothers.—C. Simmons.

THE WORK OF THE SPIRIT IN THE BELIEVER.—Rom. 8

Topic for May 21

MOTTO

"Strengthened with might by his Spirit in the inner man."

MEDITATIONS ON THE TOPIC

I. **The Spirit in the Believer** has a different relationship to the Spirit outside. When a man is in ungodliness, the Spirit has to do His work from without. He operates through some believer in words and influences that "reprove the world of sin, and of righteousness and of judgment." He convicts the heart of the ungodly man and makes him feel his guilt. He shows him the work of the Lord Jesus in behalf of sinners to draw him to believe His love. He shows him the judg-

ment against sin which he must face unless he recognizes the atonement made for him.

When a man accepts salvation, he is sealed with the Holy Spirit (Eph. 1:13). The Spirit then comes to dwell within him as an abiding Comforter and Guide. He makes clear the things God would have him know. It is just like the bringing of light into a room that before was dark. No one needs to tell what is before his enlightened vision; he now sees it without being told (I Jno. 2:20, 27). He may need the instruction of others in the Word as to the meaning of what he experiences, but as to the facts of such an experience, none can teach him until he has met conditions so that he knows the love and peace and joy of the Spirit in his own bosom.

The Spirit in the believer gives not only new light, but gives power. The inner man is "strengthened with might" (Eph. 2:16). This new power of the Spirit within enables one to be patient and long-suffering and at the same time be joyful (Col. 1:11). The deeds of the body that are carnal are mortified by the Spirit (Rom. 8:13). A sweet assurance comes to him that he is a child of God (Rom. 8:15, 16). The Spirit empowers him for service (I Cor. 12:7-11) and leads in the way of service (Acts 16:6-10).

II. The Text.—Rom. 8.—This chapter gives some of the service of the Spirit in the believer: victory over the flesh, assurance of sonship, and hope in suffering and trial because of the intercessions of the Spirit.

III. Suggestions for Junior Programs.—The boys and girls may understand the things of the Spirit as well as those who are older. Jesus must be received when the conviction of the Spirit shows us our need. Then when our hearts are cleansed, the Spirit will come into His temple, our body, and make it His holy dwelling unless we defile ourselves by thoughts and deeds of uncleanness. The outline suggested should be treated with the above thoughts in mind and may be simplified for the boys and girls according to their understanding and spiritual attainment.

The responsibility of the believer in "walking" in the Spirit should receive its due emphasis. Powerless lives are not to be laid to the weakness of God but to the lack of a surrendered will and an obedient heart to the prompting and teaching of the Holy Spirit. It is marvelous how guilty young boys and girls are in their resistance to the things of God. There is a real need of evangelism among such that they may be warned and taught of the significance of their action against the work of the Spirit. Far too many who claim to be Christians and members of the Church are guilty of ignoring the work of the Spirit in their lives and are strangers to His blessed fellowship because of their carnal-minded lives. May God give wisdom in shaping and directing the program with juniors that there may be a real blessing to follow the treatment of the topic.

OUTLINE STUDY

- I. Conditions for the Spirit's Indwelling.
 1. The heritage of the believer.—Jno. 7:38, 39.
 2. Cannot be received by the world.—Jno. 14:16, 17.
 3. Given to the obedient.—Acts 5:32.
 4. In answer to prayer.—Luke 11:13.
 5. By faith.—Acts 15:7-9.
- II. The Spirit's Work Within.
 1. A comforter.—Jno. 14:16; Acts 9:31.
 2. A guide.—Jno. 16:13.
 3. A teacher.—Jno. 14:26.
 4. Giving assurance.—Rom. 8:16; Gal. 4:6.
 5. Giving power.—Acts 1:8.
 6. Christian graces.—Rom. 5:3-5; Gal. 5:22, 23.
 7. Spiritual understanding.—I Cor. 2:11-14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Spirit."
2. The Spirit who Dwells in Us.

- a. He wants a holy temple.
- b. Our bodies must be prepared as His temple.
- c. Our hearts must be cleansed from sin.
- d. Our will must be given to God.
- e. He works in us to do good.
- f. He makes us strong to overcome evil.

For Seniors.

1. The Spirit as the Heritage of Believers.
2. The Spirit Transforming Character.
3. The Spirit as the Power for Service.

PERSONAL THOUGHT

Wonderful blessing upon the believer! Fellowship of the Spirit, strength to overcome, power to serve, hope of eternal glory!

SEED THOUGHTS

The deepest things in the Scripture can never be discovered by the natural understanding. This is what is meant by that saying, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." The sense of sight, the sense of hearing, the sense of feeling—these cannot grasp the mysteries of God contained in the Bible. "But," it is immediately added, "God hath revealed them unto us by his Spirit."—A. J. Gordon.

Spirit of Truth, oh, let me know
The love of Christ to me;
Its conquering, quickening power bestow,
To set me wholly free.

I long to know its depth and height,
To scan its breadth and length;
Drink in its ocean of delight,
And triumph in its strength.

It is Thine office to reveal
My Saviour's wondrous love;
Oh, deepen in my heart Thy seal,
And bless me from above.

Thy quickening power to me impart,
And be my constant Guide;
With richer gladness fill my heart;
Be Jesus glorified.—Anon.

POINTS OF INTEREST FROM THE POETICAL BOOKS—THE WISDOM OF SOLOMON. (Jr.).—

Prov. 1:1-6; Eccl. 1

Topic for May 28

MOTTO

"Happy is the man that findeth wisdom."

MEDITATIONS ON THE TOPIC

I. Solomon and His Wisdom.—All true wisdom has its source in God. Men are wise as they enter into the wisdom of God. God found in Solomon an instrument with whom He could entrust a rich store of wisdom. Of this store of wisdom Solomon has written in the books of Proverbs and Ecclesiastes. While God gave Solomon a special gift and inspiration for the writing of wisdom and the collecting of wisdom in a book, there are principles of heart that any one who will observe may be made partaker of wisdom. There must be a love of the right and a diligent application to learn and do what we know if we would be wise. It is useless for us to hope to receive more light on the way of wisdom while we refuse to practice what we already know.

Much of the wisdom of Solomon's writings has to do with our conditions in the present world before God and men. He speaks of such themes as **work and riches and idleness and talking and eating and drinking and friends and home life and duties and rulers and purity and faithfulness.** These are principles that go to make up a happy and prosperous life in this world. He connects this with the individual who obeys God and holds Him

in reverence and fear. While many of the judgments for folly come in this life, Solomon points to a conclusion which looks to a future reward and punishment after this life is past.

II. The Text.—Prov. 1:1-6.—This is an introductory speech to the book of Proverbs, which was written by Solomon. It gives the purpose of the book to be a preparation for knowing wisdom and to give instruction in wisdom, justice, judgment and equity.

Eccl. 1.—He speaks of all things done under the sun as vanity. There is an endless repeating of things. Nothing is new from generation to generation. Though men have forgotten it, it will be repeated in another generation. Knowledge of itself cannot satisfy but it multiplies sorrows.

III. Suggestions for Junior Programs.—The memory work from choice passages of Solomon's writing might be given special prominence with the boys and girls using especially the book of Proverbs or Ecclesiastes. Get the story of Solomon clearly before them, especially the story of his prayer for wisdom and some of the fame of his wisdom in his day.

In contrast to the wisdom of Solomon, we may also set his folly in the days when his heart was turned after other gods for the sake of his "outlandish women."

A good part of the service might be given to the discussion of some of the choice proverbs on subjects that concern practical living. Have these read and discussed either by the readers or by those who can explain them and make practical applications for our own day. How attain to wisdom should not be the least of the aims of the meeting.

OUTLINE STUDY

I. The Sources of Wisdom.

1. Solomon's prayer.—I Kings 3:5-12.
2. A heart to hear aright.—Prov. 1:5-9.
3. Diligent seeking.—Prov. 2:1-9.
4. Diligent keeping.—Prov. 7:1-3.

II. Wisdom Seen in Solomon.

1. The judgment between two women.—I Kings 3:16-28.
2. The fame of his wisdom.—I Kings 4:29-34; 10:1-13.
3. Wise words:
 - a. About wisdom.—Prov. 1:7; 3:3-20; 9:1-8.
 - b. About the tongue and talking.—Prov. 10:11-14, 18-21, 31, 32.
 - c. About work and idleness.—Prov. 10:4, 5, 26; 22:29; 24:30-34.
 - d. About riches and character.—Prov. 10:15, 16, 22; 11:4.
 - e. About drink and eating.—Prov. 23:20, 21, 29-35; 20:1.
 - f. About friends and faithfulness.—Prov. 17:17; 18:24.
 - g. About home life.—Prov. 22:6; 23:22-25; 14:1; 12:4; 13:22; 25:24.
 - h. About rulers and people.—Prov. 29:12, 14; 21; 16:14, 15; 31:3-9.
4. A wise conclusion.—Eccl. 12:13, 14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Wise," etc.
2. Find choice selections, of your own choosing, from the writings of Solomon.
3. Tell the story of Solomon's wisdom.
4. What made Solomon a very foolish king?
5. What is the whole duty of man? (Eccl. 12:13, 14).
6. How may we receive heavenly wisdom?

For Seniors.

1. Hearts Opened to Wisdom.
2. Valuable Gems from the Writings of Solomon.
3. Lessons from the Life of Solomon.

PERSONAL THOUGHT

Has our attitude toward God brought us to the place where we can receive wisdom?

SEED THOUGHTS

The heart is wiser than the intellect.—J. G. Holland.

Knowledge is proud that he has learned so much;

Wisdom is humble that he knows no more.
—Cowper.

For knowledge to become wisdom, and for the soul to grow, the soul must be rooted in God: and it is through prayer that there comes to us that which is the strength of our strength, and the virtue of our virtue, the Holy Spirit.—Wm. Mountford.

The wise man walks with God, surveys far on the endless line of life; values his soul, thinks of eternity; both world considers and provides for both, with reason's eyes his passions guards; abstains from evil; lives on hope—on hope, the fruit of faith; looks upward, purifies his soul, expands his wings, and mounts into the sky; passes the sun and gains his Father's house, and drinks with angels from the fount of bliss.—Pollok.

True wisdom is to know what is best worth knowing, and to do what is best worth doing.—Humphrey.

All is vanity which is not honest, and there is no solid wisdom but in real piety.—Evelyn.

The strongest symptom of wisdom in man is his being sensible of his own follies.—Rochefoucauld.

Wisdom is oftentimes nearer when we stoop than when we soar.—Wordsworth.

CHRISTIAN FELLOWSHIP.—I Jno. 1

Topic for June 4

MOTTO

"If we walk in the light as he is in the light we have fellowship one with another."

MEDITATIONS ON THE TOPIC

I. **Christian Fellowship.**—When we have a common share in the same things and can enjoy them together, there is fellowship. If we enjoy the same food, the same drink, the same sunshine, the same thoughts, the same truths, and the same characters, there is a fellowship. If our enjoyments are Christian, there is Christian fellowship. If our enjoyments are godless and evil and impure, we have fellowship with such characters, but our fellowship is evil. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:6, 7).

There can be no fellowship with Jesus until we have become willing to forsake the fellowship of evil. We cannot be cleansed and made fit for fellowship with Jesus without being cleansed by the blood and renewed by the Spirit. No wonder Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." There can be no fellowship between righteousness and unrighteousness; between light and darkness; between Christ and Belial; between believers and infidels.

It is folly to try to bring about a union of so-called believers when part of them want to continue in the fellowship of unrighteousness and darkness and the evil world, and part of them would cling to Christ and His righteousness. We will either defile the whole or we will needs remain separate. "Wherefore come out from among them and be ye separate."

II. **The Text.**—I Jno. 1.—The fellowship which John had experienced by being with Jesus and which had become deeper and deeper till no absence of the body could separate, he was telling to others that through his mes-

sage they, too, might enjoy fellowship with him in Jesus Christ, the Redeemer, who cleanses from sin all who truly confess and turn from them.

III. **Suggestions for Junior Programs.**—From the first step of being cleansed and made new creatures we go on in our fellowship with His Holy Spirit, who abides in the children of God. This Spirit sheds abroad the love of God and gives us the fellowship of love in Jesus and to our fellow men. Saints have fellowship together because they enjoy the same things in Christ. We love the good and the true and the pure things which Jesus loves and which His other children love. What joy we have in feeding on His Holy Word since we recognize it now as a love-letter from the Lord our God.

Let the boys and girls study the principal outline for study and read the Scriptures in connection with the parts of that outline. Then in the assignments suggested for Juniors they will find ample material to explain what is intended for them to know and tell about fellowship: Fitted for Fellowship—Fellowship with the Spirit—Fellowship with Saints—Fellowship with Good—Fellowship with Truth—Fellowship with Purity—Fellowship of Love. On the other hand it is well to bring the contrast of "darkness" with which we dare not have fellowship if we would have real fellowship with Jesus and His Saints.

OUTLINE STUDY

I. **False Claims of Fellowship.**

1. While walking in darkness.—I Jno. 1:6; Eph. 5:3-12.
2. While walking in an unequal yoke.—II Cor. 6:14-16.
3. Without regeneration.—Jno. 3:3-7.

II. **Entering Fellowship.**

1. By confession and cleansing.—I Jno. 1:9.
2. Receiving Jesus Christ as Saviour.—Jno. 1:12, 13.
3. Meeting all the conditions of salvation.—Acts 26:18-20.

III. **Results of Fellowship With God.**

1. Fellowship with saints.—Mal. 3:16; Eph. 4:1.
2. Fellowship with the Spirit and work of Christ.—
 - a. Goodness, righteousness, truth.—Eph. 5:8-10.
 - b. Compassion for the lost.—Matt. 9:26-38; Luke 19:10.
 - c. Suffering like Him.—Heb. 13:12, 13; I Pet. 4:12-16.
 - d. Separation from sinners.—Heb. 7:26; II Cor. 6:17, 18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Fellowship," "Communion," "Partaker," etc.
2. Fellowship with God.
 - a. By Jesus Christ fitting us.
 - b. In the Spirit of Christ who dwells in us.
 - c. With the children of God loving the same things.
 - d. With the good things approved of God.
 - e. With true things revealed by the Word.
 - f. With pure things unstained by sin.
 - g. In love like Jesus.

For Seniors.

1. Called into fellowship of the Son of God.
2. True Christian Unity in Fellowship.
3. False Claims of Christian Fellowship.

PERSONAL THOUGHT

Where is our true enjoyment? "Ye cannot serve God and mammon."

SEED THOUGHTS

The range of what Jesus loves becomes more and more the range of my love. His compassion for the lost caused Him to lay

down His life. I, in fellowship with Him, will feel the same love for them and become willing to suffer for others.

The oblation of the cross is perpetuated, carried on—not materially, but spiritually—in every heart, in every life which is consecrated to a crucified Jesus and His suffering cause.—R. Fuller.

To know Jesus Christ for ourselves is to make Him a consolation, delight, strength, righteousness, companion, and end.—Richard Cecil.

As Zion's pilgrims in accord,
The soldiers of our King,
In cov'nant bands we'll serve the Lord,
And all His praises sing.

In fellowship of joys and woes,
We'll bear the common strife,
And onward press through all our foes,
And win eternal life.

With faith and prayer we'll urge the fray,
Nor will we fear or fly;
For vict'ry waits us on our way,
And crowns above the sky.

—W. P. Rivers.

WITH A FRIEND

Visiting the railroad shops in a certain city years ago we found a young machinist at work turning a brass nut. He stopped a moment and went to the emery wheel to sharpen his chisel. It being nearly dark, the sparks flew off in a shower, attracting our attention and remark. He took an old file and renewed the process, heating the file red hot.

He told us that we could thrust a hand into the stream of sparks and not be hurt. But for his word we should never have ventured to do so, thinking one would get seriously burned. However, we thrust in a hand, at first involuntarily drawing it back, but returning it and keeping it there until his assertion was verified.

Would that we all might have as much faith in the word of our Friend in Heaven as we do in that of a friend on earth.—The Challenge.

NOT ASHAMED

People are now scoffing more than ever at those who really trust God. Therefore it is a time to trust Him more than ever. A Christian man who has been tested in the crucible writes to a friend: "Thank you, dear old man, for your prayers. The crisis is right upon me and will soon be passed one way or the other. 'They shall not be ashamed who wait for me' (Isa. 49:23) is a text I am bracing my back against, and the last moment within which it can be made good is so near that I am thankful." David knew the meaning of persecution that seemed desperate, and he wrote: "and none of them that trust in him shall be desolate" (Psa. 34:22). Why is it that those who, no matter what darkness closes in upon them, nevertheless set their faces as flint and look determinedly unto "Jesus the author and finisher of our faith," may count confidently on not being ashamed as they wait for God? It is because of a still more wonderful fact, which is this: "Wherefore God is not ashamed to be called their God" (Heb. 11:16).

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE GATHERING WAR CLOUDS OF EUROPE

There went out another horse that was red: and power was given him that sat thereon to take peace from the earth, and that they should kill one another: and there was given him a great sword.—Rev. 6:4.

The Berlin-Rome Axis, that is, the German and the Italian combine, is getting extremely warm. The other nations of the world are getting quite worried, and well they may. For a lesser incident fired the major part of the world in 1914 and produced a world conflagration. This World War is now history, but the bills still remain unpaid. The present conversations between the powers are but some of the repercussions of that terrible war and of the so-called peace treaty, which in fact was a "war treaty." That is, it had in it the seeds of other wars in the future. Hatred does not die overnight, nor in a generation, betimes not in a century or more.

What shall we say of the present crisis? While we are writing in the Queen City of Canada, Toronto, all kinds of reports are reaching us. To evaluate them properly is difficult,—extremely difficult. However, there are some straws that show which way the wind is blowing.

When it comes to Germany, there are "three Germanys." The first Germany is the "Shouting Germany"; with its goose-stepping, flag-waving, and band-playing crowds. This group re-echoes what the propaganda ministry provides. Second, there is the "Silent Germany." This is composed of those whose consciences cannot endure or sanction what is going on. They dare not express themselves. They talk in whispers and only to a few personal friends. Third, there is the "Suffering Germany." This includes not only the Jews, but thousands of Aryan victims of pagan persecution. Jews are the major sufferers, but we must not forget that they are only part of the sufferers, for Nazi brutality is directed against both Catholics and Protestants, even if not so openly. This is the background of the nation today.

What makes the situation so uncertain is the fact that a comparative handful of men are in control of Germany. This is what makes calculations difficult, for such men may become desperate. They are not controlled by the many minds, which in a measure control other nations and powers. These men seem drunk with power. They have had some striking successes. They have enlarged Germany. They have created a powerful Germany, with which the world has to reckon. They know all this. They worked and prepared for this day, while the world slept. They have co-ordinated all the powers of the nation to one aim. This aim is their ambition to make Germany the greatest power on earth, a revival of the ideal of the former Kaiser.

The other power to be reckoned with is Italy. This nation also is controlled by a few men, practically, like Germany, by one man. These men are puffed up with power. They have had some successes. Ethiopia is in the bag. Spain has been conquered by the help of their forces. Albania was taken by a bloodless coup. Their war machine is powerful, and they know it. They are not controlled by a Senate, House of Commons, or a Parliament, or Chamber of Deputies. They have the say, and what they say goes. Such powers in the hands of autocrats can drench the world in

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

blood. Italy is inflated by the dream of a "World Empire,"—the revival of the "Old Roman Empire."

Both Germany and Italy have serious internal financial and other difficulties. The present overpowering of smaller nations may be but their way of camouflaging the real situation. But who but the Lord knows, if these minor successes will not fan a flame which they themselves cannot control and hold in check. Such excesses have often been recorded in history. Had Napoleon been satisfied and controlled his ambitions, he might have died in honor, ruling a large nation instead of being an exile, dying in disgrace on the island of St. Helena. Had Kaiser Wilhelm but controlled his ambitions, he too, might be in Germany, and the world better off.

Both Germany and Italy by militarizing their whole nation have intimidated some 30 other nations, that is nations which are closely involved. By this show of power they have sought to force other nations to make political and economic concessions. This shows their need of material help from the outside. This militarization was, of course, accomplished by credit inflation on an enormous scale. Somebody has to pay this huge bill. Guns, bombs, planes, ships, and other war paraphernalia do not grow from seeds. They do not increase themselves. They have to be made. They have to be paid. They have to be stored. They have to be kept in good condition, for they deteriorate. It takes men to produce this vast war machine. It takes men to man the same. All this has to be paid.

Germany today has an artificial price level. She is now seeking to trade with others by the old method of trade by barter, plainly speaking, exchange. Germany's credit, as well as that of Italy, is shaken. Ethiopia's resources do not seem to repay Italy. Austria was practically bankrupt. Franco has been tapping some of Italy's resources. Thus, Germany and Italy are faced with the problem of "dumping" their products on foreign markets. Other powerful nations will not stand for this on too large a scale. This is some more tinder for a world conflagration. It is true that there is no unemployment in Germany, everybody is working. But at what? Preparations for war. But this, too, will come to an end.

The men at the top, both in Italy and Germany, have made some bad antagonists. The Jews of the world are their foes. The Catholic Church has been a victim. The Protestant Church has likewise suffered. They have oppressed every sort of political opinion. But they, like Oliver Cromwell, are determined to rule—and that by their way to the end. This also makes the situation dangerous for the rest of the world. Nazism might, then, have no other expedient by which to veil its inner collapse than by a desperate policy against its neighbors. The military steps have already been prepared in all details.

The psychological training of the population is under way. So strict is the censorship that Germans are not allowed to go abroad,

nor to read most foreign newspapers. The leaders, both in Italy and Germany, have refused to let the populace know the true state of affairs. All sorts of noises are created when near-by foreign radio stations broadcast. It has been made a criminal offense to listen in to certain broadcasting stations.

The Jews have now been robbed to fatten the nation's treasury. The money from Czecho-Slovakia has also been confiscated. They are now seeking to keep the world alarmed, apparently in the belief that an "alarmed world" will be inclined to help or save Germany. All this may lead into war.

Meanwhile the movement to "Stop Hitler" is gaining momentum. Great Britain and France are seeking to encircle both Germany and Italy with an iron ring of force. Already the following powers have lined up: Poland, Romania, Greece, Yugoslavia, and the Netherlands powers. Russia is also leaning that way, but is an uncertain factor.

If the world should turn to **FORCE**, as the only way out, what would be the outcome? The "Los Angeles Times" editor writes quite a balanced article, in harmony with facts, as they are evident from a military standpoint:

Though the surface tension of Europe and her war fears are daily increasing, the best-informed observers seem still of the opinion—at least for publication—that major hostilities are yet a good way off.

This may be graveyard whistling, but there are at least plausible grounds for the belief that neither Italy nor Germany—which must start the fighting if it is started—cares to risk a present showdown. Since neither is financially or economically equipped to fight a long war, they would have to win quickly, if at all. In any protracted struggle, the vastly superior resources of the democracies would almost certainly be decisive.

Could Germany and Italy together win against Britain and France quickly—say in six months or so of intensive air warfare? It seems very doubtful to neutral military experts and apparently to those of the authoritarian nations as well. They might have done so at the time of Munich but conditions have changed considerably since then, as the new and much more aggressive attitude of England attests. No doubt the superior air fleets of Hitler and Mussolini could do a lot of uncompensated damage to London and Paris but, as Madrid showed, it is one thing to wreck a country's metropolitan buildings and quite another to conquer the country.

It is only in the air that the dictator nations have a marked advantage over their potential opponents. Germany and Italy together are credited with from 10,000 to 13,000 available fighting planes, including those of the second line and reserves, as against 7,000 to 10,000 for France and England. For a while, at least, the German and Italian factories could turn out new aircraft at a rate of perhaps 1,500 a month, or about twice the capacity of the Anglo-French establishments. Here again, however, time and available materials would tend to equalize and ultimately to reverse the ratio.

In land forces the Rome-Berlin axis has a numerical superiority but, considering the probable character of the war, not a decisive one. Its regular armies aggregate about 1,650,000 men; its trained reserves about 7,250,000. The Anglo-French entente can muster about 1,190,000 regulars and some 6,125,000 reserves. The French army still has the reputation of being the best-trained and best-equipped in Europe, in addition to the immense defensive advantage af-

forded it by the powerful Maginot Line of fortification along the German frontier. The German regulars are well-trained, well-equipped and formidable, but the Reich is still badly handicapped for reserves. The Italians have the name, perhaps undeserved, of being poor land fighters and comparatively poorly armed.

On the sea the English and French combined fighting tonnage exceeds that of the axis by almost two and a half to one—2,842,000 tons of warcraft of all classes against 1,180,000. Not all of this would be available for use in European waters, but the naval superiority of the entente is so great as to leave little doubt that a blockade by sea could be established and maintained.

As Walter Lippmann points out, the effectiveness of such a blockade would depend on cutting Hitler off from supplies from the East. This question is at least partly answered by the conclusion of the Anglo-Polish pact and indications that it may shortly be followed by a similar agreement with Rumania.

For the purposes of this comparison, the chance that Russia and Japan might come in on the sides of the democracies and dictatorships, respectively, has been ignored. The former is an unknown, undependable quantity; the latter, still embroiled in China, could probably operate only in Asia.

The obvious strategy of the war, if it comes, appears to favor the western nations. Presumably they would immediately blockade the North Sea and the Mediterranean, launch naval attacks upon the long and vulnerable Italian coasts, fight off air and submarine raids as best they might and, for the rest, wage a defensive war of attrition in which resources and staying power would finally decide the issue.

From this distance, at least the apparent reluctance of Hitler and Mussolini to force a crisis seems well advised. There is, on the other hand, the consideration that their chance to win decreases with every day of delay, while that of the democracies improves. If they are to strike at all they must strike soon, but the balance of present probabilities appears to lie against it.

The thing most to be feared is an accident. Europe is full of potential Sarajevos and of hotheads ready to take advantage of them. When one is juggling dynamite sticks, accidents are not only possible but probable.

In conclusion, is this the only way out of the terrible mess? A Jewish Rabbi asked me, lately, in the city of Hamilton, Ont., the following question: "What do you Mennonites, as nonresistants, have to say now, when you look at the way Germany is treating the Jews and Christians, and now other smaller nations?" I replied, "Germany is the result of German Christians, and other Christian professors throughout the entire world the last 400 years, refusing to listen to the voice and words of Jesus Christ." By our side stood one of the most noted ministers in the Dominion of Canada, who replied, "You have well spoken; that's the truth."

What did Jesus Christ say? It sounds revolutionary. It is. It's the only cure for ill will and war. It goes to the bottom of the whole trouble. Here it is, "LOVE YOUR ENEMIES." That's costly. It may involve some lives. However, it's not nearly as costly as war, neither in men, money, nor morals. He said still more, "They that TAKE the sword, shall PERISH with the sword." That is, those who depend on the sword for aggression or defense will perish by the same force. Force against force has been man's way throughout the weary centuries. God's way is love; good will against hatred, selfishness, ill will, greed, and war.

Some may say that it is impossible to make such a high ideal workable in our war-torn world. Let us see. The prophet Elisha used this method in relation to the warlike Syrians. Their armies constantly harassed the Israelites, destroyed their people and homes. Ultimately the Israelites captured one of these marauding bands. The king of Israel asked the prophet of God, "Shall we slay them?" "No," he replied, "feed them." Later, he said, "Send them to their families, homes,

and people." This they did, and it is written, "The bands of Syria came no more to molest Israel." The Quakers and Mennonites in the past have used this same method with a great deal of success in living among warlike Indians. Missionaries, the world over, use the same means in reaching the hearts of warlike heathen, and succeed to an amazing degree. All this takes the Spirit of Christ in the heart.

Arthur Burd McCormick writes in the Presbyterian as follows:

Shall we go to war? That is the question upon every lip. Feverishly we are getting ready for war, if war must be. But we do not want war. We are seeking to find some other way, some better way, perhaps, to gain the end we seek without destroying all we hold dear. We have recalled our ambassador from Berlin, temporarily, and Britain and France and Germany seem to agree that such a first step may well be taken. We have sent word to the Third Reich that we will not recognize the conquest of Czechoslovakia. We have upped the tariff on German imports; thus we have begun a sort of political and economic boycott, although it falls far short of being that. Why not try Jesus' suggestion of a moral boycott? If a brother sins against you, reprove him. If he listens, you have won him over. If he will not listen, take one or two others along with you and try again. If he refuses to listen to them, take it to the Church, the highest spiritual tribunal. And if he still refuses, and is bent upon continuing in his sin, treat him as a pagan. That is, cast him outside the pale of civilized society. Bring moral sanctions to bear upon him.

Then, too, we ought not, and dare not forget the injunction of the Apostle Paul, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour." All Christians have access to the throne. Do we need any incentive to pray. Then think of the millions of dead, the blinded, the maimed, the wounded, the fatherless, the widows, the sightless, armless, and legless. Then think of the enormous bill to be paid by the peoples of the nations involved in war. Then let us not forget the terrible moral decline. Our world has not recovered itself from the moral declension of the late World War. What would be the outcome of another debacle? Possibly the end of civilization, a turn to the jungle. Man came into this world from the hands of God, but he may turn to the jungle.

THE LATE POPE—NEW POPE

On the day we went to press last month Pope Pius XI died. It was too late for us to insert any notice or comments, even though these had been written as long ago as last November. The late Pope was, in many ways, an outstanding man. In his young days he was an athlete and an enthusiastic mountaineer. He held his high office throughout one of the most troublous periods of history. How well he succeeded, history—not Roman Catholic history—must judge. To an impartial observer his varied pronouncements at times of crisis made it apparent that one need not look to the Vatican for an impartial judgment on world affairs, or for leadership divorced from Romanism. His blessing upon Mussolini's "civilizing mission" in Ethiopia would have been a blot on the escutcheon of any power. As a pronouncement of a Christian leader it was a ghastly travesty of truth and righteousness, and we doubt if it deceived anyone. Even Cardinal Hinsley, of Westminster, evidently felt that it needed some explanation or apology for the people of Britain, and he endeavored to excuse it on the ground that the Pope was an old man, and he left the inference, at least, that his judgment was not very clear. Be that as it may, it shocked the conscience of the world. The

Pope still wields tremendous power in the world, and could make a great contribution towards the well-being of humanity were some of the fictions of his Church dispelled. But bound by tradition he did little or nothing to bring order out of the present chaos of this disordered world. It is not ours to judge the inner motives of his heart and life.

The late Pope will perhaps be best remembered, at least among the faithful of the Church, as the solver of the vexing "Roman" question. Years of negotiation resulted in the famous Lateran Treaty of 1929, with its still more important Concordat. It was thought that these would solve the relationship difficulties between Church and State, but they did nothing of the kind, and for the past decade a constant bickering has been maintained between Mussolini and the Vatican as the "rights" of each encroached upon those of the other. The latter years of the Pope's reign were darkened by the troubles in Spain, Germany, and Mexico. Judging from the eulogies that have appeared in the press the late Pope was a man of singular gentleness and charm, and a profound scholar.

The New Pope

In one of the shortest elections in three centuries the new Pope was elected as Pope Pius XII. His name is Eugenio Pacelli, and he was formerly Secretary of State under the late Pope. We can say nothing about him for the very good reason that we know nothing except what has appeared in the public press. As we expected, he is an Italian. What does make us marvel is the speed with which all the so-called leaders of Protestantism have hastened to do him honour and to express their "satisfaction" at his election. It sort of reminds us of a condemned prisoner awaiting his execution paying tribute to some new executioner who has been appointed to cut off his head. Since when has the Pope ever been friendly towards Protestantism, the propagation of the Christian faith (not Romanism), the distribution of the Scriptures, or has shown friendship towards the country we love and of which we form a part? Is there the slightest reason to believe that the new incumbent of the Papal office will be in any wise different from his predecessors? Not the slightest reason is there to suppose so. Let us be clear on this matter. Romanism and Protestantism are unalterably opposed to each other. There is no via media between them. We stand where the Reformers stood in believing that the greatest enemy of the pure evangelical faith is Romanism, and that Rome only lacks the power and not the will to extirpate, if she could, Protestantism from the earth. The sycophantic Protestants who fawn on the new Pope and profess to rejoice at his election are singularly blind to the lessons of history and the avowed intent and purpose of Rome. Either that, or they are recreant to the faith they profess.—Evangelical Christian.

THE LIQUOR BUSINESS

The hope of abolishing the liquor business in this country is remarkably pronounced, considering the comparatively short time since the repeal of the prohibition amendment. Those who are praying and working for a sober nation will find this quotation from "The Evangelical Messenger" very encouraging:

Out of 6,000 local option tests since the repeal of the Prohibition Amendment, dry forces have won in more than 5,000 cases; such reversals for the booze business are being recorded every day, reports the "National Grange Monthly," which goes on to say: "People are opening their eyes to the fact that they are uproariously fooled by the specious promises that 'of course we will never have saloons back, and will keep the liquor business strictly under control.' . . . But the liquor business was never decent, never will be." This Grange organ predicts that "within a decade the legalized booze business will again be wiped off the greater part of the map of the United States."

—Selected.

JAN-40

Christian Monitor, May, 1939

HE KNEW

Dr. S. N. Hutchison tells about a boy he knew who had lost his right hand. He felt so badly about it that he did not want to see anyone. His father said, "I am going to bring the minister in to see you."

The boy said, "I don't want to see him."

But the father brought him in. When the boy looked up, he saw that the parson had no right arm; there was an empty sleeve. He came over to the boy and said, "I haven't any hand, either. I lost mine when I was a boy, and I know how it feels."

It wasn't hard for the boy to become friendly with the minister who knew how it felt.

So Christ has suffered for us and knows all about our temptations, and so He can—and will—be our Perfect Friend.—The Youth's Visitor.

"WORK ON! WORK ON!"

The following words of poetry contain so much that I prayerfully pass them on to all "workers together with Him."

"Little is much if God is in it;
Man's busiest days not worth God's minute,
Much is little everywhere,
If God the labor do not share;
So work with God and nothing's lost,
Who works with Him does best and most:
Work on! work on!"

"No service in itself is small,
None great though earth it fill;
But that is small that seeks its own,
And great that seeks God's will!"

"God can thrash mountains with a worm
when the wiggle is out of it."—D. B. Rote.

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A Monthly Magazine for the Home

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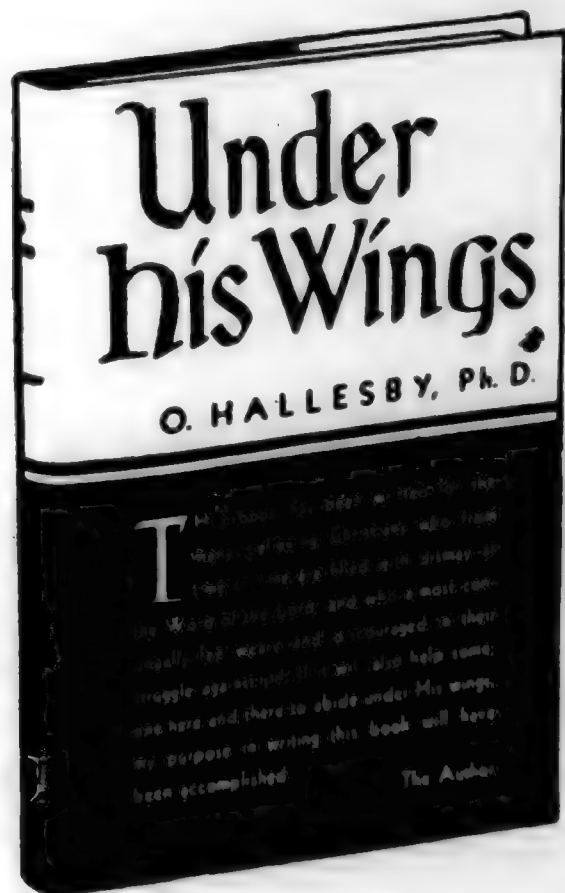
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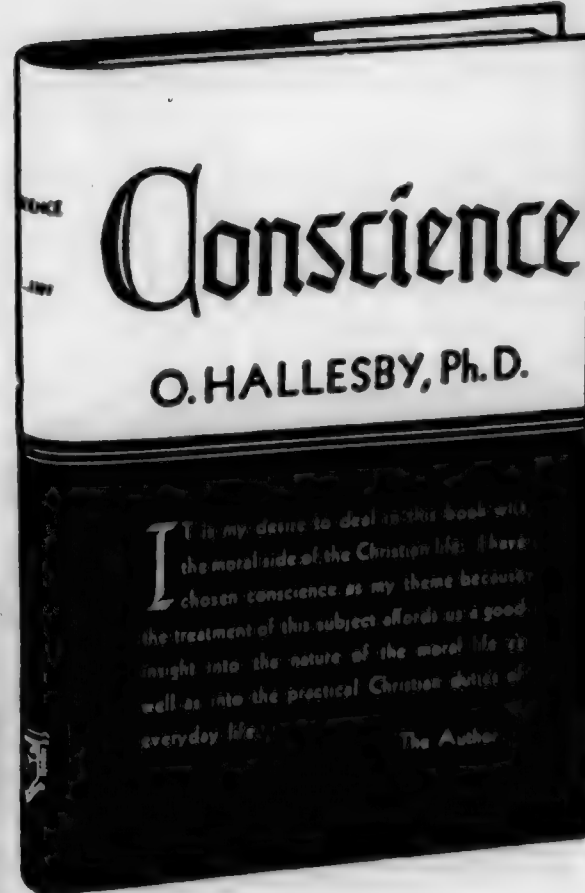
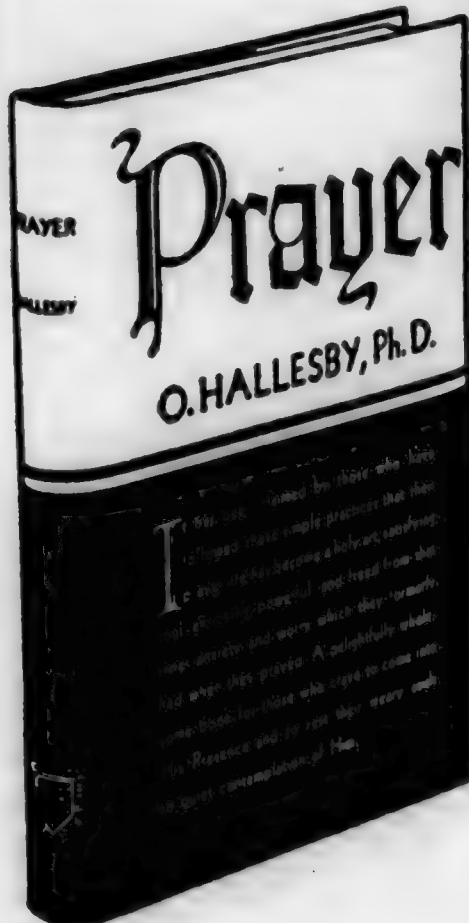
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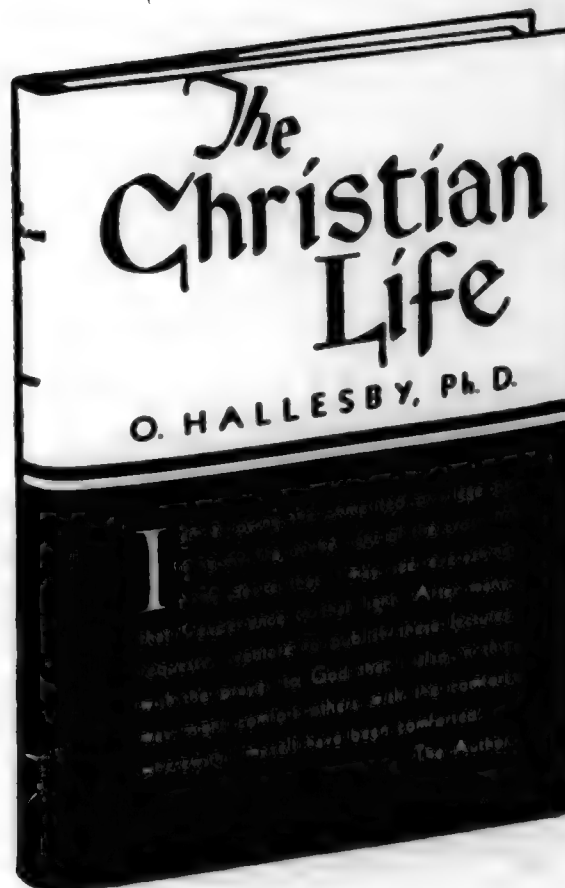
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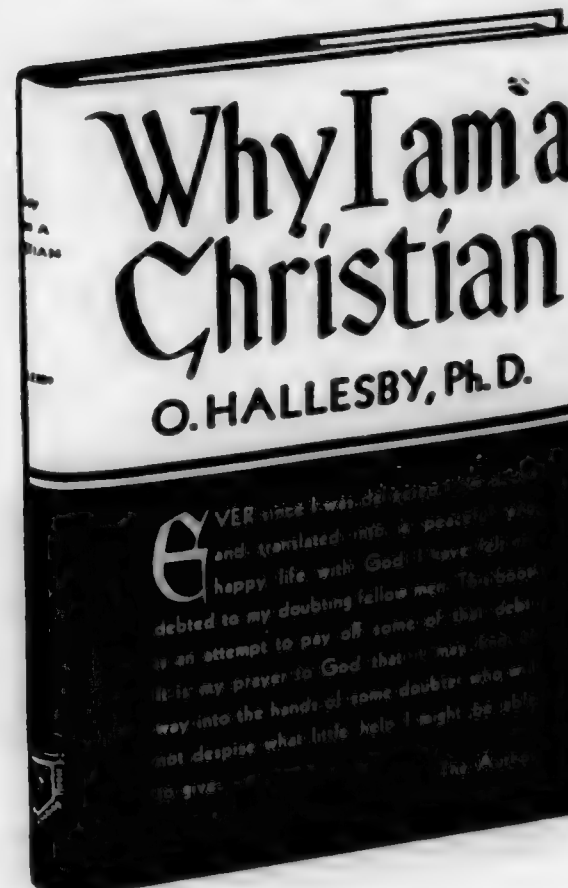


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JEWS IN THE CHRISTIAN CHURCH

Just now, when the relation of the Christian Church to the Jews is so much to the fore, one may be curious to know what prominent Jews have become Christians in modern times. In answer may be given this list from a leaflet of the American Board of Missions to the Jews:

Just a very few names of great Hebrew-Christians of the last century would include persons like the three Herschels, the eminent astronomers; Jacobi, the mathematician; Sir F. C. Palgrave, the traveler and historian; I. I. Ricardo, the economist; F. Ganz, the jurist; Prof. F. Jaffe, the historian; Mendelssohn, Sir Julius Benedict and Sir M. Costa, the musicians; Dr. Neander, the great Church historian; Dr. Alexander, first Anglican Bishop in Jerusalem; and saints like Dr. Saphir, Dr. Edersheim, Dr. Joseph Woolf, Bishop Hellmuth and Bishop Scherschewsky.—Selected.

WHAT IS AN EDUCATED PERSON?

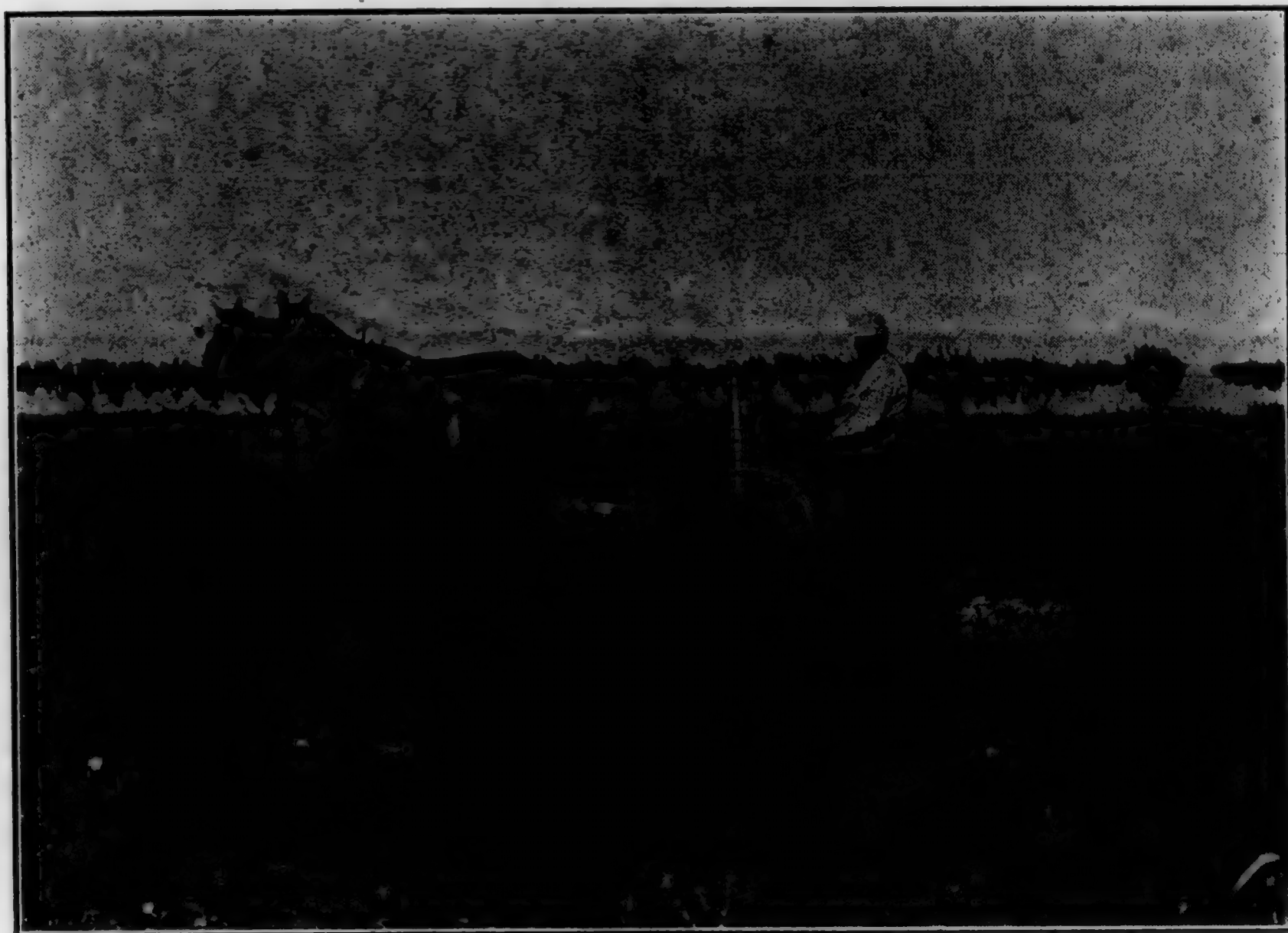
With our enormous educational machinery we ought to know how to define an educated person; yet that question is still more or less unsettled. "The Journal of the National Educational Association" reached far back into history for this fine definition, by Isocrates, a Greek orator who lived in the fourth and fifth centuries, B. C.:

Whom, then, do I call educated? First, those who control circumstances instead of being mastered by them, those who meet all occasions manfully and act in accordance with intelligent thinking, those who are honorable in all dealings, who treat good natured persons and things that are disagreeable, and furthermore, those who hold their pleasures under control and are not overcome by misfortune, finally, those who are not spoiled by success.—Selected.

"Get wisdom, get understanding..."

Christian Monitor

JUNE, 1939



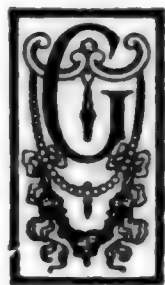
"Kneedeep in June"

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THE COMMENCEMENT PROGRAM

By Prisca Delph



ORDON JOHNS hung up the receiver of the telephone. Helen had called asking what time to expect him home for supper.

School had been dismissed two hours ago. All the teachers had left too. The large school building had become silent. The empty rooms echoed the click of the receiver. Mr. Johns, looking very much like a college senior, would hardly have been judged to be the Principal of the Denton Consolidated Township Schools. But looks are deceiving, for apart from earning his degree he had spent no less than three years in the schoolroom as teacher and instructor. Then, too, there was a young Mrs. Johns who was as sincere as she was beautiful and who helped to prove his worthiness of the honored position.

It had been a busy day, one filled with excitement and nervous tension, and he was glad to relax in the large office chair in the little room marked "Principal's Office." The calendar on the desk marked the first day in June. But Mr. Johns had no need of the calendar to remind him of the date today, for that night a year of planning, months of dreaming and weeks of preparation and hard work were to culminate in the first commencement of the schools.

The pupils had done well in their practice. The music teacher had worked hard to make a splendid contribution. The whole community looked forward to the big event if the weather was favorable.

The young principal had determined that the character-building ideals he had stood for all during the year should be carried out in the program. The teachers and the pupils had co-operated very nicely. On his desk lay a copy of the program. He studied it with satisfaction and without a sting of conscience. He had taught the students reverence for God and an appreciation for only that which is worth while. They had responded, but how would the public and School Board respond?

The only thing which he did not like on the sheet was the statement "on the School grounds." The school had been built for classrooms only. The small assembly room could accommodate only sixty persons at the most. The only place left was the outside. There they could accommodate the whole Township if need be, providing the weather was favorable, of course!

In the classroom, on the playground, even outside of church on Sunday, the weather was discussed. Pupils, teachers, and parents shared the discussion. Never in all the history of Denton Township had the weather contributed so much to the conversation of the people.

Mr. Johns had been confident. He had tried to honor God; surely He would give them favorable weather. But all that day the sun had remained behind the clouds. The sky was smoke colored and the daily paper predicted rain in the evening. Still work had gone on. Members of the School Board had supervised the building of the improvised

platform at the east side of the school. The senior girls had decorated the front with crepe paper in their class colors. The Fire Company had donated their folding chairs, while the Sales Corporation had promised the use of their amplifiers and microphone.

There really was no necessity for his staying, still he stayed on, reviewing every detail in his mind, fearful that something had been forgotten. Pleasing God was his first aim, and then the School Board and community. He felt that his success depended a great deal on the success of the program. His ideal was not only to have the position, but to be worthy of it as well. After a survey of all the classrooms he finally took his hat and went home for a hurried supper.

The boys of the student patrol came early and arranged the chairs. The Sales Manager with his electrician set up the amplifiers. Pupils accompanied by proud parents came and took their seats. Quite a crowd had gathered by the time the principal returned.

Nearly everyone wore coats for it was damp and one lady came provided with a lap robe. But it did not rain!

As everyone came early the program was started ahead of schedule. The music was a credit to the school and the teacher. A few students showed unusual ability. The singing was very good. At last the last rose was pinned on and the platform cleared of youthful musicians. Mr. Johns led the procession of speaker, pastor, school directors, teachers, and lastly, the seniors.



PAEAN TO SUMMER

Thanks to our God for the summertime
And for these vibrant days;
Thank Him again for crucibles
And ultra-violet rays;
Praise Him for laboratory heat
That sterilizes soil,
Speak to Him oft in gratitude
For furnaces that boil.

Thank Him for fields of ripening grain
That crave the sun's hot rays,
And for the showers they generate—
From Him withhold not your praise.
Look to Him oft in reverence
For summer's passion-heat
And for the countless energies
It lays at nature's feet.

Thanks to our God for the summertime
And for pulsating breath;
For hot and sterile winds that blow
To vanquish pain and death;
Thank Him for all the health and joy
That heated days afford,
And thank Him that the summer's breath
Is the breath of nature's Lord.

—Harry Halbisch.

After the invocation by the pastor of one of the neighboring churches and a song by the girls, the salutatorian spoke his piece. Several members of the graduating class introduced their classmates in a very original manner. Then followed the interesting class song, the words having been written by one of the senior girls.

Mr. Johns looked quite youthful and flushed as he stepped to the microphone to introduce the one who would deliver the commencement address. He hesitated a moment as he addressed the audience. "We are glad for the favorable weather, and we thank God for it," he said simply, and went on to introduce his friend.

The address was good and was well accepted. The valedictory was given by an accomplished little miss who was able to appreciate the serious side of life. The young principal watched her proudly. She personified the ideals he had tried to instill in the classroom.

As the president of the School Board presented the diplomas Mr. Johns could not help recalling the time he had received his first diploma. The ideals he held then had helped to make him what he was. He still cherished them and would continue to. The benediction was pronounced. The seniors were congratulated. And then he found parents and friends waiting to express their appreciation of the program. The Board of Directors expressed their hope of meeting with him on many more such occasions in the coming years.

As he met Helen waiting in the hall some time later he was happy. He had a clear conscience. God was pleased, for He had given favorable weather. The Board of Directors and parents were pleased, which meant security in his position. Without lowering his ideals his first Commencement Program had been a success.

THE ATONEMENT

You ask me what my hope is; it is, that Christ died for my sins, in my stead, in my place, and therefore I can enter into life eternal. You ask Paul what his hope was. "Christ died for our sins according to the Scriptures." This is the hope in which all the glorious martyrs of old, in which all who have entered Heaven's gate have found their only comfort.

Take that doctrine of substitution out of the Bible, and my hope is lost. With the Law, without Christ, we are all undone. The Law we have broken, and it can only hang over our head the sharp sword of justice. Even if we could keep it from this moment, there remains the unforgiven past. "Without shedding of Blood is no remission." He only is safe for eternity who is sheltered behind the finished work of Christ.

"Bearing shame and scoffing rude,
In my place condemned He stood;
Sealed my pardon with His Blood;
Hallelujah! What a Saviour!"

—D. L. Moody.

Be thankful for your trials, and that you need not exchange them for the trials of other folks.—Evangelical Visitor.

CHRISTIAN MONITOR

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Vol. XXXI

SCOTSDALE, PA., JUNE, 1939

No. 6

HIS PROTECTING HAND

By Marie Brown Hill



OW beautiful a morning for our trip!" thought Marian as she opened her eyes upon the new day. And truly it was a perfect morning. The air was crisp and invigorating. The white Adirondack sunshine fell on mountain peak and valley alike,

making the clean white snow to sparkle with full effulgence. "Let us hurry, John, and get an early start."

"Yes, we should, because traveling is sometimes uncertain at this time of the year. We may not be able to cross Lake Champlain on the ice. That would mean an extra forty miles if we must go over the bridge at Crown Point."

With these words the Barnards arose and began the necessary tasks which had to be finished before they could start. They were planning a trip to Burlington, Vermont. At the time when this incident occurred the lakes were frozen to a depth of three or four feet. The ferries which cross Lake Champlain regularly were, of necessity, stored. As John mentioned in his conversation there were only two ways by which Burlington might be reached.

They wished to visit their friends, the Johnsons, and again worship in the church of their choice. There was no such denomination within a radius of sixty miles of the little Adirondack village in which they lived. Only those who have been deprived of truly spiritual services can realize with what joy and with what anticipation one looks forward to the occasional spiritual feasts.

"Ready in record time! We certainly made quick work of those tasks," remarked John, as he and Marian made themselves comfortable in the little Ford coupé. "As soon as we pick up Don we shall be off."

Don was a senior in high school. Knowing him to be a lad of promise, the Barnards were interested in seeing him advance spiritually, also there was a chance that he might secure a scholarship in one of the church schools. Having never attended a service of this particular denomination, they thought it wise that he become familiar with such.

"There is Don, bag and baggage, standing there looking for us. He apparently doesn't believe in making one wait. Good morning, Don. All aboard for Burlington."

The snow was nearly sixteen inches deep, but the road had been thoroughly plowed and sanded and they could travel with no difficulty, yet of necessity slower than usual. The trip to Plattsburg was filled with scenic

beauty—evergreens laden with snow, mountains raising their lofty heights in the distance. A pure white world all around with only man to mar it, it seemed to Marian.

Upon reaching Plattsburg they inquired if the ice were solid enough and suitable for cars to cross Lake Champlain. They were informed that cars were continually crossing, so proceeded on their way. It was almost ten miles from the city to the point where the ferries landed their occupants. After they left the main highway they passed house after house which was vacant. These were the summer homes of the more wealthy. Many beautiful summer residences bordered the shores of the lake.

Assuming that the cars were using the old ferry crossing, John followed the tracks of another car, turned off the main road and down the incline to the lake landing.

"John, this surely cannot be the way. We are sinking into the snow. We are stuck!" exclaimed Marian, as the car continued to settle deeper and deeper in the snow.

"It does look as though this is not the road which is being used. I didn't realize the snow was quite so soft. The only thing we can do is try to get the car on the ice. I don't believe we could ever drive it up the bank."

With these words he and Don climbed out and attempted to dig the snow away with their hands and a plank or two of driftwood which they had freed from the snow. They

tried to place the boards in such a position as to enable them to drive on to the lake. Marian did what she could to help by directing the car so that the power of the motor would help bring the car out. Disaster met all their attempts. The more they worked the deeper the car sank. A very cold wind came down the lake and they got the full benefit. Their ears became red, and white spots appeared on them.

"Don, I think it would be wise if you would see if any of the cottages are open. If there are any, perhaps they would let us borrow a shovel. Never again shall I start on such a trip through the snow without a shovel," said John, after working for a long time with plank and driftwood and getting nowhere.

While Don was gone he continued to work, only stopping long enough to get out of the bitter cold and attempt to warm by the heater of the car.

After being absent for about forty-five minutes, Don returned and reported a futile search.

"All the houses along the lake are abandoned and boarded up for the winter. I could not find a person."

It was getting late. Something had to be done. The short wintry day was already coming to an end. The sun was low in the western sky. Of course they had been praying, praying hard. Why did not God in some way come to their rescue? The lake was at least ten miles across at this point. They must find the road on the other side. This would be exceedingly difficult after the darkness of night had fallen. People had been lost on this very lake, wandering the entire night.

"John, our attempt to get the Ford out of the snow is not getting any results. Don couldn't find a shovel or anyone to help. Something must be done and done quickly. I am going back to the main road, follow the course we came and see if I can't find some farmhouse occupied or get help in some way," Marian said as she again noticed dark shadows gathering.

Marian started walking briskly, spurred on by both her anxiety and the cold, biting air of the great North Country. On and on she went. House after house she passed but all were deserted, boarded up and posted.

"Lord, we must have help. We are Thy children. Why, oh, why wilt Thou not come to our rescue as Thou hast so many times in the past?" she prayed as she hastened along the snowy road.

Lo, a noise! It sounded like the motor of a car. Louder, near! Yes, thank God, it was a car.



Summoning all her courage, she motioned to the occupants. They slowed up, five men and a boy. She told them of her plight and pleaded for their help.

They immediately told her to climb in, turned their car and went back to the scene of trial. There, after working half an hour, pulling and practically lifting the little car out of the snow and the rut into which it had continued to settle, they managed to get it out and up the bank on to the road.

"We crossed the lake a short time before your wife stopped us," the men told John. "You certainly would never want to get on the ice at this point. Only a short distance out there is a large crack. You would have been in much greater difficulty if you had succeeded than you were in here."

They gave John directions for successfully making the crossing, refused any money for

their labor, and drove away with the thanks of the weary travelers following them.

"God works in a mysterious way. His protecting hand surely is with us. And I was questioning His promises because we did not receive an immediate answer and in the way we expected. If we had been given that for which we so earnestly pleaded we can only guess at the results," remarked Marian, as she settled back in the warm car once again.

"Yes," answered John, "One more thing for which to be thankful. Have not we a lot, Marian?"

Following the directions given, they crossed the wind-swept lake of ice successfully and reached the Vermont side shortly after dark. With no further misfortune they landed at their destination and enjoyed the services the following day.—Light and Life Evangel.

THE ANCESTORS OF THE PENNSYLVANIA MENNONITES IN THE PALATINATE

By John Horsch

Another interesting historical sketch by Bro. Horsch. It will help many of us to answer the question of where our Mennonite ancestors came from.

The Mennonites in the Palatinate after the Thirty Years' War (1618-1648) will claim our attention in particular for the reason that they were the lineal ancestors of the Mennonites of Pennsylvania. Before the beginning of the Thirty Years' War there had been for various reasons a marked decrease in Mennonite membership in the Palatinate and, in fact, in South Germany in general. Then in this long, cruel war the whole population was decimated by the sword, epidemics, and famine, and thus the number of Mennonites was further reduced.

Mennonites Invited to the Palatinate

The Thirty-Years' War left the Palatinate in a state of terrible devastation. Workers were sorely needed to reclaim and cultivate the wasted land. The ruler of the Palatinate, Elector Karl Ludwig, decided in 1664 to permit the immigration of a limited number of Mennonite families from Switzerland. He gave this permission with a number of stipulations, however. They were permitted to have meetings for worship, but not in public church houses, and in no case could any such meeting be attended by more than twenty persons. The practice of baptism was forbidden them. They were informed that they must furnish the authorities lists of the names of all members of their congregations, and these lists must be revised as newcomers arrived. Every Mennonite family was under obligation to give three florins "protection money" the first year, and six florins annually thereafter. These and various other restrictions imposed upon Mennonites show that they had not the rights of citizenship; they were merely tolerated on certain conditions.

In passing we may notice that the Palatinate (*Kurpfalz*) was one of the largest provinces of Germany, located on both sides of the Rhine in South Germany, with Heidelberg as the capital. The Palatinate was an

electorate. It was ruled by an Elector, that is, by one of the seven German princes whose prerogative it was to elect the Emperor.

There is evidence that even previous to the year 1664 a number of Swiss Mennonite families had settled in the Palatinate. In 1657 a small Mennonite congregation existed at Kriegsheim near the city of Worms. Some of these people had Swiss Mennonite names, such as Strohm, Meyer, Herstein, Bekker. It is not improbable that the Elector had come in touch with them and they had favorably impressed him.

The "Right of Retraction"

Under Elector Karl Philip the so-called "Right of Retraction" was in 1726 imposed upon the Mennonites. This right gave Catholic and Protestant citizens permission to buy back at any time any real estate which Mennonites had bought of them. In particular it was stipulated that the price of such real estate, when bought back by former owners, was to be the same as had been paid for it by the Mennonite buyer. This meant that if Mennonites had bought devastated farms at a low price and had made them productive by years, often, indeed, many years of hard work, these farms could be bought back by the former owners at the original small purchase price. After many strong petitions and protests this "Right of Retraction" was in 1737 limited to three years within the time when the real estate had been bought by a Mennonite.

For a time it appeared even that Mennonites would be deprived of the right of owning property at all. In a consequent petition to the government they said pointedly:

"Above all other subjects we have done most in building up the bare and destitute farm lands, and in bringing them back to a high state of productivity . . . It will be especially hard for our poor wives and children if we must now give up our homes which

some of us have lived in [as renters] for eighty years; many of us also have owned our farms for ten, twenty, and thirty years, and have brought them to a high state of productivity."

Persecution in Switzerland

The Mennonite refugees coming to the Palatinate hailed from the Swiss canton of Berne, where persecution had not yet ceased. A letter written on April 7, 1671, by Jacob Everling at Obersülzheim in the Palatinate to friends in Amsterdam states that in the canton Berne the Mennonites "are daily hunted by constables, and all they can lay hands on are taken prisoners to Berne, so that four weeks ago about forty men and women were in confinement there."

In 1648 the terrible sentence of serving as galley slaves was pronounced upon two Mennonite men in Berne, and in 1671 the same sentence was imposed upon six others. The latter were released after two years. Five Mennonite men were sentenced to the galleys in 1714. Two of them died on the galleys, the remaining three were released through intercession of the Mennonites of Holland in January, 1716. Again, when in the following year four Mennonites in Berne were sentenced to the galleys, the government of the Netherlands protested to the authorities at Berne, and they were consequently liberated.

Increasing Number of Refugees in the Palatinate

Early in the year 1672 about eighty Swiss Mennonite families, comprising six hundred and forty persons, had settled in the Palatinate. Some of the above-mentioned restrictions imposed on the Mennonites by Elector Karl Ludwig in 1664 were revoked by his successors. At times the government of the Palatinate exacted from the Mennonites special taxes. In 1686 a special levy of one thousand thalers, and in 1717 a contribution of fifteen hundred florins was demanded of them. An enumeration taken in 1739 revealed that there were three hundred and forty Mennonite families in the Palatinate. The government decided that the number must be reduced to two hundred. Various measures of oppression were enacted and the annual "protection money" was raised from six to twelve florins per family. There was continued emigration to Pennsylvania, but refugees kept coming from Switzerland. The "Right of Retraction" was finally abolished in 1801.

Of the Mennonites coming to Pennsylvania from the Palatinate some were born in Switzerland; the majority were natives of the Palatinate, their parents or forebears having been Swiss refugees. The Mennonites of the Palatinate were practically all of Swiss descent. The same is true of present-day Mennonites in the Palatinate, in fact it is true of Mennonites in the South German states in general, as well as of the great majority of Mennonites in Alsace.

The Pennsylvania-German Dialect

The Palatinate Mennonites brought with them the dialect of the Palatinate, in America known as the Pennsylvania-German, with which however many English words

have been assimilated. It may be noted in this connection that, after the Mennonite immigration to Pennsylvania had gotten well under way, large numbers of non-Mennonite Palatinates also became interested and migrated to America. Indeed the aggregate number of these exceeded by far the number of the Mennonite emigrants. Among the Pennsylvania-Germans the Mennonites constitute only a minority.

Quaker Immigrants from the Palatinate

Before the beginning of Mennonite emigration from the Palatinate to America a number of Quaker families from Kriegsheim near Worms in the Palatinate migrated to Pennsylvania in 1685, and settled at Ger-

mantown. They had formerly been Mennonites. The Mennonite congregation at Kriegsheim was visited in 1657 by William Ames, a British Quaker emissary, through whose efforts some of the Mennonites of Kriegsheim and of various other places were won for the Quaker faith. In 1677, or a number of years before the beginning of the history of Pennsylvania, William Penn made a visit to the Quakers of Kriegsheim. After his acquisition of Pennsylvania from the British Crown all the Quakers of Kriegsheim emigrated, in 1685, to Germantown in Pennsylvania, presumably upon invitation from William Penn.

Scottdale, Pa.

WHERE WE LIVE

By D. E. Martin

Thomas Burke expresses the wish that if it were possible every child might spend his first ten years close to the soil, so that for the rest of his life he should have a mental background of fields and trees, wide skies and the smell of the earth.

It meant something for the Jews and much for the world that the Hebrew people once lived in Palestine.

Where we live counts for our present and future. A man from New York City met a friend in Washington, D. C., and said to him: "Where do you live?" The latter replied, "I live here," at the same time mentioning a street and number as his place of residence.

Then he went on to say: "It's the only place to live." But the New York man reminded his Washington friend that he had heard similar comments regarding Chicago, New York, and Old London.

How often the remark has been passed concerning different sections of state or province: "This is the Garden of our country." There is usually more or less of charm associated with the spot called home. That is why people journey to Stratford-on-Avon, the home of Shakespeare, or visit the old colonial residence of George Washington by the sweeping vistas of the Potomac river, or travel to India, where at Agra may be seen the Taj Mahal, one of the most beautiful structures of the world, erected by the emperor Shah Jehan to the memory of a wife beloved.

The Washington resident suggested to his associate that there were practically as many Washingtons as there were people in the Capital City. That is to say, the city means a different thing to every inhabitant. So it is with the world. We all live in a different world because its meaning to us is varied by reason of our individual outlook and attitude to persons and things around us.

If we would know what kind of a world one lives in we must understand the content of the personality. What does the individual seek? To what does he most readily respond? Where does he feel most at home? That is his world.

Among the different realms where people habitually live we would mention the World of Materialism.

Eliza Calvert Hall, in her book entitled, "Aunt Jane of Kentucky," tells of Harvey Andrews, who married Mary Crawford, a proud, capable young woman of social prominence. It seemed a promising union, but Andrews turned out to be a veritable miser, much to the disappointment and chagrin of his wife. After he died they broke into an old cabin in the corner of the back yard and found it stored with all kinds of scraps of iron, nails, old brooms, old clothes, and an almost endless variety of such things lined the walls. For this man, saving had become a vicious habit. He lived in a world of material outlook. We have them today. Those for whom the thrills of worldly pleasure have become a ruling passion. Gamblers and promoters of the liquor traffic. Men so absorbed in business that stocks, bonds, mortgages, real estate and merchandise engage the mind and heart for seven days a week. Controlled by material things instead of being their master.

Then we have the World Intellectual. Years ago the government of India, under the auspices of Lord Ellenborough, established a series of educational institutions of a purely secular nature.



THE ROADSIDE TREE

A lofty tree by the roadside grew,
Rearing its head to the heavens blue.
It grew and spread till, broad and tall,
It reached out sheltering arms to all. [blew
When the fierce rains beat and the hard winds
It bent to God's will, as His creatures do.
When the storms had passed it stood upright,
And lifted its face to the healing light.

How many of us, a small voice asks,
Are like that tree in its growth and tasks?
Do we grow by the roadside and offer to all
The help that we can, whether great or small?
Do we breast the storms of life and then
Lift our hearts to the light again?
Shall we, understanding, less faithful be
Than the broad, tall, sheltering, mindless
tree?
—Margaret Jeffries.

Hundreds of India's choicest sons were graduated to the highest intellectual standing. They became familiarized with the most classic departments of our literature and could speak the English language with an elegance and propriety which left nothing to be desired. Sad to say these educated men not only discarded Brahminism, but Christianity also, and went away into infidelity. I am thinking of a young man of promise, now in training for the teaching profession. He was reared in an atmosphere of culture, is possessed of a keen intellect, is naturally a shrewd observer, and easily one of the best students of his class. His desire for knowledge has led him to read widely in the fields of history and general literature. He recognizes and respects the moralities of life, but is emphasizing mentality rather than character building.

The intellectual is not a bad world in which to live, yet in itself it is not the best available.

There is also the World of Jealousy and distrust, where every man is taken as a rogue till proven otherwise.

William Cowper, the English poet, in his poem entitled, "Friendship," says:

"As envy pines at good possessed,
So jealousy looks forth distressed
On good that seems approaching,
And if success his steps attend,
Discerns a rival in a friend,
And hates him for encroaching."

The Bible contains many embodiments of the principle.

It was this attitude of envy and distrust that caused Cain to slay his brother Abel, that led Joseph's brethren to sell their own flesh and blood into slavery, and caused the elder son in that matchless parable of the Prodigal to act as he selfishly did.

In the long run those who nurture jealousy suffer more harm than those against whom the evil passion is directed.

They tell of a wrestler who was so envious of Theagenes, the prince of wrestlers, that he could not be consoled in any way; and after Theagenes died and a statue was erected to him in a public place, his envious antagonist went out every night and wrestled with the statue, until one night he threw it, and it fell on him and crushed him to death. Jealousy, whether social, professional, or national, is not only absurd, but dangerous.

The world just mentioned is surely not a good one in which to live.

This brings us to the World of Spiritual Things. These different worlds we are discussing are not like water-tight compartments, as something of each may be found in all. Our world is determined by what we are able to discern. Civilization is the outgrowth of the power to see.

Men once visualized a log hollowed out for crossing rivers and lakes, then larger boats, followed by sailing vessels and our great ocean liners. The ability to see has been the pulse beat of our material progress. So it is in the domain of the spiritual.

John R. Mott was once offered a fabulous salary by a great business organization. Men of affairs thought they were complimenting him, but his statesmanlike reply was: "Men, what is there in my life that has led you

to think that I would desert the great cause of Missions? I am not complimented, but saddened." It meant that this outstanding missionary exponent was living in a world of spiritual realities and therefore saw what these captains of business did not see.

That was why David Livingstone once wrote in his journal: "I will place no value on anything I have or may possess except in relation to the kingdom of God."

That was why Leonardo Da Vinci, the many-sided genius, painted his marvelous representation of "The Last Supper," which

has retained its place as the most celebrated picture in the world. That was why Charles Wesley, the sweet singer of Methodism, wrote his immortal hymn, "Jesus, Lover of My Soul," that has been triumphantly sung around the globe. It must have been a wonderful world in which these noble souls lived and poured out their lives for others. The World of Spiritual Things is the greatest in which one can live.

We do well to earnestly inquire, Where do I live? What is my world? What do I see and do?—The Watchword.

GRADUATION—FOR WHAT?

By Edna K. Wenger

The question suggested is not a new one, but it is an often-recurring one. It is especially pertinent now, when caps and gowns, rolls of sheepskin, and volumes of class annuals are in evidence. Graduation is not so much of a choice now as it was twenty years ago. The forces of our economic life are thrusting high school upon most of the youth of America. There is a college degree in almost every family. Graduation has become almost inevitable.

Twenty years ago a high-school diploma was almost a sure guarantee of a job in the much-envied white-collar class. College graduation was, in the minds of some, a premium for success. But now we see our graduates filing out the big double doors and into waiting lines almost before the last note of the commencement recessional has died away. You will find some in the bread lines a year hence.

We must find, then, other values beside the purely economic one in graduation. Let us see what the American school of the last decade has been trying to give her pupils. These are the objectives given by a leading educator: health, citizenship, worthy home membership, worthy use of leisure, morality, appreciation of the aesthetic, vocational success, and international understanding. Toward these ends the educational set-up of our democracy is working. We are to judge the success of the system by its effect on the human material with which it works.

We may crystallize the aims of education and redefine them in terms that shall make the Christian element predominant. Graduation, and all it includes, will endow one with a rich background of Christian idealism and culture that will prepare one for a fuller and more useful life of devotion to Christ. The atmosphere of a Christian college or high school is a potent force in the formation of sterling character. There the ideals of Christ are not only taught but Christ is lived. This revelation of God in Christ taught and lived and accepted by the student will change life, give it a new goal and a new impetus. I like this poem. It says so beautifully what I have tried to say. The author prays:

"That students
Down across the years
And this year too,
May ne'er forget
God's truth and loveliness,
Exemplified in great

And noble lives
Of saintly teachers."

Graduation from a college that is vitally Christian will contribute permanently to your own life.

On the other side of graduation lies a rich social background. Across the years you will remember the friendships of college days. Working and planning together breaks down some foolish prejudices and unfounded notions of inferiority and superiority. In school, perhaps, more than anywhere else, we judge by real values. Removed from family background, we find our friends because of their true worth. No one at school cares much whether you wear a certain expensive brand of shoes or not, whether your father owns seven farms or none. They do care whether you are honest and cheery, or half-hearted and gloomy. "Students are painfully frank with one another," said a woman who knew them well. You will learn to take helpful criticism gracefully, before you have graduated.

At graduation you should have a deep appreciation for nature and the living world about you. You will never learn it from books. It grows upon your soul, until things beautiful become a part of you. Good taste is a product of study and association with all that is fine, noble, and excellent.

The value of this aesthetic appreciation will find expression in more beautiful homes (not necessarily more luxurious homes), more beautiful language, better church music, and better living on the whole.

There is a sense of achievement that goes with graduation, because it marks the end of a long period of effort. Though it is but a turning point in the little road of life; it is an important one. The sense of conquest of difficulty strengthens moral fiber. Some have argued that the period of adjustment that follows graduation is too difficult, and is an evidence that the training is inadequate to present-day needs. This difficulty was more common in the school of the past, when the classical studies were forced upon all. The period of adjustment that follows graduation is no more difficult or sudden than the adjustment to any other new life activity.

Graduation is never an end in itself. It may be leading to one of the professions; it may be one of the steps toward a business career; it may be the step that will take you nearer your God-chosen vocation. Whatever

it may mean in the broad horizon of your life, it should withal be a means of rendering you more fit to serve the Master, who is the greatest Teacher of all.

Bareville, Pa.

VISION AND SERVICE

If we have a vision of God, we can perform wonders for God. The place of vision is often the place of solitude. Jacob was alone at Bethel when God appeared at the top of the ladder. Away out in the desert of Horeb God appeared to Moses. Ezekiel was alone by the river Chebar when the heavens opened and God appeared. Elijah was alone at the mouth of the cave when he heard "the still small Voice." Job was forsaken by his friends when God appeared. Jesus led Peter and James and John up the slopes of Hermon to reveal His glory. John was alone on Patmos when the heavens were opened.

The vision of sense often hinders the vision of the soul. If we have not seen God, it is probably because we have not taken time to be alone with God. In these hurrying times it is imperative that we observe the quiet hour. We must listen to the voice of the Divine, calling us to holiness, humility, and heroic endeavor.

Vision brings power. It means a conviction of sin. No voice whispers in our ears telling us of sin. If we see infinite holiness, we appear unspeakably vile. No man really sees himself until he sees God. The self-satisfied man has never had a vision of infinite purity. A vision of God fills us with shame, causes the proud head to fall and the whole man to collapse in self-impeachment.

Vision is followed by cleansing, consecration, and commission. The cry that follows conviction is a powerful plea for pardon. Isaiah heard the question of the centuries: "Whom shall I send, and who will go for us?" Now and again a brave soul answers: "Here am I; send me." Paul saw the vision, but came out of it saying, "I am ready." John Huss saw it and went singing to the stake. Brainard saw God and went out to carry the Gospel to the Indian wigwams. David Livingstone had a vision of God and gave his life to Africa.

"Go, tell," is the commission given us. We do not receive a vision to gratify our curiosity or even to strengthen our life. The vision prepares us for work. The vision of the Mount of Transfiguration prepares for the work in the Valley of Need. It was after Peter had looked upon the Risen Lord that he was commissioned to feed the sheep and the lambs. If we are not ready to serve, it is because we have not seen. With a vision of God we will fear no foe, we will be strong for any service, we will be ready to face any danger.

Jesus tells us: "He that hath seen me hath seen the Father." Jesus is the unveiling of the Father. Nature reveals some of His ways. Only the Son reveals the glory of His love, the wonders of His grace and the marvels of His mercy. The Cross is His throne. If we have seen Him lifted on the Cross we will have conviction, confession, cleansing, consecration, and a glorious commission.—C. U. Herald.

CHRISTIAN MONITOR PULPIT

"NOTHING BUT LEAVES"

By Wm. G. Detweiler

TEXT: He found nothing but leaves.—Mark 11:13.

I want you to think with me of an event that occurred during the last week of the earthly life of our Lord before His crucifixion. Let us turn to the eleventh chapter of the Gospel according to Mark, and read verses 12, 13, 14, 19, 20, and 21: "And on the morrow, when they were come to Bethany, he was hungry: and seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. . . . And when even was come, he went out of the city. And in the morning as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away."

Here we have the simple account of the cursing of the barren fig tree. Jesus had been out of the city of Jerusalem for the night, and in the morning, in company with His disciples, was returning to the city. On the way He was hungry, and, seeing the fig tree with leaves, He came to it for fruit, for we need to keep in mind that the fact that the fig tree had leaves was reason to assume that it had figs also, for the figs appear on the tree before the foliage. Finding no fruit on the tree, Jesus cursed it. After spending the day in the city, Jesus left in the evening, and returning again the next morning with His disciples, He saw the fig tree withered from the roots.

Friends, I believe that we may well learn a few lessons from this incident. Our Lord in the account was physically hungry. He wanted fruit. He found nothing but leaves. Our blessed Lord is hungry today: He is hungry for spiritual fruit. He comes to you and to me as individual Christians and wants fruit; but, alas, too often He finds nothing but leaves. He comes to churches today, hungry for fruit; but, alas, altogether too often He finds nothing but leaves. Tell me, friend, are you bearing fruit for the Master, or are you merely growing leaves? The fact that a tree bears foliage is proof that it has life, for a dead tree has no foliage. The fact that a live fig tree bore foliage was proof that it should have had figs. The fact that many a Christian has foliage of different kinds is often the cause for keen disappointment on the part of the Lord, for He fails to find the desired fruit; the fruit for which He hungers.

When I think of foliage in the lives of many professing Christians I think of church membership, baptism, and ritualism, morality, prayer, good works, and various forms of so-called Christian activity. But, let me assure

you, friends, that our Lord wants more than this. May I say that our Lord is not satisfied with the fact that you have any or all of these things I have mentioned. These things are merely the foliage. An orchardist is not satisfied to have the trees in his orchard bear only leaves, year after year; he wants fruit. Our divine Orchardist is not satisfied with the professing Christian who bears nothing more than leaves. The fruit that the Lord demands is precious. He hungers for it. He is not satisfied with your Christian profession. He Himself said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

Your Christian profession is merely foliage. Do not misunderstand me, I believe that we ought to have a Christian profession, but that is not enough. I believe that a tree should have foliage, but that is not enough. You can often tell the tree by the foliage. As you approach a tree you look at the foliage and determine from it whether it is an apple tree or some other kind of tree. The foliage is an index of the kind of tree. When you see a mature apple tree with foliage you may expect a crop of apples. When you see a person making a profession of Christianity, you may well expect a Christian fruitage. But our Lord is often disappointed with what He finds. And so also is the world, for many times those who were not Christians have been sadly disappointed when they found barren Christians. May God help us as Christians that we might indeed be fruitful. Our divine Orchardist, I said, is not satisfied with the leaves of Christian profession. Neither is He satisfied with ritualism. All that many a professing Christian can show is the leaves of church membership and ritualism. All that many a church member has is that he has had a little water put on his head and had his name written in the church record, whereas what he needed was the blood of Jesus Christ to wash away his sins and to have his name written in the Lamb's book of life. No person is fit for water baptism and for the ordinances of the Christian Church until he has had his sins washed away with the blood of Christ and has had his name written in heaven.

Friends, let me say this to you frankly, if all you have to show to the Lord is your church membership and your ritualism you are not satisfying Him. You are having nothing but leaves. It is indeed a sad commentary upon the Christian Church today that very often she has nothing but leaves to present to her hungering Lord. Yes, she is rich financially; she has increased in goods;

she has grown in numbers; she has many fine charitable organizations, such as hospitals, benevolent homes, and the like; but all this may simply be so many leaves. WHAT OUR LORD WANTS IS FRUIT: HE WANTS MORE THAN LEAVES. He is not satisfied with fine church buildings; He is not satisfied with a trained corps of workers; He is not satisfied with much activity; He is not satisfied with a large membership; He is not satisfied with much organization; but He wants fruit.

I care not how much your church building may have cost; I care not how many degrees your preacher may have; I care not how large and how well trained your choir is; I care not how much organization you may have in your church; I care not how many names you are able to write in your church record each year; I care not how much money your church may be giving to the poor and even to the cause of missions, but I ask you where is your fruit? Too often we think of these things as being fruit. The real fruit of the Spirit is found in Gal. 5: This is what the Lord is hungering for: Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. It is only when an individual Christian can show these characteristics and graces that he can be said to have borne fruit. And it is only when churches or congregations can show these things that they can be said to have borne fruit.

This is rather fundamental. Let us not be satisfied with anything that some might call fruit, but which the Lord calls leaves. Love is the principal Christian fruit, for Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (Jno. 13:35). Because we have this love one for another, and because we have the love of God shed abroad in our hearts, then will we naturally turn toward others and seek to bless them. How any Christian can claim to be a Christian and not manifest love to his fellowmen is beyond my comprehension; it is impossible. Oh, may God help us that we will henceforth not be satisfied with leaves, but that we will seek to bring forth fruit for Christ. Some of you may remember from Pilgrim's Progress that Interpreter showed Christiana a tree whose inside was all rotten and gone, but which grew and had leaves. Interpreter explained that this represented those who make a loud profession but do nothing for Him, and who are good for nothing but for the devil's tinder-box. We do not, and dare not, minimize the value of leaves, but what we want primarily from a tree is fruit. Leaves are necessary on a tree, and likewise in the spiritual tree we need the leaves of profession, of ritual, and morality.

Shall we yet note a few conditions for fruit-bearing. First, life is needed. A dead tree cannot bear fruit. Likewise to bear Christian

(Continued on page 171)

Editorials

Jottings

June is here with its "perfect days," as the poet has sung. It does not have so many well-known holidays as its immediate predecessor, in which we have Mother's Day, Ascension Day, and Whitsunday. It is best known for the ushering in of Summer and as Commencement month. May its days for us be "perfect" not only because Nature is in tune with its Creator, but because we are living in harmony with His will.

* * * *

An Afterthought on Whitsunday.—On the last Sunday in May we commemorated the descent of the Holy Spirit upon the Church on the Day of Pentecost. This was a great event in the history of the Christian Church, in fact, it is often called the birthday of the Church. Then it was that the believers received power to live holy lives and to perform effectual service for their ascended Saviour and Lord. We Christians of today need the same "flame of living fire" upon and in our hearts and lives if we are to be effectual witnesses for our King. Has the Spirit of power come into your heart?

* * * *

The King and Queen Are Coming.—We, of course, have reference to the visit to the United States of George VI and Queen Elizabeth of England. Naturally, great preparations are made for the occasion by the officials of the American government. It is an unprecedented event in the history of the American nation, and it has few parallels in world history. We would not minimize the importance of this gesture of friendliness and good will on the part of one great world power to another, and we are not surprised that great care is taken to receive the royal visitors in a proper manner. But a greater King is coming. He has announced the fact, but has not stated the time. Have we made the necessary preparations to meet Him when He comes? Our eternal salvation depends upon our answer to that question.

* * * *

Spending—Lending.—These are two words that have been much used during the past number of years, and now we find them again in the limelight. The purpose of the whole spend-lend program has been and still is to bring back prosperity to the nation. But we fear it is an unsound economic policy. We are still old-fashioned enough to believe in Poor Richard's philosophy of "he that goes a-borrowing, goes a-sorrowing." Not that borrowing and spending do not have a legitimate place in personal and corporate life, but we have reference to the lending and spending that lead to waste, extravagance, and dishonesty. And that is the harvest that is already being reaped by the reckless spending and lending that has been carried on in our land. More and more people are losing their sense of responsibility to pay their obligations, forgetting the Scriptural admonition to "provide things honest in the sight of all men." The writer of the Proverbs says, "The wicked borroweth, and payeth not again" (Prov. 37:21). It is plain speaking,

but the simple truth, that those who refuse to pay their honest debts, are classed in the Scriptures as among "the wicked." We very much fear that the policy of reckless borrowing and spending is producing a great crop of dishonesty and wickedness.

* * * *

Sunday-school Lessons in June.—The criticism is sometimes made of our system of Sunday-school lessons that it does not provide enough material in the epistolary books of the New Testament. No doubt there is ground for the criticism, but we want to call attention to the fact that we have had quite a few epistolary selections in the present quarter's lessons. This is especially true of the lessons for June, three of which are composed entirely of selections from the Pauline epistles. Here we have the opportunity of studying passages from I Corinthians, I Thessalonians, II Timothy, Philemon, and Philippians. Why not get ready for these lessons by at once reading through these comparatively short books of the Bible? This will help you to get more out of the lessons when you get to them. Also, have you been following the brief comments on the lessons given each month in the Monitor? Be sure to read them, for they will give you helpful original ideas on the lesson that you cannot find anywhere else. While we are thinking of studying the less frequently used portions of Scripture, we also want to call your attention to the Young People's Meeting topic for June 25, in which a chapter of the book of Ecclesiastes is used as the basis for the discussions of the evening. We dare not neglect our private Bible reading and study, but let us also make the most of these provisions for Bible study in the Sunday school and Young People's Meeting.

Commencement

The month of June along with the latter part of May is commencement season. As soon as the occasion is mentioned we think of an army of young men and women, who, with beaming faces, sally forth as graduates from the educational institutions of our land to meet the stern realities and responsibilities of life. We are thankful for the opportunities which the present time presents to young people for the acquiring of knowledge and culture, for the training thus received may and can help them to develop abilities, to build character, and to engage in avenues of service that they might not otherwise attain or achieve. But we realize also that the training received is largely of the mind and that this needs also to be accompanied by spiritual nurture and development. Unless secular education is laid upon a spiritual foundation it becomes but a poor crutch to lean upon in the journey of life.

Some one has said that a growing knowledge should be accompanied with greater faith. That is the ideal to be sought for, and no Christian young person should be satisfied unless he has attained it. No one is permanently profited by an unbelieving knowledge, although the education of too many people goes no further than that. Such a life has no real foundation upon which to build useful character and no source of power to render the highest service to mankind. It is much like the heathen theory of the universe which states that the earth is resting upon the back of an elephant, and the elephant upon the back of a tortoise, but which provides no support for the tortoise. There is no cor-

rect cosmogony that leaves God out of the question, and there is no adequate philosophy of life that is not founded upon faith in God.

It is along these lines that our church schools render a most helpful and significant service. It is their function to promote a holy alliance between knowledge and faith so that our young people need not face the issues of life in either ignorance or unbelief. These schools have been established as places where young people can obtain real training for the mind, while at the same time large attention is given to the development of the spiritual life. And we appreciate this service. Our hearts are saddened when we see how, at times, young people come out of higher institutions of learning with brilliant minds but shriveled souls. Most of us with mature experience can point out such who may have attained worldly success but who at the same time made spiritual shipwreck of their lives. And they have left in their train broken-hearted parents and friends, while the Church and the Lord have been robbed of their service.

Yes, the commencement season is here. The term is perhaps a good one, for those who have now finished school are only commencing their course in the university of life. It is a hard school in many ways, but to those who meet its responsibilities faithfully and fairly there are rich rewards of joy and satisfaction. This school too has a commencement time. Some day we shall all appear before our great Head and Teacher, and there, if we have been faithful, when the last lesson has been learned and the last duty performed, we shall receive just and ample rewards for our labors and toils performed in His service. The great diploma will be awaiting us of which the Apostle Paul spoke in his famous farewell message to fellow graduates in the school of life: "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Coming Summer Activities

Each season of the year has its peculiar activities. This is especially true on the farm, but applies to other vocations as well, and to the church also. Many people aim to take some time off during the summer for a change of scenery and activities. These change periods are usually called vacations, but one is made to wonder if this is not a misnomer, for instead of getting needed rest people often find themselves more tired on returning home than they were when they left. But whatever we may say or however we may philosophize, the fact remains that sometime during the summer is usually vacation time for most people. Our concern should be, then, that this time be spent profitably, so that for all of us this period taken away from home and the usual round of duties may contribute to our highest welfare—physically, mentally, socially, and spiritually.

There are a number of summer activities of the church that lend themselves very well to this end. For instance, during the month of June this year we have two general church meetings in Michigan over the period from June 16 to 20, when a public meeting of the Commission for Christian Education and Young People's Work will meet at

Midland, Mich., June 16, 17 to be followed by the annual meeting of the Mennonite Board of Missions and Charities at the Fairview Church near Mio, Mich. For those who wish to take a trip at this time of the year we can think of no better way to spend a vacation than by attending these meetings and getting some real spiritual inspiration, as well as physical and mental recreation through a change of scenery and release from the grind of routine activities of life.

There are two other general church meetings later in the summer. The Mennonite Publication Board plans to hold its biennial meeting at the Landis Valley Church, near Lancaster, Pa., August 17, 18. Here is a meeting that will help you to get acquainted with the publication activities as sponsored by the Mennonite Church. Then comes the Mennonite General Conference which will meet, D. V., in its regular biennial session at Allensville, Pa., August 20 to 25. This is the greatest church-wide meeting of the Mennonite Church, when practically every phase of our church activities will be discussed. If your vacation time comes during this period you should not fail to take in one or both of these meetings.

But there is another church activity in which many young people find it most helpful and profitable to engage in during the summer. We refer to the Summer Bible School. Those who can take off a few weeks and teach a class in one or more schools have found it a source of great blessing to themselves and a means of rendering helpful service to the boys and girls of our different churches and communities. To all who have abilities along the line of teaching, both young and older, we commend the Summer Bible School as a means of spending a few weeks in something different from the regular round of duties. There is great need of teaching the Bible to the youth of our land. If the call comes to you to teach Summer Bible School, do not deprive yourself and others of a real spiritual blessing.

Lastly, we want to mention a summer activity which is more especially designed to meet the vacation needs of our young people than any of the others which we have mentioned, and that is the Young People's Institute. Institutes will be held in different sections of the church at various times this summer, and they are designed to provide just what young people need in the way of Christian instruction, inspiration, worship, fellowship, and physical recreation. You may have been wondering what to do in the week or two which you want to spend away from home in new surroundings. Be sure to look up the dates of the various Young People's Institutes before you make your decision. You will make no mistake in taking in one or more of these this summer. One such, which is announced on the back page of this issue, covers a period of twelve days, which will just fit nicely into your two weeks' vacation time.

No doubt you are beginning to make your summer plans. Be sure to keep in mind your highest spiritual welfare when planning for a vacation. The devil is busy during the summer months, as always. May the people of God not give him a chance to make inroads into their ranks because of his summertime appeals. Let us do all to the glory of God this coming summer and all through the remainder of our lives.

Christian Life

CHRIST AND THE CHRISTIAN EXPERIENCE IN THE HOME

By Mary Fretz Snyder

We are glad for this message on an important phase of home life by one of our missionaries in South America.

In a world that opens to us new avenues of investigation and experience each day, the preparation of methods and criteria for use in the home would be an enormous task were it not that the intelligence and curiosity of youth requests satisfaction. It is therefore up to us who are parents to face the requirements in order to capably bear our responsibilities as fathers and mothers of Christian homes.

In olden times, God ordered a practical form of religious teaching to be used in the Hebrew homes. The Mosaic Law reads as follows: "And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. . . . And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you" (Deut., 6:6, 20)?

However easy this obligation may seem, yet it is not without difficulties. Our children often ask meaningless questions, and we parents possibly fail to respond to suggestions of major importance. Hence it becomes more necessary that we look at life from their point of view, with a sincere effort to give them the necessary help. Such an attitude may even require that we as parents admit our incapacity to meet the requirements of every occasion. Our knowledge and experience may not always properly meet their immediate need. But the home always has this advantage. It has in its power and under its influence the greatest part of the children's time. For this reason it obtains the greatest opportunity to give to youth the most profound religious teaching. This teaching program does not mean handing out information and giving out knowledge alone. But it does definitely mean directing and influencing every aspect of their daily life. When this obligation can be met by the home, the parents become the real leaders in all phases of the active life in which it participates. As good leaders they must know by experience the truth that is being taught. The intimate life in the home not only makes this possible, but in reality it is made very easy.

1. We should teach our children to know God. When Jesus pronounced His high priestly prayer in John's Gospel (17:3) He spoke these meaningful words: "And this is life eternal, that they might know thee the

only true God, and Jesus Christ whom thou hast sent." Jesus was not stating in that moment some hollow phrase, but speaking of an intimate relation with His Father. Jesus had a personal knowledge of God.

We do not know a person after having heard him speak only, nor after having seen him but once. To know someone, there must be a personal acquaintance at some time. In the same manner God is not known until He comes within the range of personal acquaintance. In some way, somehow, He must come into our personal life through fellowship with His Son Jesus. We know Him after we have heard Him speak to our lives and have responded to His call. In like manner then is it possible that God be known in our homes, to our children? Jesus thought so. For this reason He was able to say, "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me" (John 17:25).

What characteristics of the Infinite should they know first? The answer might probably be, those which supply their moral and intellectual needs best. What questions are they asking? These will indicate the most immediate need. Undoubtedly our children ask about the creation of themselves because they are interested in the Power back of it all. In other words they want to "know God." We firmly believe that only God, all-

MAY GOD BLESS THE CHILDREN

By Ursula Miller

May the God of heaven
All the children keep,
All the wide world over
Waking or asleep.
As their wistful wonderings
Delight or awe express,
May the heavenly Father
All the children bless.

May His love enfold them,
And keep them from all harm.
May no hidden danger
Snatch them from His arm.
May joy and heavenly sunshine
Bring their hearts a song.
Oh, may the Father keep them—
His children from all harm.

May their guardian angels,
Sweetly through their days,
Keep them close to goodness
And a life of praise.
All the tiny children,
Over all the land,
May the heavenly Father
Lead them with His hand.
Protection, Kans.

powerful and all-wise, is the answer to these questions. This being our experience, it should also be that of our home.

With the experience of years, the form and importance of their questions change. Later, problems of good and evil, of sickness and suffering, come up. Perhaps our experience of God is not satisfactory to their need, and doubts and fears arise. Nevertheless, if Christ in our personal lives forms the basis of personal faith, He also will suffice as evidence sufficient for the solution of any and all such problems in life. On every occasion, God must be represented as all-powerful. Nevertheless, our God has other characteristics of equal value. He is all-wise. His interests extend to the most insignificant details in our lives. Reference is made in the teachings of Jesus to God's care of the sparrow. How much greater is His care of His children? The universality of God's providence helps us to understand at least in part His wise purposes. For to His spiritual children is given only a partial insight into their extensiveness. This leaves us often unable to judge His providential action in our individual lives. Nevertheless, as Christian parents our duty is to teach what we know and what is beyond our comprehension may be cheerfully left in the hands of God.

Therefore, we shall resolve that there are three attributes of God which should be taught in the home, that He is all-powerful, all-wise, and good. God is supreme in everything. He satisfies all human needs. One truth cannot be separated from the other. The presentation of a partial truth is always dangerous, and may result in the complete destruction of faith.

How shall we represent God as kind and good? On occasions of sickness and death in the home, it is essential that this truth be lived in practical form. Lack of faith at such times has resulted in unbelief and disaster in the life of the home. The application of truth at such times may be but the beginning of reality and confidence in a loving God—or the opposite. Christian parents must prove beyond the shadow of a doubt their utter and complete confidence in the providences of an all-wise God, and accept their imperfect knowledge and reason in contrast with the unlimited wisdom of God who understands perfectly all of our human needs. We, after all, live in a world of imperfections and are subject to certain conditions about us. But our spiritual life knows no such limits, and to this fact we can clinch our hope and trust in God. Hence, let us explain the entire truth on every occasion.

Again, how shall we teach that Christ is "our Lord" and that we are His servants, His creation, at the same time that God is our heavenly Father? As children of such a Father, it is impossible to present ourselves in His presence with demands. To receive His favor it becomes necessary that we petition Him in regard to our needs. Our obligation to such a Father surpasses our rights. We are but a handful in comparison to His entire family group, and His will includes each one alike. I believe this is a fundamental teaching in the home—Christ superior over all.

2. The home should be a demonstration of the fellowship of Christ. Jesus said to Philip: "He that hath seen me hath seen the Father." When Christ occupies His rightful place in our homes, in the conduct, in the daily teaching in word and deed, He becomes the Guide of the home. Hence the duty of Christian parenthood assumes this sacred responsibility of fellowship with Jesus in daily devotions and study of God's Word, thereby applying itself to a more perfect application of the truth to life.

How shall our children become acquainted with God's revelation of Himself to man? The home needs the evidence of God's Word before it comes to a knowledge of divine truth. In the Bible is offered the realities of life as presented by the history of the Hebrew people and the apostles in later ages. In contrast with world biographies, which attempt to cover the errors of great men, the sins and errors of God's people are uncovered that they may serve as danger signals

for all times and all peoples. Social justice is written on each page of divine revelation. And the central figure of all history is Jesus Christ, the Son of God. Hence a knowledge of God's Word acquaints us with His Son. To love His Word includes loving His son, Jesus Christ. Therefore the greatest benefit is received in knowing the Word. Reading the Word is not enough alone. To be of practical use in our homes, its message must become a part of the life of the home. What is read should be talked of. The hymns of praise and adoration should be sung. The teachings of Jesus should be taught. How beautiful would be the home where this obligation would become a fellowship like that of Mary, Martha and Lazarus—a home where Jesus could be the guest. Let this be our theme:

"Christ is the Head of this Home,
The Unseen Guest at Every Meal,
The Silent Listener to Every Conversation."

Carlos Casares, Argentina.

A MAN'S IDEAS OF A WIFE

What She Should and Should Not Be

Selected by H. E. K.

Dear Cousin: In reply to your bachelor question as to what constitutes an ideal wife for a farmer, I can but tell you about my Alice.

Before our marriage she had received a high-school education and had taught a few terms of school. Her talent for music and painting had been improved and her love of literature gratified as far as compatible with her condition in life; however, these she had considered but accessories, her parents having trained her for a homekeeper in the fullest sense of the word. Hence she understood ordinary cooking, mending, dress-making, etc., together with the care of the home and children. Quietly, but quickly, she went about the house, keeping it in order, not only where most seen, but even to the attic and storeroom. She understood and followed the common rules of hygiene, and knew what to do for the minor ailments of the smaller children, how to dress a cut finger, etc. While a good conversationalist, she was no gossip; all tales of scandal, etc., that reached her ears went no farther. She loved nature; could tell the children about the common birds, flowers, rocks and stars; seemed to know when her father needed her to rake hay or drive the hay-fork; could milk, feed the pigs, chickens, etc., and was loyal to parents, brothers, sisters and friends.

All these accomplishments she brought to our home, at our marriage, they constituting the most of her dower—an ideal dower, too; and as years passed this dower accumulated interest, as it were. She is almost my opposite in figure, complexion and disposition; and many times has one of the children told me, after I had indulged in unmerited harshness: "After you left the house today, Papa, Mamma went into the bedroom and cried." While not given to much advice, yet many times has a quiet suggestion from her restrained me from plunging headlong into

some enterprise, which afterward revealed her wisdom and my folly; however, she is always glad to talk over with me any matter or project which interests me or which I may present to her; hence, in a short time, I learned that her judgment in much which I thought beyond woman's sphere, was frequently worth considering. But when I disagreed with her, or refused to follow her desires or suggestions, no cloud was on her brow; and afterward, did my plan result in loss, never was there an "I told you so," or, "Perhaps you will know better next time." Rather, she took upon herself a share of the burden, as though she were the cause of the folly. Seldom has she asked me for money, for soon after our home-coming she suggested that a certain department of the farm interests be for her own management and expenditure. We settled on the poultry; and I guess, cousin, I acted wisely, for more than once has wife's pocketbook come handy. While economical she is not niggardly, for all know who live in touch with her. For charity work she holds rigidly to the tithe as a minimum, and early led me to adopt the same plan, which has been satisfactory to me.

When melancholy settles over me, she knows, seemingly by instinct, what to say or read, when to caress and soothe, when to encourage and cheer up; perhaps she suggests a song or a hymn; possibly a walk or a drive. She seems to know what I need; and the same with the children, also.

I remember, after one of your visits, you said: "How neat and tasteful your house looks!"—and, "What a good cook Alice is! How does she find time for so much and keep everything in such order? How does she find time for painting and fancy work? For reading the magazines and books you have in such number? And you say that she reads the farm journals and has taken, with you, a correspondence course in agriculture!

How well she is informed on current topics! Abram, how is it?" The answer I could not give then, but will venture one, in part, now. Naturally she is quick, but not nervously in a hurry; hence, every movement accomplishes something. Orderly and methodical, she knows beforehand the general trend of her work, and being resourceful, can adapt herself and methods so as largely to counteract the effects of hindrances and accidents. She improves every moment until the regular work is done, then relaxes for recreation; in this, while methodical, she does not hurry, but actually rests.

Did you notice how inexpensive her cooking is? how dainty yet wholesome? We have a good garden, which, largely, she oversees; but we men do most of the work. This, with the products from the dairy, poultry and orchards, the berries, fruits and nuts, furnish enough, and good enough, for an epicure. I once heard of some one so neat that she "had to clean up after her own feet, she was so dirty." But, you said, I remember, that no one felt uneasiness in our home, fearing that he would soil something; and that is true of her family. We became careful and considerate without knowing it; with no admonition from her. True, were she not healthy, she could not do as she does; but much of her good health is due to her good sense, coupled with knowledge of hygienic laws and adherence thereto.

Now, cousin, as she is still living, and has not become to me by her departure an imaginary deity; moreover, as I am not in my dotage, being scarcely fifty, I believe that I am not exaggerating her virtues. The little worldly goods we have is largely due to my Alice—to her thrift, economy and wise foresight. She has made our house the ideal home for our family. "Her children shall rise up and call her blessed." She is my idea of a true wife for a farmer.

Sincerely, A Man.

"NOTHING BUT LEAVES"

(Continued from page 167)

fruit, we need life, and this is only obtained as we have been born again. It is only the born-again Christian who has life: it is only the born-again person who can bear fruit. Do not try to bear fruit without the new birth: anyone can tie an apple to a tree, but it will soon be very evident that there is a sham. Some people may for a time tie the fruit on themselves, but sooner or later the hypocrisy of that life will become evident. A second condition of fruitfulness is cleansing. Fruit growers know that planting a good tree will not guarantee good fruit. That tree has to be cleansed and purged from time to time. Many diseases and pests are eager to prey on the good tree. In our Christian lives we need to be cleansed from sin by the blood of Jesus Christ; we need to be cleansed from the habits of sin; we need to have all the sinful parasites taken away. This is the work of the Divine Caretaker. In the third place, we need to abide in Christ. In the fifteenth chapter of John we are told of Christ's speaking to His disciples concerning fruit bearing. He said, "I am the true vine, and my Father

(Continued on page 189)

• MISSIONS •

CHRISTIAN LOYALTY

By Nelson Kauffman

This article was given as an address at the annual meeting of the Mennonite Board of Missions and Charities last June. Its helpful message should appeal to all of us who are interested in Church work in general and missions in particular.

If we have thought through the subject which is before us, that of Christian Loyalty, I am sure that we will all agree that it is one of vital and fundamental importance if we expect to carry out the theme of our Board meeting: Christian Co-operation and the Great Commission.

Some months ago I was asked to co-operate with a group of ministers in a movement for a revival of the churches of our land. As a basis for co-operation with this group I was asked to lay down, as non-essential, every point of doctrine on which there was any difference of opinion among the group. I answered by saying that only on the basis of loyalty to the doctrine and teaching of Jesus Christ would it be possible for me to co-operate with any movement for the advancement of Christ's kingdom.

The word "loyalty" is not found in the New Testament, but a word which we find many times and which is a synonym for the word loyalty is "faithfulness." Other synonyms are fidelity, constancy, and devotion. There is a kind of loyalty among nationalists, lodges, clubs, and professional organizations, but Christian loyalty is deeper and more far reaching, for it comes from a deeper motive. Christian loyalty is spiritual rather than social, professional, or conventional. It cannot be feigned, nor is it that which can be changed with every change of environment. It affects not only part of the being but the whole, reaching to the deepest motives and desires. A man that is loyal is faithful to the last degree, for Jesus said in Luke 16, "He that is faithful in that which is least is faithful also in much, and he that is unjust in that which is least is unjust also in much." Now, if we are willing to believe the words of Jesus, this means that if we are loyal, we must be not 99% but 100% loyal.

Every disloyal member of an organization is a potential internal enemy. This is true in the Church as well as in any other body. The Christian Church has suffered untold loss because of individuals in positions of trust in whom the deadly germs of disloyalty to Scriptural truth lodged and grew until spiritual health was lost, and hundreds and thousands were thereby contaminated and died spiritually.

I wish to consider this subject under five heads:

I. The Meaning of Christian Loyalty

Christian loyalty is that which is Christlike and so the proper place to find its meaning is in the words of Jesus Himself. His loyalty was manifested first by His devotion to God. This He expressed when He said, "For I have not spoken of myself, but the Father which sent me, He gave me commandment, what I should say and what I should speak." The Father then gave His approval of the loyalty of His Son to Himself when He said, "This is my beloved Son, in whom I am well pleased." Is our loyalty such that the Father might say the same thing of us?

Secondly, Christian loyalty means Christlike obedience to the Father, which Jesus expressed when He said, "I do always those things that please Him." Again it means Christlike dependence on the Father. Jesus said, "The Son can do nothing of himself, but what he seeth the Father do." How many of us try to do things of ourselves! Christlike submission to the Father's will is also included in Christian loyalty. He said, "I came down from heaven not to do my own will, but the will of him that sent me." I would to God that every one of us would so determine to do His will and could say from our hearts, "I became a Christian with a purpose not to do my own

will, but to do the Father's will." In the fifth place, it means Christlike faithfulness to the Father. Jesus said, "I honor my Father, I seek not my own glory."

Christian loyalty is further explained by Christ's teaching on faithfulness. "He that is faithful in that which is least, is faithful also in much." Christian loyalty then is a principle and passion of the heart that determines the character and expresses itself in bearing fruit. Christian loyalty is character and involves the whole personality and being. You can't sever loyalty from the rest of your life, putting it on and off like a coat. We either have it or have it not. Loyalty is a principle that does not stoop to refuse submission to the one to whom fidelity is due. Disloyalty and unfaithfulness in small things cannot be confined to such things.

Jesus said again, "No man can serve two masters." We cannot be loyal to two conflicting and opposing principles or causes at the same time. Christian loyalty means loyalty to Christ, to His word and to His church. Are we loyal to truth? Are we loyal to the church we are members of and profess to believe is a Scriptural church?

II. The Motive Power of Christian Loyalty

Political loyalty may be based on fear, or it may be motivated by selfishness, or by patriotism, or by the desire for honor, but Christian loyalty is motivated by the greatest force in the world—Love. Jesus said, "If a man love me he will keep my word." "He that loveth me not keepeth not my sayings." Paul voiced his personal experience when he said, "The love of Christ constraineth [overmasters] us." This means more than a mere intellectual assent to truth or a mental allegiance. To many professing Christians loyalty is just a matter of the mind and has never reached down to the heart where the affections and deepest emotions reside. Our Lord said, "Where your treasure is, there will your heart be also." If our treasures are spiritual and our sense of values Scriptural, our hearts will burn with a deep desire to be loyal to Christ. We will seek to please Him with a love that is willing to be unpopular in the world, a love that is unashamed and fearless, a love that rises out of the deepest convictions of the soul.

This motive power for Christian loyalty is realized only through a deep heart experience with God. It must go deeper than the head. It is impossible for an individual to be 100% loyal to God unless he has the mind of Christ through the new birth and has partaken of the divine nature bringing him divine perspective and fearless courage. It was love for the lost world and for the Father that motivated our Lord Jesus to accomplish the redemption of men, and no other motive will enable us to be loyal to Him. To endeavor to do so for expediency's sake is folly.

III. The Price of Christian Loyalty

Since one cannot be loyal to two opposing powers at the same time, loyalty to Christ means separation from all that opposes Him. This involves the animosity of all the forces of evil, spiritual and human. The first cost to the individual is self, for our Master said to His followers, "If any man will come after me, let him deny himself." That is, let him say goodbye to self and experience death to self. The story is told of a certain general who with a small band of men was to meet a large army. The opposing general sent a messenger to ask that the small army surrender for it was so greatly outnumbered. The general of the small army cried, "We know no surrender." In the presence of the messenger he commanded one of his men to jump off a precipice and he instantly obeyed being dashed to death on the rocks below. To another he gave the command to thrust his sword through his own heart. The man obeyed without a moment's hesitation. Such sacrifice put the opposing army to flight through fear. These soldiers gave themselves up in loyalty to their leader. If we would save our

lives we must be willing to give them up in loyalty to Christ, the Captain of our salvation.

Again, Christian loyalty requires crossbearing. Jesus said, "And whosoever doth not bear his cross and come after me he cannot be my disciple." I believe it was one of the Spanish explorers that drew a line on the sand in front of his men and then said, "On this side of the line is ease and pleasure, you may go back to Spain and enjoy your families and your homes. On that side you will find hunger, thirst, hardship, suffering, and possibly death. Choose your course." To the last man they chose the life of suffering. This they did for a corruptible reward. How much more should we be willing to bear our cross for our risen and victorious Lord! There are some hardships that come to this physical and material being that we have by following Jesus, but these sufferings are not worthy to be compared with the coming glory.

Christian loyalty will also cost us the hatred of the world. In His high priestly prayer our Lord said, "I have given them thy word, and the world hath hated them because they are not of the world." How can we possibly hope to win the approval of a Christ-rejecting world if we are loyal to Him whom the world hates? Christian loyalty will also cost us some persecution and tribulation for "all who would live godly in this world shall suffer persecution." I hope that all of you have read the article by Bro. John Horsch in the Gospel Herald on Michael Sattler, one of the early Mennonite martyrs. He was asked by the authorities to surrender his position on the plain teachings of the Scriptures. They plead with him to have charity with those that denied the truth but he contended, and rightly so, that the Christian was nowhere commanded to have charity with the evil. Rather than surrender his position of loyalty to the Christ who had saved him, he suffered his tongue to be torn from its roots, flesh to be torn from his body with red-hot flesh-hooks, and finally to be burned at the stake. So his loyalty cost him not only persecution but his very life. Daniel also dared to be loyal to his convictions; and when his enemies persuaded the king to make a decree that no one should pray to any other god save the king for thirty days he kneeled before his west window to pray three times a day, as he had done afore time. God had not commanded him to pray three times a day in that manner, but there was a principle at stake with Daniel, and he had a love for his God that overshadowed the fear of facing the starved lions in the dungeon. That's loyalty. Jesus said, "I lay down my life—this commandment have I received of my Father." If we are not loyal to Him above all we are not loyal to Him at all.

IV. The Place of Christian Loyalty in Missions

I wish to call your attention to an incident in the New Testament which illustrates what I have in mind here. In the Galatian letter we have Paul's passionate and heroic defense of the truth of the Gospel. He is telling here of the influence of the Judaizing teachers, to whom he gave place by subjection, not for an hour. He then tells how that Peter, one of the reputed pillars of the Church, when he came to Antioch he sat down and ate with the Gentiles; but when some of his Jewish friends from Jerusalem came up, he withdrew from the Gentiles and refused to eat with them in the presence of his friends from Jerusalem. His loyalty to the truth of the Gospel he set aside for the approval of the men that came from James. This double conduct on the part of Peter imperiled the freedom and truth of the Gospel. He was influenced by people. He was afraid of men. How prone we are to fall into the same sin! Paul would not tolerate such conduct, for the truth of the Gospel was imperiled. In his loyalty to Christ he determined that the truth must be preserved. Allow me to read from Weymouth's translation at this point, "And when Peter visited Antioch, I opposed him to his face, because his conduct condemned him." His disloyalty was manifested in his conduct, and in the same way our disloyalty will betray itself. There are those that change their conduct for policy's sake and fall into the sin of expediency, rather than face the cost of loyalty. To profess a standard and then to refuse it for policy's sake is most demoralizing. Peter would have been willing to endure the disapproval of friends had loyalty to the Christ of the gospel for love's sake been his ruling passion. He allowed himself to be disloyal to the truth rather than suffer persecution for the cross of Christ. Paul, the foreign missionary of the early church, earnestly contended for loyalty at home that he might maintain loyalty on the foreign fields.

Another point to be noticed here is the disastrous influence of disloyalty in a leader of the Church. Let me read again from Weymouth, "And along with him the other Jews also concealed their real opinions, so that even Barnabas was carried away by their dissimulation" (Gal. 2:13). Even good men like Barnabas were carried away in error. We notice here that there were men who concealed their real opinions, and we have men today who are doing the same. One cannot tell what they believe, for their real opinions are hidden under a multitude of words. Jesus could tell the Father, "I have given them the words that thou gavest me." The servant is not above his lord. When Paul saw that they were concealing their real opinions and were not keeping the true line of the Gospel he reproved Peter before them all. The truth of the Gospel was suffering because there was disloyalty in a leader at home and it was having its influence in the mission field. Peter, no doubt, professed to believe in the equality of Jews and Gentiles in Christ, but he weakened in his stand for truth because of the fear of men. God deliver us from the fear of men that brings a snare and give us loyalty that will hold us constant in all environments. In order that the truth of the Gospel may be preserved for future generations our loyalty must be constant in all times and places.

I now wish to read Paul's own personal testimony of his loyalty to Christ in preaching as recorded in I Cor. 2: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of men's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." He had a passion to be loyal to revealed truth as it is in a crucified Saviour. We claim for ourselves an almost unique place among Christian groups and I believe our claim is just because of our historical faith and practice. There is a crying need for men and women of loyal devotion to that faith if it is to be maintained among us and preserved for future generations.

V. Rewards of Christian Loyalty

Lastly, I want to mention the rewards that come to a Christian by remaining loyal. First among these I want you to think of the commendation of the Master. To those that were loyal to Him in the use of their talents He said, "Well done, thou good and faithful servant; thou hast been faithful in a few things, I will make thee ruler over many things." To know that we have pleased our Lord will make the trials of the way seem nothing.

Secondly, we may have the testimony of a clear conscience as Paul had when he spoke to the Ephesian elders near the end of his course in life: "Wherefore I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you the whole counsel of God." Surely it is as possible for us to have that testimony as it was for Paul. Moses also won for himself such a testimony recorded in Hebrews. Quoting again from Weymouth's translation for clarity's sake, "Moreover, Moses was faithful in all God's house as a servant in delivering the message given him to speak." What will our testimony be? May God help us as Christians, as ministers, as missionaries, to be loyal in delivering the message that God has given us to speak that we may be free from the blood of all men!

God give us men and women whose passion is Christ! God give us leaders like Paul who with the Holy Ghost dynamic and courage will reprove us when in us there is any blame-worthy conduct that betrays disloyalty to Scriptural truth!

TWO SERIOUS HANDICAPS

Some years ago I met a very attractive student at one of our best-known women's colleges. Later I asked a relative of hers how she was getting on. He told me a sad story of failure and disappointment. When, shocked, I asked for the explanation, he said, "She had two serious handicaps, money and popularity."

Money and popularity! Would we count them drawbacks, dangers? Do we not desire them for our children, our young friends?

Was not Jesus right? "A man's life consisteth not in the abundance of the things which he possesseth." Without inward Godliness outward possessions are always a danger. When will our materialistic age learn the simple message of Jesus?—Selected.

VISITATION EVANGELISM—A PROGRAM FOR YOUNG PEOPLE IN THE CHURCH

By S. Paul Miller

This thoughtful discussion should be carefully read by all who are interested in the salvation of souls and the building up of the Christian lives of our young people. There is no doubt that more visitation work would bear large fruitage in our church work if prayerfully undertaken and carried on.

Introduction

In this brief discussion of "Visitation Evangelism" I shall attempt to point out some of the importances, advantages, and methods as given by various men of long experience, putting in with their ideas some of my own which I have formulated through my brief experience and through the study of this type of work. This work in "Visitation Evangelism" is a very broad and varied one. So I shall not attempt to go into the various methods of personal work which are connected with it or into the case work and other types which come in, but rather try to treat in a general way a program which I feel would be very effective in our own Mennonite Church. This program I believe would be a wonderful means of growth for our church and also one which would work wonders in keeping our young people actively interested in the church and the cause of Christ, our Saviour and Lord.

I. Its Importance and Advantages to the Workers

Assuming for the present that this is a logical way of working for Christ and that it is important and has its advantages from the viewpoint of the persons with whom one is to work let us consider for the present the advantages and benefits of visitation evangelism for the workers.

First of all, it provides an opportunity for more Christian people to be in a definite work for Christ. Many people in the churches are anxious to be used in any way which may be opened for them. Especially is this true among young people and those who have just been converted. They feel a desire to help someone else, and if the opportunity is not given them, oftentimes they will not make one and will feel that perhaps there is nothing for them after all. This results in their becoming indifferent and perhaps leaving the church.

Visitation work also discovers and trains workers among all classes and age-groups in the church. Many may be willing and anxious to go into the work while others need to be approached and asked to help. But in this way many have the opportunity of receiving some instruction and some experience which develop their talents, and thus those are brought to the front who are really to be the workers of the church. As this continues, a deeper spiritual atmosphere develops among the church members and workers and this creates a real concern for the unsaved. Remembering their dependence upon God for their success, they also develop in their prayer life.

As the workers go about giving their testimony for Christ, a blessing comes to them, as well as to those to whom it is given. As

they attempt to lead others closer to God, they are challenged to reconsecrate their own lives and surrender themselves more fully to Christ.

By this method, it seems, the Mennonite Church could do wonderful things for her young people. Young people come into the church with a desire to live for Him. As time goes on, little opportunity for service may present itself for them. Naturally they have a desire to be using their unoccupied time, and as a result may turn to the worldly amusements as a means of spending their time and attempting to enjoy themselves. Soon this leads to indifference in the church, and many of these people drift on out into the world and become a part of it, thus losing the opportunity of really doing something for Christ. This method of evangelism would naturally not remedy the situation completely, but could be made to play a real part. Many would find that they can do something and that the church has a real place for them. Through their efforts their own lives would become more firmly grounded in the faith and the cause of Christ would be promulgated.

II. Its Importance and Advantages to Others

This method of witnessing for Christ is one which to many seems quite insignificant and unworthy of careful attention. It is, however, a way whereby much good can be done and many can be won for His kingdom. It is also in keeping with the methods used by Christ in His public ministry, and also by the apostles. First of all, we would think of how Christ sent out His disciples, two by two, to proclaim the Gospel in order that the way might be opened for further work. In a definite way they were to search out souls for Christ as they went from village to village and from house to house. We have also the example of Christ Himself as He went into homes and taught them the way of life. One of the most outstanding and touching examples, it seems to me, is the one recorded in Luke 10:38-42. Jesus is in the home of Mary and Martha with Mary sitting at His feet listening to His words as He tells her of the one thing needful for men. Mary very eagerly listens to Jesus and chooses "that good part" which then leads to an opportunity to speak to Martha.

We also have the example of the Apostle Paul to follow in this work. In Acts 20:20 he calls to our minds the fact that he has not only taught publicly, but also "from house to house." So if the Apostle Paul, the preacher of preachers, could find time for this work and valued it highly enough to take time from his public ministry for it, should we not also accept it as a means whereby we can further the cause of Christ?

Following the first Pentecost, the disciples of Jesus were "continuing daily with one accord in the temple, and breaking bread from house to house." Through their efforts "The Lord added to the church daily such as should be saved."

And so we have numerous examples of how Christ and His followers went from house to house in an effort to search out the lost and, through their contact with them, help them to see the true Gospel of Christ.

One of the problems which continually confronts the church worker is how to get near to the people and get hold of them so that something can be done. At one time while D. L. Moody was in Glasgow, he was asked by someone how to reach the masses. His reply was, "Go for them." If one wishes to get near to the people, he cannot sit and wait for them to come to him, but must go out and search for them. So one of the simplest ways of getting near to the masses of people is by going right into their homes. In this way people can be touched who could not be reached in any other way. It is a solution of the problem both in the rural and city work.

In every location, both rural and urban, there are people who will not attend a meeting in a mission or in a church of any kind. At the same time these people all live somewhere, so by going to their homes they can be contacted. There are also those who might be put in special classes and who can best be reached in this way. For example, there are those who are very poor who are found in the poorer sections of all cities and also in many places in the country. Many of these people are afraid or ashamed to enter a church or even attend an open-air meeting on account of their shabby dress. Or there may be those who have duties in the home, which prevent their going away. There may be those who are ill in the home, or there may be invalids who are confined to their homes all the time. Here we have both the sick and those who are required to stay with them. Then again there may be those who are infidels or those who belong to other religious groups to whom Christianity can be brought. We especially think of the Roman Catholic, and various other groups such as the Unitarians, the Universalists, the Spiritualists, the Russellites, the Seventh Day Adventists, the so-called Christian Scientists, and various other groups who will not venture within the walls of an evangelical church. Many people pay no attention to them as they think they cannot be reached or perhaps those few that could be reached are already Christian. Doubtless there are some who are Christians, but the fact still remains that they have a very weak or perverted form of Christianity. Even though they will not even so much as stop at an open-air meeting, there is a possibility that they can be reached. However, we must go where they are—to their homes. It is also to be remembered that we cannot expect to get them the first time we visit them, nor the second, but we must continue to call on them, and through a simple, genuine, loving-kindness they may yet yield.

Visitation work also has an advantage in

that it provides an excellent means of gaining the confidence of the people and getting their attention. Many people consider it a real privilege or even an honor to have the minister, missionary, or even a Christian worker call on them and take a real interest in their home. This is especially true among the poor class of people. Many persons who have been discouraged to the point that they wondered if anything was worth-while, have been made to realize that there are some who really care for them and have an interest in them. Few Christian workers realize what a short road a visit is to their confidence and attention. As it has been said before, you cannot expect people to come to you at first, but after you have gone to them and gained their confidence, then they will come to you.

Visitation also provides the Christian worker with the opportunity of seeing just how the people live, and thus one can determine the best way of dealing with them. In this way one would be doing a form of "case work evangelism." Naturally, one wishes to open the Scriptures to them as soon as possible, but this does not necessarily need to be done immediately. Rather, one can first, through repeated visits, discover just what is the underlying cause for their indifference or unbelief and then have a much better understanding of how to approach them and deal with them spiritually. It is one thing to see people in public, dressed in their best, and another thing to see them in their home under ordinary conditions and in a natural way. When one sees them in this natural surrounding, one cannot only analyze the situation at hand more thoroughly, but the people with whom one is working will open their hearts more freely in their homes than elsewhere. People feel restrained at church or even in a mission hall or cottage meeting. They feel the most "at home" at home, so it is there that one has the opportunity really to deal closely with souls.

Visitation work is more than just dealing with the individuals in the home; it gives opportunity for suggestions regarding home life in general. Oftentimes after a home has been contacted, a person no longer wonders why some member of the family is as he is, or why the people are so poor. It may afford the occasion for giving hints along the line of finances, child training, and the like, and thus it becomes, in a form, social welfare work. Many incidents are told of how homes have been visited where it was quite evident that they did not know how to live, how to buy, how to cook, how to dress, or how to spend their money to the best advantage. They did not know how to train their children, and thus we can account for much of the indifference in regard to spiritual things. So a few suggestions here, after one has won their confidence, can do much for the members of the family.

More than just affecting the home in the ways already given, this work also serves to make the home a sacred or holy place. After some Christian worker has gone into a home and really taken Christ with him, it is certain that impressions have been left. As the members of the home enter into the room where the Word of God has been read, they

will be made to reflect upon it and upon the prayers which have been offered. Also in homes which are Christian much can be done in setting up a family altar. People who have been converted and who never had the opportunity of growing up in Christian homes and learning what family worship means cannot be told in a way that they can really feel the meaning of it. Tell them to set up a family altar and they do not understand. The Christian worker should go into their home and worship with them, thus getting them to experience worship in their home and the satisfaction which comes from it, and then they will realize with one's suggestions how they can continue from day to day.

Then, lastly, in discussing the importance of visitation evangelism, we must not forget that it results in many conversions. There is perhaps no other type of evangelism which results in winning more souls for Christ than patient house-to-house visitation. A great deal of the foreign missionary work is carried on in that way. It has been said that the foreign missionaries have been much wiser than those at home in their work in this direction. It is also a question whether any form of Christian work has done more for the Christian who has become indifferent and has backslidden, for the Christian who has had trying times through some troubles, financial or otherwise, or for the Christian who is confined to his home on account of sickness or some duty, than this type of Christian activity.

And so we see that even though this may be a work which many workers feel themselves above doing, it is still great enough for the greatest of workers. It provides a definite way for more Christian people to enlist in evangelistic work, and in so doing it not only brings a blessing to those contacted but also on those taking part in the work. It goes to and reaches all classes from the wealthy to the poorest and the down-and-outs. It is a means of getting close to the people and thus winning their confidence so that they will open their hearts and give better opportunities for one to help them individually and in the home. And, most of all,

it is the means of winning many souls for Christ.

III. How to do House-to-house Visitation Work

There are about two general ways in which to carry on visitation work; either by choosing well in advance a short but very definite and intense period for the work to be done or by carrying out a regular program throughout the year. In the first plan it is necessary to choose the season of the year which is most favorable or perhaps two or three such short periods could be used. The time most favorable for this is, beyond a doubt, just previous to public evangelistic services. Another plan is to have the visitation work done the first three nights of the week and then have public services the last three. Another plan carried out by some is to have three periods each year for this work; the first just after the New Year, the second at Easter, and the third to be at Thanksgiving. However, it does not seem that too rigid a custom on this would be good. Rather, if any intense periods were used just as the opportunity might arise and then in the meantime a regular plan were carried, it would be more valuable for the workers and for those contacted. In the further discussion of methods of carrying on this work, these general ways or times will be treated in connection with the methods which would need to be used with each.

The first step in carrying out this work is to prepare the congregation for it by creating a real, sincere, spiritual atmosphere among the members of the church. This, of course, is primarily the work of the pastor but can be helped and supplemented greatly by individuals who are intensely interested in the work and can help by their personal contact with the members of the church in developing a concern for the unsaved and those who are less fortunate. Also a series of daily cottage prayer meetings, in the interests of the work, would be very helpful, not only in creating an atmosphere in the church but because it is only through much prayer that the work can be successful at all.

In carrying out this work it pays to be systematic in all its phases. The organization should be very simple and as inconspicuous as possible, yet very definite. The ones who have a definite plan, however simple, and carry it out are the ones who will reap the results. In keeping the organization simple, the pastor should assume primary responsibility for the work, but a committee should be appointed by him or elected by the congregation to take actual charge of the work. All subcommittees should be avoided unless there is a need felt for one to provide transportation in time of intense work for short periods. Under these conditions such a committee could well be used to find cars for the teams to travel in from place to place. The duty of the committee in charge is to draw up the plans for the year. When only short periods are used, the work becomes more simple; however, for best results they should plan a more continual program for the year.

The first thing to do in any case is to secure a list of persons in the community to be visited. This can best be done by a thorough can-



CHRISTIAN AMBITION

O Love Divine! now bless my soul;
O God in Heaven now come to me;
I yield myself to Thy control,
To bear my cross, to work for Thee.

In early life, my choice is done,
My eyes behold my Saviour's face;
My message is from God's dear Son,
Oh, come to Him, He saves by grace.

The Living Word, my God has given;
I love to speak His Name to men,
And oh, the joy there is in heaven,
When souls on earth are born again.

Up to the end, I'll watch and pray;
Christ soon may give His final call;
In glory clouds He'll come some day,
The King of kings, the Lord of all.

—John G. Vance.

vass of the district. Someone should call at each home and secure necessary information, such as the names of each member of the family, church affiliations or preferences of each if any, whether or not any attend Sunday school or church services and how regularly, and any other general information in regard to their attitude toward spiritual matters which may come out of the short contact which might prove of any benefit for the teams in their visits. This list can then be supplemented by asking the members of the church to submit the names of anyone whom they have a special interest in and would like to see won for Christ or any persons who for various causes are not able to attend services of any kind at the church. This information should all be placed on duplicate cards so that one can be given to the team which is to visit the home and one can be kept on file. In gathering the information regarding the various families, it would also be well to include the type of work done and, where possible, at what time of the day it would be most fitting for the team to visit each home.

Then in selecting from this list the homes which are to be visited, various things must be considered. All persons who do not attend church or Sunday school should be visited, as also those who do attend but have never confessed Christ as their personal Saviour and joined with any church. These then are the ones to be visited when the intense period of work is being done just previous to evangelistic meetings. It is not to be understood that this is the only time these should be visited, but they should be contacted at regular intervals throughout the year. Along with these continued visits should also be included those persons who are not able to attend church services and would like to attend. Here a difference should be made in the type of team to send. This will be further discussed later.

There is an exception which should be taken into consideration in visiting parents of children who may be in Sunday school without the permission of the parents, because they are opposed to the church. In cases of this kind they should either not be visited or great care should be taken not to bring out the fact that they are attending Sunday school. Often it is best to wait in these cases, and later if the children continue for sometime and the parents become aware of the fact, they may then give their permission.

In making up the teams one should exercise great care in grouping the workers so that they will supplement each other. Those who are more or less quiet should be put with those who have more initiative. Transportation should also be considered as the teams are formed. For the general visitation work, such as would be done at special periods previous to evangelistic meetings and the like, the teams should be composed of two workers. Going in teams of two is also quite satisfactory for part of the various visits of those conducted regularly throughout the year. However, when sending teams to homes where persons are who are not able to attend church services, the team should be somewhat larger, consisting of at least five or six members. With a few extra members

in the group to do some singing, a short worship service can be held in the home along with the visit. Teams of this type are also good to send to other homes which are visited regularly, even though the members of the home are not Christian.

In starting out on the actual work, one should remember that he has a work to do for Christ—one which requires wisdom that God alone can give. Then after seeking the help of God, one can start out assured of His help but always keeping uppermost in his mind the real object of his work. In case of going where the persons are not Christian, the real objects in mind should be to urge the acceptance of Christ as Lord and Saviour, and to urge them to unite with the church. Where the persons have confessed Christ and not joined the church, the real object would be to invite them to join the church and to attend regularly the church services. Or in case of backsliders, one would want to urge them to renew their covenant relations with Christ and the church and to interest them again to come to church and take part in church activities. In case of the visitation work preceding any special meetings for a short, intense period, these things should be considered just as seriously and invitations to attend the services should also be very kindly and cordially given.

When the visit is with those who are sick or for some other reason cannot attend church services, then the real objective may be somewhat varied. Of course if the person is not a Christian, the main object of the visit would still be to urge the acceptance of Christ. But where the home is Christian, then the visit should be for the purpose of having a short worship service with them, thus cheering them up a little and keeping their spiritual lives refreshed.

In the actual visit there is very little that can be said definitely as to the procedure, for that will need to vary with each circumstance. However, the team should have a leader and that person should take the initiative. This one should then introduce himself and his teammates stating that they are from a certain church and if not invited in, ask if they might come in for a brief visit. Endeavor to make the visit seem voluntary by being friendly and natural in all your actions. Win your way into the house; do not force it. If you do not succeed the first time, try to leave the way open for a visit at a later date.

After you have gained entrance to the home, again the chief thing is to be natural. Take some time to build up an acquaintance by talking of some object which may present itself which seems to be of interest to them. Then, to remember your real object in the call, turn the conversation slowly, as the opportunity may arise, toward the person's relation to Christ and the church. Here again it is to be remembered that it is not advisable to lecture but to ask questions and answer those which may arise as naturally as possible. A good way to start is to merely ask: "May I ask what your church relationship is?" This should open the way for further questions and discussion, which should be so directed that they will lead to a fitting opportunity to ask the main question, "Is

there any reason why you should not accept Christ as your personal Saviour and take your stand as a Christian?" or any similar question which may be the real object of your visit. Questions must then be discussed and answered. Oftentimes the asking of another question is the most effective way as this often leads them into answering their own question.

Visiting shut-ins is much more simple in cases where they are already Christian. In these cases it is usually simple to gain entrance to the home. After a short visit, depending in length upon the number of visits to be made, proceed with the worship service. This should consist of some songs, reading of a portion of God's Word, and perhaps a short discussion of an inspirational nature or some short personal testimonies.

If the persons are unwilling to talk with you and discuss the matter of salvation, simply leave a few thoughts, extend an invitation to attend church, courteously excuse yourself and go on to the next prospect. Above all, do not become discouraged with results like this. Some will always be found like this, while others are ready and willing to accept. Do not forget those who have not listened to you or welcomed you but return again and again. Always remember that you are in the Lord's work, so do not argue. Keep sweet and do not flatly contradict, but attempt tactfully to lead the person to see your viewpoint. Always try to leave a friendly feeling for follow-up work.

There are a number of appeals which can be effectively used in this work. The first one to use, and really the right one, is an appeal to the person's own conscience. If this fails, then appeal with the ideal of a Christian home and the influence of Christian parents before children, or the personal need of fellowship with God and the joy received from being in His service; appeal to the fulfilling of the hope of loved ones for you, the value of the church in the community; the future hope or damnation can also be effectively used.

The worker should remember that his chief resource is prayer and dependence upon God. He also should have a knowledge of the Scriptures so that he can effectively answer questions and arguments with scripture verses. He should also use the testimony and experiences of other Christians. And, also, one's own personal testimony and experiences are very effective and may win where all else fails.

Always write your results on the back of the card and return the report to the committee so that follow-up work can be done of whatever nature your results should warrant. At all times attempt to get the names of others who would be possible prospects in the community. Do all in your power to help the committee keep up the list and help them carry out their plans.

Reconsecrate and surrender your life completely, pray fervently, act, and together we can in visitation evangelism exalt the name of Christ on earth and win souls for His kingdom.

Garden City, Mo.

THE STEWARDSHIP OF GETTING AND GIVING

By Sylvia K. Mowrey

The principle of Christian stewardship is one that needs to be more emphasized than it ordinarily is. Once people become gripped with the truths which this term implies many problems both in personal life and in the Church will be automatically solved.

Stewardship as most commonly understood and discussed in times past was construed to mean the giving of the tenth of one's money or other material possessions to the Lord. However, the subject of Christian Stewardship, according to Bible teachings, has a very much larger meaning, and as now being taught acknowledges God as the owner of everything and man as the steward of the time, talents and material possessions with which God has endowed him. The stewardship of acquiring and disposing of wealth is therefore only a part of the great question of stewardship, but necessarily an important phase of the subject.

The principles of Christian Stewardship in regard to acquisition apply to everything we possess. Giving is not the first step in stewardship, but the last.

The question of divine ownership should first be considered in discussing the problems relating to money. God's absolute ownership of all things is the basic principle we must accept in dealing with our responsibilities and privileges relative to the getting and giving of money.

"The very air we breathe is His breath; the sunlight is His smile; the water we drink comes from His fountain; the raiment we wear is a gift from His unfailing storehouse." A man may live in a costly mansion, furnished with all that taste can suggest or money buy, but it does not belong to him. "The foundation stones came from God's quarry, the lumber from His forest, and the furniture from the hands of His artisans." We read in God's word, "If I were hungry I would not tell thee, for the world is mine, and the fulness thereof;" again, "The silver is mine and the gold is mine, saith the Lord of Hosts." "What hast thou that thou didst not receive?"

In Deuteronomy 8:18 we are told that it is the Lord our God who gives us power to get wealth. In the light of these facts, how humble we should feel in God's sight, over our material possessions, and how complete should be our realization that we are constantly the recipients of God's gifts to us.

We all admit that the giving of money is clearly a stewardship, but the making of money is more clearly a stewardship. Our principal duty in connection with the stewardship of getting wealth must be performed by bringing into all our business relations the Christian ideal and by founding our business on Christian principles.

Christians should consider themselves partners with God in the acquisition of wealth, should Christianize their vocations, and in every line of work or business should give Christ the pre-eminence.

Business, when it is a real stewardship, will not be carried on purely for profit to be used selfishly, but will be considered a service for God and man. "The call of the hour is to the business men to serve God in their business and by their business. God needs men who will be faithful stewards of

the manifold grace of God by being faithful stewards for Him in the acquisition of wealth." This call especially comes to the young men and women who are being trained for life's duties and responsibilities, at which period in life it is so much easier to adjust one's business career to give pre-eminence to the work of God's kingdom than it will be later on if activities have not been arranged in the light of the Great Commission.

S. Z. Batten said, "When men see that they may work in behalf of the Kingdom by the way they run their factories, make laws, mine coal, plow fields, a great change will come over the life and thought of the world. The mechanic may be as necessary to the coming of the kingdom of God as the preacher, and the merchant may yet play as important a part as the missionary."

Stewardship in acquiring wealth requires that the Christian steward have as his object in making money that he may build the Kingdom, his first concern being to serve. The endeavor to get wealth should be actuated by a desire to better serve humanity and our Lord.

Principles which should be applied in the business of making money are honesty, fidelity, efficiency, economy, ambition, patience, perseverance, and justice. Every Christian steward must be a "producer of values," or, in other words, he must be a worker.

Someone has said that the practice of Christian stewardship means the getting, holding, and spending of all one's income according to the will of God. Another has said Christian stewardship is "the application of Jesus' law of love and brotherhood to property and income."

Stewardship is not a scheme for raising money so much as a principle for developing Christian life and character. We can't separate giving from our thought of God, for giving is the only way love has of expressing itself; therefore, the more we train ourselves to love to give to God and His cause, and unselfishly to help others, the more God-like we become.

The teaching of both the Old and New Testaments and the experience of Christians throughout all the centuries emphasize the giving of at least the tenth of one's income for the work of God and His kingdom. The

giving of the tithe is not merely a Jewish law, but is a principle of life that acknowledges on our part that all we are and have belongs to God, just as the paying of rent is an acknowledgement that the house in which a man lives belongs to another.

"Giving is the nobler part of man, the side of him that lies highest and nearest to God."

Long before Bible times, men in many nations paid tithes to their gods. In the early days of Bible story, Abraham offered a tenth of the spoils of battle of Melchizedek, "a priest of the most High God." A little later, Jacob, after his wonderful dream, promised to give a tenth of his income to the Lord.

The Hebrew law of the tithe is given in Leviticus 27:30-33, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's; it is holy unto Jehovah—and all the tithe of the herd or the flock—the tenth shall be holy unto Jehovah." This was called the first tithe, and went to the Levites, that tribe of servants of the Tabernacle and Temple that had no other inheritance in Israel. Out of the tithe they received, the Levites were commanded to give a tenth to the priests. This was called a tithe of the tithe. Having paid the first tithe, the Jew was called upon to pay a second which was to be expended in the courts of the Temple.

God's demand for the tithe was based on His ownership of the land and on His kingship. There is in the New Testament no direct statement that Jesus paid the tithe, but Jesus was a Jew and kept the law, and we have every reason to believe that He not only gave the tenth but that He went far beyond that in His giving.

It may appear strange that Paul did not tell the Corinthians to give tithes when he was speaking of the method of giving; however, it is reasonable to accept the view of one writer on this, "that Christians had become accustomed to giving on a scale much more generous than the tithe provided for; and we may be certain that with a new joy singing in their souls they would not dream of giving less than they had been in the habit of giving in obedience to legal demands." Paul did teach regular proportionate giving for everyone.

As to what is the right proportion, the tenth is the minimum. If a Jew could give that a Christian surely can give that and more. The tithe is laid down as a principle and may be increased but not decreased. Beyond the tenth, the proportion must be left to the conscience of the individual. The important thing is to see that there is a proper ratio between the amount we give and the amount we spend on ourselves. Some one has suggested that giving be based on what one has left rather than what one gives away.

Tithing pays in every way. It pays big dividends in happiness, for we all know "it is more blessed to give than to receive." It pays by enlarging our nature. It pays by developing our sympathy and enabling us to relieve distress. It pays by saving us from greed. It pays by joining us with God in a very real partnership, and so pays in fellowship with Him. It pays in values that not all

(Continued on page 192)



Educational

IN OLD TRIPOLI, THE CITY OF THREE PORTS

By Anis Charles Haddad

Highways in Syria are notoriously good, so good in fact that we imagine many people are tempted to rush through the country, and miss a great proportion of its most attractive and interesting features. Obviously no man can see an Eastern town properly from a motorcar: either the road goes round the real town, and grows on its way an agglomeration of modern shops and garages, which are in themselves enough to prevent one stopping any longer than is necessary for petrol and water; or if it goes through the town, the streets have to be demolished to make room for it, and the natural life of the place withdraws elsewhere. It is only by leaving car and road behind that one can find many of the things and places that make Northern Syria so well worth-while.

In Beirut it was raining when we left, and we started in threatening, thundery weather with clouds blotting out the crests of the Lebanon. Our first halt was at the Dog River, with its queer rock inscriptions recording the ebb and flow of invading armies from the days of the Assyrians down to Allenby in 1918! But for the next hour, with our road skirting the seashore on our right and on our left the monotony of Lebanon scenery, we were somewhat bored! The same red-roofed villages, the same pine-clad slopes, the same rather superior and very gentle Lebanese—a picture-postcard atmosphere completely devoid of personality. Every now and then there were refreshing reminders that we were on an historic road. We halted again to photograph the ruin of a Roman bridge—a fine derelict monument—and then after crossing the Red River, which is still tinted with the blood of Adonis, killed in the Lebanon by a wild boar, we reached Byblos. It was well worth a long halt. Jubeil, the Biblical Gebal and Byblos, lies on the coast of Syria about twenty-five miles north of Beirut. It was once the capital of a kingdom in the great Empire of Phoenicia. It enjoyed its greatest prosperity when Hiram was king of Tyre and Solomon ruled at Jerusalem. It was from this great port the cedars of Lebanon were shipped for the building of Solomon's Temple. Recent efforts on the part of noted archaeologists have brought to light ancient Egyptian and Phoenician tombs in which have been found many objects of great beauty and value. Its castle is honey-combed with odd stairways, and we walked the way of the Crusaders. From the roof of the keep we had a glorious view in every direction.

Then we visited the Phoenician graveyard with its sarcophagi and the few surviving pillars of what must have been a great temple. Then we saw the Crusaders' church, a fine solid building of stately architecture, with three fine aisles and a beautiful chancel. It is now a Maronite church.

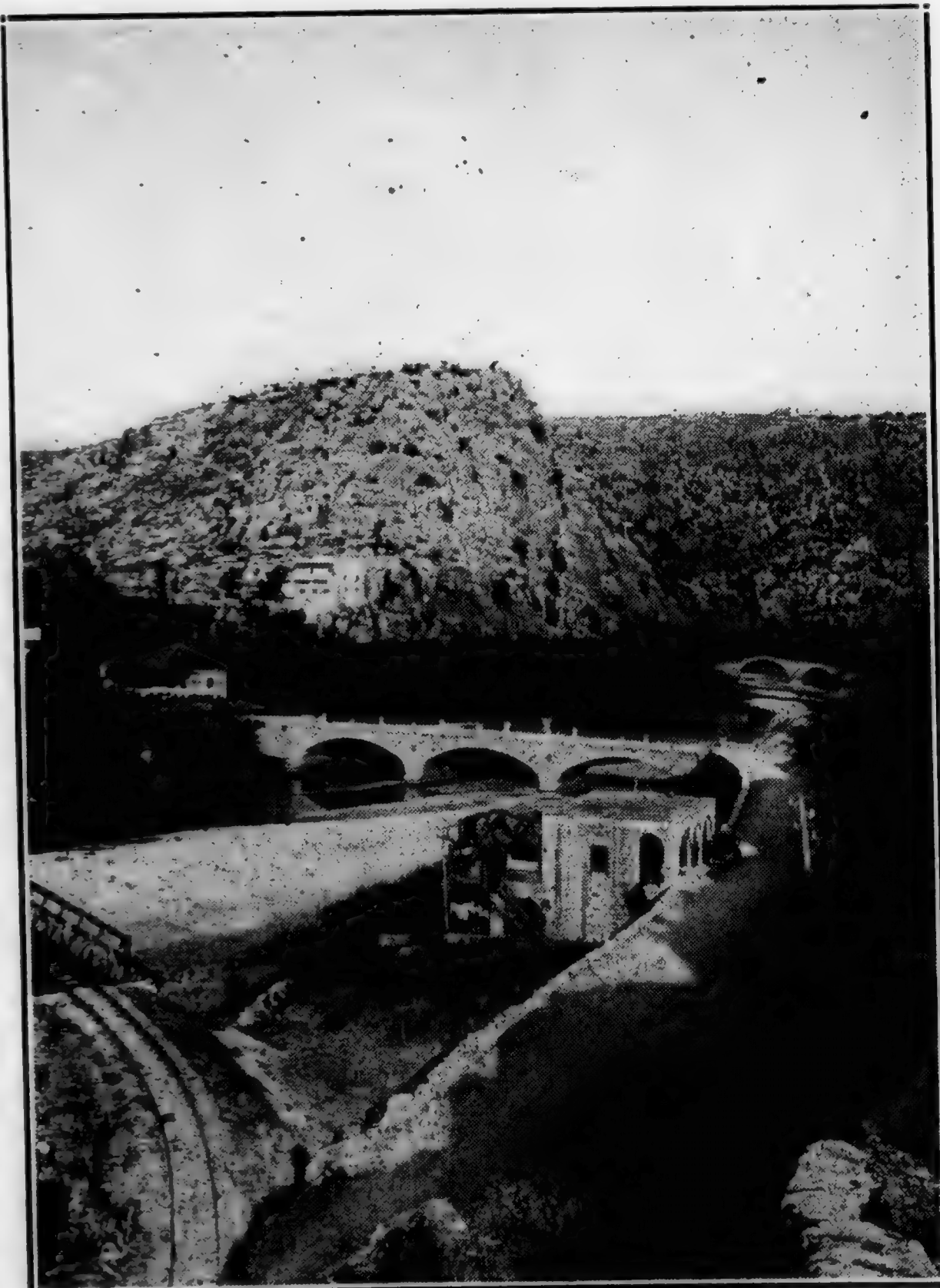
We pushed on up the coast, and every mile we went we knew we were leaving the Lebanon behind us. It is grand country, and when we rounded Ras Shakka on a terrace road cut in the face of the hill with a two-hundred feet drop below us into the Mediterranean, it was almost exciting. But past it the country opens into treeless plain, and it was twenty minutes before we found, by a tiny deserted police post, a young oak bursting into foliage where we could lunch in the shade. It was obviously a regular resting-place for all the toil-stained who plod that way. First there was an old Turk, then a black, baggy-trousered vendor of cakes, then a female with yearning eyes, and finally a whole family, mother, sisters and a flock of children. All were squatted down in a circle for rest and to enjoy the spectacle of our meal. Soon they began to talk. Where had

we come from? Where were we going? After we finished eating, we gave half a tin of bully beef to the mother of the family and she gave it all to her eldest son. She then explained. "He is our eldest born and the pride of our eyes. Whatever happens to the rest of us, he must be strong, and meat makes strength."

In another hour we were in Tripoli and enjoying ourselves. For Tripoli is charmingly oriental. The streets are full of gay people, walking, talking, and eating and chaffing. We walked through the streets at night, which are largely covered tunnels like old Jerusalem itself, but with the addition of unexpected fountains and streams bubbling up at every other corner and here and there a surprise opening on to a Venetian-looking bridge over a stream that one must have crossed already without knowing it. We wandered up a narrow lane and found ourselves under the Castle walls in the moonlight—huge, windowless, and forbidding, albeit built of surprisingly small blocks of stone. We then passed round to the south-east corner and looked across a pretty valley to the eastward hill which presumably makes, with the harbor town of Mina, the third town of Tripoli. Then we came back to the northern end and found the rock-cut moat and draw-bridge entrance overlooking the main town, the harbor, and the outlying reef with its winking light. One realizes that between Phoenicians, Seleucide, Romans, Crusaders, and Saracens, there is material enough here for whole volumes of history, topography, and archaeology, to say nothing of a whole gallery of beautiful pictures.

The next day we had time to visit the Pool of the Sacred Fish, which lies two miles north of the town in the shadow of a dervish monastery. The pool is wide and circular, and is fed by a mountain spring and is gravel-bottomed. The fish themselves need to be seen to be believed! There must be thousands of them in that pool and when we fed them they came up to the food in such masses that the top layer was actually out of the water. This is no exaggeration at all. There were four ducks swimming with them in the pool, but whenever they tried to get some of our bread, the pressure of the fish would at once be so great that the poor birds had no water for them to paddle their legs and were actually standing on fishbacks!

The story of the sacredness of the fish lies in the tradition that when the great heroes of Islam died on the battlefield their souls entered the bodies of the fish, who are thus sacrosanct. The dervishes look after them, and an old priest told us that when one of them was found floating dead on the top of the water, it was carefully collected, washed and put in a white shroud and buried! They are never eaten for food. "Indeed," added the priest, "they would be dangerous to eat. When the French came, a Senegalese did



A Beautiful View Is Obtained of Wild Rocks and Running Water as We Pass the Dog's River, Near the Syrian City of Beirut

catch one and take it away to eat it, but when he put it on the pan it jumped up and bit his eye out!"

The river of Tripoli winds far below the walls, and lying in a pine forest hundreds of feet below us is a dervish monastery, which we visited.

Our way led through an olive grove, and under almost every tree great dogs—mostly black and all fat—lay about sheltering from the sun. Now a fat dog is rare in the East! I was therefore greatly surprised to see my friend actually walking round them so as not to disturb their siesta, and in the end I asked him point blank to explain.

"They are holy," he said. "And this is Black Dog Grove. It belongs to them, and they belong to it. Hundreds of years ago a rich Moslem of Tripoli was bitten by a black dog and became very ill, and in his agony he swore that if God spared his life, never more should a black dog in Tripoli die for want of care! He kept his word. When he recovered he bought this grove and placed it in charge of a sheik whose family still looks after the place. They sell the olive crops, and with the proceeds look after any black dog which turns up." I am afraid that at this juncture I laughed.

"You need not laugh," he said, "it is quite true. Even dogs know it. They say that if a stray dog which has a speck of colour in him other than black tries to pinch their food, the pure blacks of the place tear him to bits. If one puppy of a litter is not born coal-black the mother promptly eats it." I do not vouch for the story, but this much I will say that most of the dogs I saw were unblemished black.

At the monastery we had to pay twenty-five cents for admission before we were ushered into a wide courtyard in the middle of which tinkled a crystal fountain. Half the courtyard is in shade, and in the shade sat cross-legged on a low dais, a marvellous figure swathed in bright scarlet and wearing on his head a high purple hat pointed like a dunce's. Behind him, right and left, sat two woolly-headed images also swathed in scarlet. Behind them again, erect and very tall, were two more scarlet figures. The row in front were playing tom-toms and the two behind were blowing on reeds. Our arrival was hardly noticed, as it coincided with the entry of a file of six dervishes dressed in wide capes and pleated skirts which stood out stiff like a ballet dancer's from their strong thighs. They took up a position in a circle in the patch of sunlight opposite the musicians, and then the music suddenly stopped.

The scarlet figure on the dais rose to his feet, the dancers bowed toward the center of their circle, and the onlookers, who were heaped up all round the walls, applauded madly. Then the music began again and the dancers started dancing. That is to say, if by any chance of imagination what they did may be called dancing. Each performer, with his elbow well out, put his left hand on the hip and stretched his right hand full length above his head. Then slowly the six of them began to pirouette with their heads tilted back until I thought their necks would break, and their eyes firmly fixed on the right hand

above their heads. At first the music was slow, but gradually the beat quickened and the dancers' turns became whirls, until they were spinning round like tops. Their eyes became glassy, their breath came in noisy gasps, and foam appeared on their lips. But still they danced. The crowd, swaying on their hunkers, got more and more excited as one after another, the actors began to reel. At last one showed obvious signs of collapse. There was a long "Aaah" from the onlookers and a murmur: "He is beginning to see God." A minute later the man had tottered and lay flat on his back, his eyes sightless and his mouth covered with foam. An almost gruesome shout rose from the audience. "Allah! Allah! He has seen God!" In a second everyone

was rushing at the fallen figure and sweeping the foam from his mouth and carrying it madly to his own. "Allah! Allah! He has seen God. God is great and Mohammed is his prophet!"

I was nearly sick and fled. My friend looked at me anxiously. "I say," he said, "you are quite pale: do you feel ill? You should not have let yourself be carried away like that. They are as mad as the moon, and it is only a farce. Do you know, those onlookers will walk every week from Tripoli to see the same show, so that they can boast that they too have seen God. The dervishes do not mind. They get the entrance fees. Dervishes are rare, good business men."

Jerusalem, Palestine.

THE NAFZINGER FAMILY

By C. Z. Mast

Family histories, as they are compiled from time to time, become valuable historical treasures, from a church as well as a family standpoint, and are read with interest by many who have no direct genealogical connection with the families mentioned.

There are various houses of this family who are of French and German descent. The name is also spelled Naffsinger, Naffsiger, Naftsinger, and Nafsinger; and the name is very familiar throughout Amish circles in Pennsylvania, Ohio, Indiana, Illinois, and Ontario.

However, this sketch is chiefly dedicated to Peter Nafzinger (as well as descendants) who was granted a passport "In the name of the King, his Majesty, the Grandduke of Hesse and Rhine," dated at Darmstadt, Feb. 27, 1827. He is referred to as a farmer, in the village Illbach, in the principality of Starinburg, the necessary protection granted to him and his family to Crefeld in Germany near the Netherlands, from which place they probably made arrangements to sail for America.

The passport gives the following description: Age, 36 years; height, 5 ft. 10 in.; hair, brown; eyes, light brown; nose, pointed; mouth, ordinary; beard, dark brown; chin, broad; face, oval; complexion, full; special marks, none.

Peter Nafzinger was born in Illbach, June 7, 1790. He was married Oct. 14, 1817, to Jacobina Schwartzendruber who was born in Weinsheim in 1733. To this union were born the following children: (1) Daniel, b. Nov. 2, 1818; (2) Elizabeth, b. Jan. 16, 1820; (3) Magdalena, b. Apr. 28, 1821; (4) Mary, b. Dec. 30, 1822; (5) John, b. June 24, 1824; (6) Peter, b. Mar. 6, 1826, and (7) Jacobina, b. June 25, 1827.

Peter Nafzinger was a minister of the Gospel of the Amish faith, who evidently had friends in Canada with whom he had correspondence, and he left Europe with the intention of going to Canada. After being on the ocean about ten days in a sailing vessel he died, and was committed to the Atlantic Ocean as his grave. His daughter Mary also died while en route and found a watery grave.

The widow Nafzinger with six children landed at Baltimore, Md., after a voyage of about eight weeks. Funds being about exhausted and the head of the family gone, the

further journey to Canada was given up. Inquiry was made as to where they might find people of their faith. They were directed to Philadelphia, where they came in contact with the Zooks who at that time lived at Malvern, Chester County, Pa., near the present site of the Frazer Mennonite Church.

The widow Nafzinger was accompanied by her two brothers, viz., Caspar and Peter Schwartzentruber. Caspar married a Hertzler and they have numerous offspring, while Peter was married to a Swory, a native of Germany, who has no descendants living. These two brothers were born in the vicinity of Fraidsheim, Palatinate, a province of Germany, and both emigrated to America at the same time with the Nafzingers, from Amsterdam, in the ship "Henry Clay" controlled by Captain Parker. They arrived in Baltimore, Md., Nov. 27, 1827. From there Caspar escorted the group to Philadelphia, where he eventually inquired from an innkeeper about a Christian Zook who was living about eighteen miles from the city.

He was directed to the home of Zook, who was then a pastor of the Amish congregation near Malvern, Pa. Proceeding on his journey as a weary pedestrian, he again inquired near Paoli from a kindhearted Quaker who stated, "Thee keep on thy course until thee meet a tall oak tree at the end of the Zook lane."

Finally the preacher's hospitality was put into action by driving speedily to Philadelphia with four horses hitched to a large covered Conestoga wagon, bringing the family to his home, where he provided them with food and shelter for three months. They lived on the loft of the springhouse which is now being used as a farmer's cobbler shop. Christian Zook was a great-great-grandfather of the writer.

Under such conditions we may know that this family were not strangers to toil and privations. The mother would leave home to work, leaving the smaller children to be cared for by the older ones. Their meals at such times consisted only of bread and molasses. Widow Nafzinger lived for some

time at Groffdale, Lancaster County, and died at the home of her daughter, Magdalena Hartz near Morgantown, at the age of seventy-five years. She is buried in the Amish cemetery one mile west of Morgantown.

1. Daniel, the eldest child of the family, settled at McVeytown, Mifflin County, Pa. He had four children, viz., Lydia, wife of Lewis Shetler, whose children live at Atglen and Johnstown, Pa.; Amos, who had three children, two at Belleville, Pa., and one son, Thomas, at West Liberty, Ohio; Moses lives in Huron County, Mich., and Daniel, whose widow lives at Tiskilwa, Ill.

2. Elizabeth became the second wife of John Stoltzfus, an Amish minister, who was known as Groffdale John. She had two children: Isaac, and Bena who died several years ago, wife of John Smucker. Their families live in Lancaster County and are members of the Amish Church.

3. Magdalena, was married to Moses Hartz who served some years as a minister in the Amish Church. Their children: Mary, wife of John B. Stoltzfus died in Knox County, Tenn., in 1885. Her eight children live in the states of Pennsylvania, Kansas, Missouri, and Texas. Rebecca, widow of Christian Fisher, resides at Atglen, Pa. Jacob, married to Malinda Beiler, both deceased. Their five surviving children reside in Lancaster and Berks Counties, Pa., of whom one son, known as Bro. Elam Hartz of Manatawny, Pa., is credited for submitting much material to this sketch. David, a miller, at Morgantown, Pa., has two daughters, one in Lancaster city and one in Washington, D. C. David's wife (A. Mary Lantz) was a sister of Bro. D. Parke Lantz who is a missionary in Argentina, S. A. Moses N., is a manufacturer of bakeries in Philadelphia. He has three children, one residing in Wilmington, Del. The children are affiliated with the Friends or Quakers.

4. Mary, as heretofore mentioned, died while en route to America.

5. John died unmarried at Groffdale, Pa.

6. Peter was a farmer in Baltimore County, Md. Of this family five children grew to maturity: Annie died unmarried; Fannie, who died in 1910, was the wife of Isaac D. Hertzler, the pioneer Mennonite minister of Warwick County, Va., where his children are all located; Lizzie is married to John Mast. They live in Warwick Co., Va. Their children all live in Virginia. Moses, whose four children live in Baltimore city and county, Md., adhere to the Church of the Brethren. John died in the prime of life and resided near Hutchinson, Kansas, where his widow and six children reside.

7. Jacobina (better known as Bena), the youngest of the progenitor's family was married to Jacob Beiler. They lived in Lancaster County, Pa. They had three children: Reuben, who died in November, 1929, was located in Lawrence County, Pa. He was a minister in the Old Order Amish congregation at Enon Valley. His son Jacob now serves in the same capacity for the Enon Valley congregation. Reuben's children all live in Lawrence County. Lizzie, who died in

1929, was the wife of John Smoker of Atglen, Pa. Their seven children live in Lancaster and Chester counties. Jacob Jr., has two daughters, one of which lives at Belleville, Pa.; the other is known as Florence Lauver, Mennonite missionary in Argentina, S. A.

Bro. Elia Nafziger of Corfu, N. Y., writes of a Canadian house of Nafzigers which he states as follows: "My great-grandfather, Andrew Nafziger, was a native of Trebo, France. After his arrival in America he settled in Perth County, Ontario, Canada, where he taught school. He had two sons, Samuel and John. Samuel was born April 2, 1830, in France, who was my grandfather. John married a Kuepfer and met with a fatal accident when he was thrown from a

horse. His six sons and two daughters all grew to mature years. Among the sons is one surviving and serving in the office of an Amish bishop and another as a deacon. The bishop is known as Bishop Nicholas Nafziger of Brunner, Ontario.

In the Mennonite Cyclopedic Dictionary, page 289, we learn of four more houses of this family. Two were planted in Canada who had immigrated from Bavaria, Germany, while the other two houses originated from France and became established in Ohio and Illinois.

This family has contributed some very active men to the ministry of whom some became noted leaders in the past century and a quarter of their life in America.

Elverson, Pa.

READING THE NEW TESTAMENT

By Edward Yoder

This article is both helpful and timely, in view of the program of Bible reading which is at present being sponsored by the Mennonite Commission for Christian Education and Young People's Work.

The New Testament writings were first circulated and read among the people of everyday life and in just the language they understood well. When over four centuries ago the Greek New Testament was translated into English, it was put into the kind of English speech the people spoke and understood. English literature had then barely begun. The language of what literature there was was very close to the spoken language of the people. In this respect the message of the New Testament made about the same impression upon its earliest English readers four centuries ago as it had made upon its early readers in the Roman Empire nineteen centuries ago. It spoke directly to their hearts and minds.

But the spoken language of a people continually changes. Over a period of centuries new words come into use and old words pass out of use; some words shift their meaning with time, and new forms of expression appear. At the same time a printed book hardly changes at all for it is mechanically reproduced. A glance at the pages of a literary work of an old English author like Chaucer, or Shakespeare will make clear what this means. This explains why the language used in books and the language used in daily speech and informal intercourse grow apart in the course of time. It is not a question of what is correct and incorrect English or of terms which are only relative after all, but it is a fact of what takes places in any vital and living language.

The language of the King James Bible is, except for the spelling of words, substantially that of four centuries ago. It is said that ninety per cent of the words of the King James New Testament are exactly those of Tyndale's translation of 1525. From that date to 1611, the date of the King James, only slight changes in the words were introduced to modernize the language.

Every reader of the English New Testament today is aware of the difference in language between what he reads there and the language he ordinarily uses in writing, for

instance, a letter to a friend. He feels the need for a dictionary, for explanatory notes and commentaries in order to understand what he reads. Yet this difficulty in understanding the New Testament is more due to the obscure language in which he tries to read it than to any real difficulty in its thought or contents. Its earliest readers needed no comments and explanations in order to get the vital message of salvation from its pages. In this respect the King James version fails today to make quite the same impression on its readers that the earliest readers of the New Testament received as they read it in the common Greek of their day. It has not the same freshness and naturalness to the average reader today as it must have had then. The King James Bible is today a classical literary version instead of a common English book.

This difference has not been a very serious handicap to the spreading of the New Testament message in English until recent generations. The King James Bible was from its beginning and for centuries widely used in the education of the English speaking people. Even within the memory of persons still living, it was used in the common schools. School readers long contained reading material taken or adapted from the English Bible. Most of the people also heard the Bible read regularly from childhood in the home and in the church. So long as these conditions existed widely, the King James Bible served well enough to give the message of the Scriptures to the people, for everyone had more or less opportunity to learn its language and its contents at the same time, even though it differed from their daily speech.

Today much of this is changed. The English Bible has no longer a prominent place in the educational program. This of course is a definite loss culturally as well as religiously, for no one who knows the King James Bible remains altogether uneducated. The startling fact is that millions of children in English speaking lands now grow up with no

knowledge of the English Bible. Not only do they remain ignorant of its contents, but they have no chance to learn the kind of English in which it is commonly printed. The beautiful, dignified language of the King James is almost an unknown tongue to them, and the New Testament is therefore hindered in revealing the message of salvation to these modern folks in the direct and natural way it did to the people who read it in the first and second centuries, and again in England four centuries ago.

Some may feel that people should be taught to understand the language of the King James English Bible, that it does no one any harm to know that language in addition to the modern form of English speech. This is good in theory, but to hold to it is not to face reality. The real problem is to get the message of the New Testament to people in a direct and natural way. With changed educational methods the children are as a matter of fact not learning to understand the older style of English literature.

Fifteen centuries ago Augustine thought that those who wanted to read the New Testament should learn to understand it in Greek. Four and five centuries ago the Roman Catholic hierarchy thought that those who wished to read the New Testament should first learn to understand Latin. They were mistaken. Today there is no reason for expecting people to understand four-century-old, Elizabethan English in order to read the New Testament with intelligence. In the experience of American Mennonites there have been times when some believed that the people should be able to read the German Bible and understand German preaching in order to receive the message of faith and salvation. But we no longer believe this.

It is not hard to understand how people become emotionally attached to a language they have long known. The familiar words and phrases of some particular version of the Scriptures become almost like sacred emblems to them. But they are in danger of esteeming the outward form of the Bible above its inner message. It is necessary to remember that the language of any translation is only the dress the message happens to wear at a particular time and in a particular place. The vital soul-saving message of the book never changes and it is the important part. It is a heavenly treasure in an earthly vessel.

The fact that the language habits and the thought habits of people change from age to age is the reason for new translations of the Bible being made into modern speech, into a language and style that folks can understand naturally and without help from without. In the case of the New Testament especially, because it was first written in the idiom of everyday speech, there is every reason for giving its message to people in the language they can best understand. And as the splendid and stately diction of the King James version becomes daily more and more like an unknown tongue to large segments of the English speaking population, it is necessary to recover for them the directness and the simplicity of the New Testament message by clothing it in a form of language

that brings it to them with something of its primitive force and vitality. A number of translations of the New Testament into present day English and American speech are today obtainable.

Emphasis is rightly being laid today again on the importance of reading the Bible. It is well that people are directed to read and re-read the Scriptures. It is moreover important that they read it "with the spirit and with the understanding also." The modern reader encounters certain difficulties in his attempt to read the Bible intelligently. The obstacle of a language that has become more or less obscure proves a hindrance to many for reading its pages with understanding. Another obstacle is the present practice of printing the text in short verse paragraphs. The chapter and verse divisions were of course not in the Bible originally, but were invented and first inserted in the sixteenth century. Their only purpose was for convenience in reference and citation. For reading the Bible in the way it is really meant to be read the verse divisions, which chop up the books as though they were a collection of texts, are a decided detriment to the reader.

In reading the King James version one must form the habit of ignoring the verse divisions and learn to follow the thought of a book straight through from beginning to end. None of the New Testament books are long. Very few require more than two hours time for reading them through. In the Revised Version the arrangement in printing is better, for the paragraphing is done naturally according to the thought units. The same natural paragraphing is found in the newer translations into everyday English, with the further help that dialogue is set off by the use of quotation marks and arrangement like in a modern book.

Let everyone read the Bible many times. Especially is the New Testament worthy of repeated and constant reading throughout a

lifetime. It gives us the message of salvation and the true way of life. It is the world's source of truth, life, freedom and hope. Its influence can truly never be measured or calculated. Its power had been strikingly manifested at many times in different places. In 1516 Erasmus published the first Greek New Testament ever issued in printed form. This volume was a powerful stimulus to the thinking of men in Europe at that time. It did a great deal to prepare the ground for the success of the religious reformation which Martin Luther started with his revolt from the Catholic Church three years later.

When the New Testament was first translated by missionaries into Bengali, a language of south India, a British ruling official in 1808 opposed its circulation among the natives as dangerous "without the safeguard of a commentary." This incident provides an interesting sidelight on commentaries. Perhaps they do as often obscure and hinder the full impact of the New Testament's message upon the reader's mind as they help it make its natural and intended impression.

Numerous similar incidents could be cited of the transforming power of this divine message where its pages have spoken in a direct and vital way to the hearts of people. If the pages of the New Testament seem to us dull, uninteresting, far off, unreal, it is because we have not succeeded in breaking through the barriers of an antiquated English style and diction, of an artificial form of printing arrangement, and perhaps of conventional attitudes of mind toward the book. If by some means the reader can surmount these difficulties and get right next to the living message of the New Testament, he will find himself thrilled and warmed by the light from its pages; his thinking will be stimulated, and hope, joy, and inspiration will be a continual experience as he lovingly and believably reads and rereads its familiar pages.

Scottdale, Pa.

SAFETY MADE TO MEASURE

By A. Nettleton

In 1903, a French scientist dropped a bottle. Little did he think that the accident was destined to save thousands of lives in this more modern age. From that little catastrophe has arisen the unsplinterable glass used today in the windows and windshields of automobiles, submarines, tramway cars, and railroad vehicles.

Before safety glass became general, one of the greatest dangers of auto crashes was the menace of smashed and flying windows. Nowadays, the several square yards of glass are no longer potential injury-makers. Safety is "made to measure,"—in the form of sheets of unsplinterable glass.

Although the real discovery of this glass took place in France, America played a large part in popularizing it as a safety commodity. To Henry Ford, indeed, is attributable a good deal of the progress that has been made since the days when even minor crashes brought badly cut patients to our hospitals, as will be seen when later developments are described.

The French scientist, who so unknowingly stumbled upon a discovery of momentous

value to life and limb, was named Benedictus. Contrary to his expectations, the bottle he dropped in his laboratory did not fly into fragments as it crashed upon the stone floor. When the astonished Monsieur Benedictus stooped and picked it up, he found that the contents of the bottle had evaporated, leaving a film of strong adhesive character upon its inner face. So strong was this film, indeed, that it had virtually bound the splinters together and effectively prevented scattering.

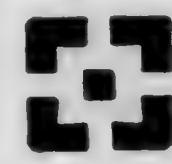
An examination of the label showed that the contents had been a mixture of alcohol, ether, acetone, amyl acetate, and trinitrocellulose. At the time, Benedictus thought little about the matter, beyond satisfying his curiosity to know what the bottle had contained.

The matter was recalled to his mind some time later, however, by a report in which were mentioned the injuries sustained by some motorists in an automobile smash-up. The following day he set to work, feverishly, and after a period of experimenting he managed

(Continued on page 189)



BIBLE STUDY



TABERNACLE STUDIES

XCIII. The Sanctuary of God in Heaven—Revelation

By the Bible Study Editor

This ninety-third installment concludes the Tabernacle Studies by our Bible Study Editor, Bro. S. F. Coffman. Our brother closes the series with a fitting message from the allusions to the Tabernacle in the book of Revelation. Many people have spoken appreciatingly of these studies. Next month we want to begin a series of studies of Christian Doctrine as revealed in the Old Testament and confirmed in the New.

John, the beloved disciple, was with Jesus on the occasions of the most intimate and important moments of His fellowship with His disciples. He was faithful unto death. Beside the cross at the last moments of our Lord's life in the flesh, he heard the last injunctions concerning the mother of Jesus and assumed the responsibility of caring for her. He heard the words of the Lord, "It is finished," and saw the bowing of the head of Jesus as He laid down His life for the sins of the world. He was also among the group of the disciples who were led out to Bethany to see the Lord ascend up into heaven, from whence He said He would come again.

It is not out of harmony with these intimate relations with Christ that he was given further revelation from his blessed Lord. There were no further revelations possible concerning the earthly career of Christ. That was concluded in a ministry of sacrifice as the Lamb of God. All that the law had required of Him in sacrificial service had been accomplished. He had been a Lamb chosen; He had tarried with the family of God for a season; He had been proved without spot or blemish; He had been accounted a sinner; He was taken by the priests and had been presented to be slain; His blood was made an offering for sin unto God as it was shed on the cross. In the figure of a priest He had presented Himself unto God, "Father, into Thy hands I commend my spirit." He was privileged to enter into the presence of the Father,—into the most holy place,—after the manner of the high priest who presented the blood of sacrifice at the ark of the covenant.

John was privileged to go with Jesus even to the veil which separates the holy place from the most holy place,—as far as the flesh would permit him to go with the Lamb of God, and the High Priest of our profession. The mysteries of those things beyond the veil were hidden from Him until it pleased the Father to give His Son the revelation of things to come, which things were given to His servant John and were signified to him by the heavenly guardians who minister to the saints. But all of this was in keeping with the purposes of God as revealed who gave to Moses that which was veiled from him and from his people, the glories of the things which were symbolized to them and

were to be revealed to them who are blessed with the Holy Spirit.

The Images

The law was based upon the truth of God, but it was expressed in images which were as the shadows of good things to come. Every service was a shadow of the substance of God's truth and these services were performed by the images of the sanctuary. There was nothing in the tabernacle, that was used for the portrayal of the blessings of heavenly life and relationships between God and His people, but imagery and figures; there was nothing that lived except the priests who moved among the imagery and performed the shadowy services, themselves a part of the shadowy service hidden from their own full appreciations of its significance.

The tabernacle itself was an institution containing a full embodiment of heavenly life and light. It was comprehensive of all that God desired to unfold to men of the mysteries of redemption from sin and of the glory of a life that is reconciled to God. The living presence of God was revealed to the people by the ever-present mysterious cloud of glory in the day and the fiery cloud which comforted them by night. It was not an ordinary cloud which went before them and then abode above them, but it was a symbol of the ever-present God whose love and mercy blessed them for the forty years of their journey to the land of His covenant with Abraham. This living manifestation of the Divine presence and the active service of the priesthood was all that was living within the curtained enclosure of the tabernacle. All the sacrifices that came within the enclosure died. All the furnishings within were inanimate furnishings and figures. It was an institution of imagery, but not of idolatry.

The brazen altar was carried from place to place, and its daily ministry was accomplished as the morning and evening sacrifices were placed upon it. It consumed the sacrifices by the fire which burned thereon. The blood of countless sacrifices was poured under its base. The coals of fire were carried frequently from its grate into the holy place to consume the incense, but it was inefficient to avenge the sins whose guilt was ever acknowledged by the flesh and blood of the offerings. It was an altar of imagery, and

before it and with it was enacted a judgment for sin which was never accomplished by it. Its brazen material was typical of judgment, but it was helpless to accomplish it.

In a similar manner there was manifested the imagery of the golden altar of incense in the holy place. In the awesome silence of the sacred precinct, with the flickering of the seven lights of the candlestick, the sweet incense smouldered on the coals of fire that were brought from the brazen altar. In silence, perhaps with the secret prayers of the priests, the servant of the Lord waited until the last small trickle of smoke had vanished from the censer, and silently he returned to the court of the tabernacle. No voices were heard in reply to the appeal of the sacrifice for judgment or for forgiveness. The ministry of the golden altar was accomplished by what its figure indicated of actual service of the good things to come.

Beyond the veil stood the ark of the covenant, with the two cherubim over the mercy seat. The presence of God was manifested in the glow of glorious light that dwelt between the wings of the cherubim. There the blood was sprinkled, but no voices were heard and no judgments were executed. But it is certain that the enactments of the service indicated much that should be accomplished by the power and presence of One who lives and One who will avenge the sins, whose judgments were portrayed in type by the service of ministry before these inanimate images. The heavenly things themselves were real and living powers in the hands of God.

The True Tabernacle and Its Living Elements

When Moses approached the presence of God in the sanctuary, God spake to him as a man speaks face to face. When the high priest wore the ephod and carried the Urim and the Thummim, he was able to receive the messages of God while standing in His presence before the veil. But the same inaction was everywhere apparent in the tabernacle equipment. When Zacharias offered the morning sacrifice of incense, an angel stood on the right side of the altar and spake to him concerning the son who would be born. In these instances there seemed to be revealed some of the heavenly life for which the tabernacle was significant.

The first scene which was given John concerning the things of heaven was that of the Son of Man. He it was who was dead and now lived forever more. In His hand were the stars to represent the living servants of the seven Churches of Asia. At His feet were the seven candlesticks to represent the seven living Churches. The Lord was living in the midst of the seven symbols of the Church age. The rest of heaven seemed si-

lent as ever save for the message of the Spirit to the seven Churches.

In the chapters which follow there is a change in the character of the revelation. Heaven and the things of heaven become alive and active while but little is seen of inactive symbols or imagery. Instead of the silent most holy place the throne of God is surrounded with the voices of thunder and the flashing of its lightnings. Instead of the two golden and inactive cherubim there are four living creatures speaking and watching with their living wings full of eyes. Before the Lord appear the twenty-four elders without their silent censers, but with their crowns which they lay at the feet of God and acclaim Him worthy. Thus is ushered into John's presence the life of the world beyond the veil. The shadows and images were past and the realities appear. He did not look at the veil of the tabernacle, nor upon the walls of the temple, but he saw the life of heaven and the glory of the living God as He is in the realm of heaven.

Another wonderful transformation was visible to John. He had seen the Lord, who was alive forever more, but he also saw before the throne of God the sacrifice that had been made for the sins of the world. The Lion of the tribe of Judah, the Root of David was in the midst of the throne and took the book out of the hands of Him who sat upon the throne. This was no other than the Lamb that had been slain. Here were no typical sacrifices, no imagery of redemption, but the Redeemer Himself standing in the midst of the most holy place and before the glory of Him who dwelt in that heavenly habitation. The Lamb had been slain. He is not now shedding His blood, nor is He daily offering the sacrifices which are intended to reconcile men to God. He has accomplished that part of His work and all that the Lamb does now is to fulfill all that is required to perfect that redemption. Jesus died to redeem men from sin, and for those who have accepted that redemption He is the Mediator. But there remains the actual judgment for sin upon an unrepentant and rebellious world. The altars were appealed to by the blood of the sacrifices, but the judgment could not be effected by the material symbols.

The angels of heaven add to the acclaim of the Lamb of God whom the elders worship and whom they acclaim as their Lord with whom they shall reign. An angel seemed to have stepped down from the veil of the temple to speak to Zechariah, but in this vision given to John the heavens were filled with living servants of God and man. The temple angels were images on the curtains; the heavenly angels are alive and active in their ministries of praise and labor to bring about the redemption of man and the judgments of God upon sin.

The horsemen of Zechariah were walking about the earth, and saw the quietness of the nations who were later to be judged for their sins. The horsemen of John's vision went forth to bring upon the world at ease the just dues of their sins. The world is helpless and quiet in all matters effecting just judgment. The world will not invoke nor welcome judgments; the nations repudiate

their own guilt and will seek only to judge other nations. The day of God's wrath will come and the horsemen who once saw the nations at rest will go forth to cause them to seek safety from the wrath of Him that sitteth upon the throne and of the Lamb. Every image of tabernacle and prophecy are figures of living conditions and powers of heaven. Judgment cannot be effected by images neither by men. Judgment belongs to God, He will repay.

Heaven's Altar of Fire

The brazen altar of the tabernacle had the blood, or the life of the sacrifice for sin, poured out under it. The voices from under the altar of heaven cry out, "How Long?" "Avenge our blood upon them that dwell on the earth" (Rev. 6). Those whose lives are hid with Christ, the altar of sacrifice for sin, will have their sins and the world of sin judged in due time. The Saviour who died for us, is alive as the altar of heaven is alive and powerful to save us who trust in Him.

The same brazen altar appears again in Rev. 8, and the burning altar of the Daily burnt offering from which the coal was taken to burn the morning and evening incense. This was the Lamb of God in whom the Father was well pleased. This is symbolical of our worship and adoration, our hopes and expectations in Him. There will be greater delight in Him when we realize that He has not only forgiven our sins but will completely avenge all our wrongs. It will come to pass. God will accept the sacrifice of His Son as the Lamb slain for redemption and atonement. God has not forgotten the sacrifice and the sin which was laid upon His sinless Son. The living altar of heaven presents its coal of fire, upon which and by means of which their prayers are presented on the little golden altar. Another of God's angels springs to living action to present the coals of fire, offer the incense, and then, returning to the altar, fills the censer with the fire of judgment which consumes the lamb, and hurls it down upon the sinful earth. From that moment the accelerating judgments begin to come upon the sinful world to avenge the sin and to redeem God's people. The brazen altar of heaven is a living power that answers every appeal.

GOD'S BLESSING

"The Lord bless thee, and keep thee" (Num. 6:24).

Looking BACK I trace God's hand,
Guarding, guiding, all my past;
Loving kindness marks the track,
First and last.

Looking IN I praise His grace,
Helping daily to o'ercome
Foes too mighty for my strength,
Journeying home.

Looking UP I meet His smile,
Fresh encouragement is given
To press forward in the march,
Nearer heaven.

Looking ON I have no fears,
He who kept will ever keep,
God's love is unchanging still,
Full and deep!

—Laura A. Barter Snow.

The Golden Altar of Heaven

The golden altar stood before the veil, between the brazen altar and the ark of the covenant. It represented the resurrected Saviour of the holy place who makes intercession for the saints of God dwelling in the holy place. Jesus is not unwilling to bring about the judgments due because of sin. He judges by the Word which God gave unto Him. The appeal for judgment is not to the golden altar, but the prayers of the saints ascend up unto God from the golden altar. We may think of the mercies of God as expressed through the offering of Christ for sin, but we may also think of the justice of God as expressed by the appeal of Christ to God for righteous judgment. His saints will be avenged by God because it is right in the estimation of the appeal made by the golden altar of heaven. There is no escape from sin outside of the ministry of Jesus Christ, the Lamb of God, for He is both the brazen altar of redemption and the golden altar of intercession.

The Ark of the Covenant in Heaven

"I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple, having the seven plagues," etc. (Rev. 15:1-8).

This scene needs no description, for it is recognized as a scene from the most holy place where the ark of the covenant and the mercy seat were and where dwelt the presence of God. This was the realm of God and His angels. There was no approach to this realm except by the high priest once every year. But this sanctuary had heard the cry of the souls under the altar. It heard the prayers of the saints offered in the censer upon the golden altar. It had heard the trumpets and the voices of the thunder, the earthquake and the woes of men. But men had failed to repent of their crimes and of their misconduct toward the saints of God. The judgments were not full as in the providence of God they were able to be fulfilled. There is a sense in which men may oppose God; they may resist Him and they may defy Him. The power of God is not limited to men's appreciation of that power. The world under judgment, as portrayed by the Revelation, persists in rejecting God, His will, His purpose, and His judgments. Under the seals, men called for escape from the presence of God. Under the trumpets, they suffered but persisted in organization against God. Under the censer, or vial judgment, God's wrath would be poured out fully. The consequence of these judgments was rather the destruction of men instead of the repentance of men. But God's judgments were righteous and the enemies of God were overcome and the Bride was received by the Bridegroom who was crowned King of kings and Lord of lords.

The most secret place of God's habitation, the most holy place, was filled with the greatest manifestations of His holiness and of His

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THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

PAUL SOLVES CHURCH PROBLEMS

I Cor. 1:1-3, 10, 11; 4:14-21; Gal. 1:1-7; 3:1-29; I Thess. 1:1; 4:9 to 5:22

Lesson for June 11, 1939

Golden Text.—Let your conversation be as it becometh the gospel of Christ.—Philippians 1:27.

I Cor. 1:1-3. The way you meet people often has a great deal to do with the way they receive you. Paul did not meet people in a spirit of incivility. He calls them by three different names, each one of which was one of respect and honor. They are (1) the church of God, a people whom God has called out from the world to be His own people; (2) the sanctified in Christ Jesus, persons who have been cleansed by His atoning blood and set apart to be made like unto their Lord; (3) the called saints, a title more honorable than that of kings. But were they deserving of these appellations? You would say not; you would probably call them contemptible ingrates; but in so doing you would not get a hearing from them. Paul saw the good and the possibilities for goodness in these people and so could address them honorably.

I Cor. 1:10, 11. Paul knew that the grace of God that bringeth salvation had come to these people, but he also knew that in every soul errors would spring up as weeds in a garden of vegetables. The errors must be rooted out if the garden of the soul is to produce things to the glory of the Lord. One of the most noxious weeds is division and contention. Allow these to spring up in the church and you have the beginning of almost every evil. And there will be no divisions unless individual church leaders covet and seek a personal following. Win men to Christ and not to yourself.

I Cor. 4:14-21. Pride has a much larger following than humility; but the proud leader and his followers shall have a terrible fall while the humble leader and his followers in the Gospel shall prosper and be exalted. To be puffed up is to have an exaggerated ego, but it adds no more to your size than puffing does to a toad. In present-day parlance, such people are called "cads." It is a bad thing for the church when church leaders get that obsession. When God would bestow His power on a mortal to use him for the salvation of souls and the glory of His name, He seeks the one who esteems himself less than the least of all saints.

Gal. 1:1-7. It wasn't long after the church at Ephesus was founded until it was discovered to have left its first love. The Lord

predicts that the love of many shall wax cold (Matt. 24:12). And Paul avers that there shall come a "falling away" (a moving off the foundation). What surprised Paul about the Galatians was that they removed so soon. But the reason for this early deflection lay in their weakness to listen to anyone that posed himself as a teacher, and especially when such an one used great swelling words and otherwise made pretensions to superior knowledge.

Gal. 3:1-29. "Sleight of hand," when applied to material acts, is entertaining and amusing, albeit mystifying; but the same used in the realm of spiritual things bewitches and causes many to fall from grace. From the very beginning of the church, Satan has had such "angels of light" who have joined themselves unto the professed people of God and have gone about to lead believers away from THE GOSPEL to another gospel which is not another. See Gal. 1:8. The greatest work of the true servant of the Lord is to counteract heresy by the expounding of the truth. Heresy is destructive of the truth, and denouncing heresy, while it may be destructive of heresy, is not constructive of the truth. We need builders, more than wreckers. If I wreck a heresy and fail to establish the truth, my friends will just run after another heresy.

I Thess. 1:1; 4:9 to 5:22. Every teaching of the Bible has many interpretations, and each of these interpretations has its "believers." But to each teaching there is but one correct interpretation. In the eschatological field of Scripture there is more confusion than in any other field of Bible study. Paul makes some very plain statements on that subject here. Study them carefully. But while you are meditating on the coming of the Lord, and of our gathering unto Him, live in such a way that you need not be ashamed before Him at His coming. Without holiness no man shall see the Lord, and there can be no imputed holiness without holy living. Love God and man in ever-increasing volume; work and pray. I Thess. 5:21, 22.

PAUL WRITES PERSONAL LETTERS

I Tim. 1:1-4; 6:11-16; II Tim. 1:1-14; Titus 1:1-6; Philemon

Lesson for June 18, 1939

Golden Text.—Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Tim. 2:15.

I Tim. 1:1-4. There is a kinship more profound than that of flesh; it is the kinship of

spirit. Of all Paul's acquaintances and fellow laborers there was none as likeminded as Timothy. Phil. 2:20. This makes a true "father and son" relationship. Such confidence in a helper makes it easy to turn over the work to another. The purpose of the Scriptures is to give three things to men: Love out of a pure heart; a good conscience; and unfeigned faith. Any religious teaching that does not contribute to this end is at best but a waste of time both to the teacher and the hearer. And that which robs you of love, faith, or a good conscience will make shipwreck of your life (v. 19).

I Timothy 6:11-16. Timothy was a man of God. As such he is to be a pilgrim on earth fleeing from all things that would hinder his spiritual progress. He is to follow earnestly every spiritual grace, and fight valiantly the battle of faith. Did he have eternal life? No. You do not lay hold of that which you already have in your safe. Eternal life as Paul used the term here is my portion at the end of the battle of life. Yes, he had it. He had accepted Christ; he had become one of His redeemed ones; but he had it only conditionally. Others had erred from the faith. Paul exhorts Timothy to hold fast and go forward lest the same thing happen to him. He that lays in store against the time to come will enter in with the Bridegroom when He cometh, and there take hold unconditionally of eternal life. I Tim. 6:19.

II Tim. 1:1-14. In the first epistle Paul calls Timothy "my own son in the faith;" here he calls him "his dearly beloved son." It is so easy to write letters to people who are willing to hear what you have to say to them. Timothy was not a self-willed youngster who became angry with his elders when they gave him some fatherly advice. To know that Paul was praying for him night and day gave him courage to press on in the work committed to him as nothing else would. But Paul reminds him that others expect him to make good. There is a godly mother and back of her a godly grandmother, and their hopes and aspirations are bound up in the life of their boy. They too are praying night and day for the boy. Thank God when somebody cares.

But there is another one that cares even more; it is the Father-God. When He called Timothy, He gave to the lad a GIFT, the Spirit of power, of love, and of a sound mind. This gift was to be used, not hid in a napkin, and the testimony of the Lord was to be declared unashamed unto many afflictions. God is able to keep me unto that day, but while He holds me fast, He wants me to hold fast to the things that He has given me. The holding fast is mutual.

Titus 1:1-6. In v. 2 you have God's first promise to the human family. It antedates

Gen. 3:15 by a long time. But Gen. 3:15 was the means by which eternal life was attainable by man. The truth which is after godliness, the Gospel of the grace of God, is committed unto men to make known to the world through the foolishness of preaching. It was committed unto the apostles; through them to their successors, and through them to us. Let us commit it to those who shall succeed us in its pristine purity.

According to Isa. 66 the converts from heathenism were to be brought as a cleansed offering unto the Lord, who would then use them as priests and Levites in the service of the Lord. This prophecy was fulfilled in Crete in the days of Paul and Titus and in the church in every generation since. The degenerate Cretians (v. 12) became godly men and elders in the household of faith under the power of the Gospel. But all men need to be taught. There are many that teach things they ought not, and they subvert many. It is therefore the more urgent that men of God teach the truth faithfully to all. This whole epistle is intended to make us aware of this urgency.

Philemon. It takes much grace to give a man counsel as to how to run his own home, but Paul did this to Philemon. And Philemon was enough of a man that he prized this letter from the apostle above all his keepsakes. It is only by the acknowledging of every good thing which is in us (v. 6) that our faith can be communicated or imparted to others. And for a slave master to freely forgive and even liberate for the service of the Gospel a penitent runaway slave was an outstanding proof of the genuineness of Philemon's religion. What are you doing that proves the genuineness of your religion?

PAUL REVIEWS HIS LIFE.—II Cor. 11: 16 to 12:20; Phil. 1:12-24; 3:7-16; II Tim. 4:7, 8

Lesson for June 25, 1939

Golden Text.—I have fought a good fight, I have finished my course, I have kept the faith.—II Tim. 4:7.

II Cor. 11:16-33; Prov. 27:2. The most interesting theme of conversation to the average person is himself; if he wants sympathy he talks about his aches and troubles; if he wants to be considered somebody, he talks about his fine qualities and deeds and usually exaggerates. Paul was not that kind; he seldom talked about himself and then only under compulsion. He determined to know nothing but Christ. We have no record that he ever delivered a lecture on his travels. But if he had gone on the lecture platform, he could have reaped a harvest of gold. Why didn't he? Because he rightly thought that what the world needed was Christ. It needed Paul only as God could use him to magnify Christ. But read carefully this long list of things the apostle endured, and then quit whining about what it has cost you to serve the Lord.

Verse 29. Here is a verse that ought to be burned into our souls. To his fellow church members and even to the elders of the church, the weak brother is an object of contempt rather than pity, and the brother who is offended or stumbles is the butt of

our kicks. We seem to be more anxious to get rid of undesirable church members than we are to see souls saved. Such was not the spirit of Paul. With the heart of a loving father he was burdened for every church member and the failure of any one was to him an occasion of burning anguish. What do you care?

II Cor. 12:1-20. For a man to seek his own glory is not glory. But though Paul gloried, it was necessary that he should do so that those who had slandered him to the church through envy might be seen in their true light. What he did was for their edifying (v. 19). When ambitious and envious men get into authority in the church, they soon disrupt the church. V. 20 tells what happens then. Phil. 1:12-24; Rom. 8:28. "Let God be glorified." That should be the deepest purpose of every life. That spirit made the prophets of old; that spirit caused Christ to go to Calvary's cross; that spirit motivated Paul. All things work together for good to them that love the Lord. Looking at his trials and imprisonments, he could even see how these worked for the furtherance of the Gospel. But there are worse things; the jealousy of the brethren. But even this Paul sees working out to the glory of God. While Paul was free, there were many who left Paul do it. They felt that he could do things so much better than they so that they hesitated to do anything. Others would do hardly anything because of jealousy. Paul's imprisonment gave both these groups a chance. Those who loved Paul and knew of his burden for the church now took up the work so that they could report to him that the work was going on, thus cheering him. Others, ambitious for places of honorable recognition and feeling that his imprisonment was to their advantage, now became active. Judging from their own thoughts, they supposed that that would be unendurable to Paul when he should hear of it. But Paul had not a spark of envy in his make-up. For all of these things he glorified God; just so that the Gospel was preached. To go into the presence of the One altogether lovely is far better than staying in this world of hate and woe; but to be where the Lord wants me to be is the best place of all.

Phil. 3:7-16. He that gives himself to Christ and His service is never the loser. The things that Paul gave up when he turned to the Lord were worthless in comparison to the things he gained. Had we the proper sense of appreciation we would also prize the things of God exceedingly above the things of the world. He strove for seven things and the ultimate goal was to have this vile body made like unto the Lord's own glorious body at the last.

In verse 3 he describes the true Israel of God, the true circumcision. Their worship of God is spiritual, not formal; they rejoice or boast in Christ Jesus rather than in their own works; and they have no confidence in the flesh but full confidence in the Saviour.

II Tim. 4:7, 8. If we suffer (martyrdom) with Him, we shall also reign with Him. Paul's end was that of a conquering hero. In life or death Paul was no defeatist Christian. Rom. 8:36-39. Neither was he a self-

ish Christian. He was willing to share the crown with all that loved Christ's appearing; and he was anxious that all should be of that number. And his last message to Timothy and to us was that we should do our best so that we could also say, "I am ready" when He calls.

SOLOMON: A RULER WHO BEGAN WELL.—I Kings 3:5-15

Lesson for July 2, 1939

Golden Text.—Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad.—I Kings 3:9.

In his youth Solomon loved the Lord, and early in his reign offered a thousand burnt offerings upon the altar at Gibeon. Burnt offerings were sacrifices in atonement for sin. A thousand rams are a worthy offering, but there is one more worthy. Micah 6:6-8.

But God delighted in this young ruler. So did Christ in the young ruler of Luke 18. Both of them lacked something and both of them had the privilege of asking and taking from the hands of God that which they lacked. Solomon needed and asked for wisdom; the rich young ruler needed poverty. Riches were not the best thing for Solomon, either.

Verse 6. The loving-kindness of the Lord endureth continually. This has been the testimony of the saints in all ages. The gifts of God are not deserts, they are love gifts. Truly David was an unusually fine man, one after God's own heart; but the rich blessings that he had from God's hand from childhood were far more than deserts for services rendered. But a certain attitude of life towards God is necessary if we would have His blessings to the full. Mal. 3:10. David walked before God in truth, in righteousness, and in uprightness of heart. Such a man God can bless.

Verse 7. Solomon addressed the Lord as Jehovah, my God. He recognized, too, that the throne was a gift of God. It would be a good thing for mankind if all those in authority,—industrial, political, or ecclesiastical,—would accept their office as a responsible trust given them of God to whom they must give account of their stewardship. He who does right by his God will also do right by his fellow man.

Solomon was little, and the job he had was big. God delights to give us bigger jobs than we can handle so that He may have the privilege of joining hands with us to do the work.

Verse 9. Wisdom is the principal thing. Prov. 4:7. "Get wisdom," was Solomon's advice to his son. Had his son had the wisdom that Solomon showed in his youth rather than the vanity of his old age, it would have been much better for the son.

Verses 10-13. An all-knowing God knew what was in the mind of Solomon, but He was nevertheless pleased at Solomon's petition. The things that most men would ask for and which betray their character are mentioned in verse 11. Many desire long life; more covet great possessions; and millions would destroy their enemies. The ha-

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THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

The Mission Topic for this month is on the Methods of Service by Gifts for the Cause. There is a large opportunity for service in this method. Many persons who have longed to have a share in the work of missions have rejoiced to have a place of service by giving of their means to further the work through others who are able to go. But these gifts should be given with the same devotion and prayer as a service rendered in any other way. Never should the service of giving take the place of service which we may render personally by testimony for Christ and His Gospel. Far too many have sought to still their conscience by the fact that they have given liberally, and have excused themselves from the use of their talents in witnessing for Christ as they ought.

Among the doctrines essential to establish us as believers, is the knowledge of the fact of the inspiration of the Bible. God is the author of the Bible and therefore it should carry a weight of authority in its teaching too often lightly ignored by professing people.

The Junior Meeting can well be adapted to all ages in the discussions given. But it is an opportunity to teach a number of helpful things for the growing boys and girls.

The Seasonal Topic is near the time of the national celebration of independence. The world thinks of this as being accomplished by the shedding of blood in war. We have a higher way and a more blessed way in following the principles and work of the Prince of Peace. "Blessed are the peacemakers." Is this a real experience in the professed followers of Christ today?

METHODS OF SERVICE—GIFTS FOR THE CAUSE.—Phil. 4:10-20

Topic for June 11

MOTTO

"Good stewards of the manifold grace of God."

MEDITATIONS ON THE TOPIC

I. Gifts for the Cause of Missions.—"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Ps. 24:1). Thus the inspired writer has expressed a truth which man is prone to forget. Even those who name the name of Jesus are inclined to become so occupied with the affairs of the world and their own earthly living in it, that they forget that they have been redeemed by the precious blood of Jesus and owe all that they have and are to the Lord to be ordered and used of Him as He sees best.

The great mission of the Redeemed souls in the world is not to live unto themselves but unto Him who died for them and rose again. We need to incline our spiritual ears very diligently to the commands which He has left for the Church to fulfill, "Go ye therefore and teach all nations, baptizing them . . . teaching them," etc. Each believer has an interest in the fulfilling of this command. Not all may go in person, but all can intercede. Not all can go in person, but many can help others to go by the gifts God has placed in their hands—if they do not appropriate them for their own gratification. It is a question whether our devotion to Christ is as earnest as it should be if we do not have some share in going—either by our own person, by intercession in behalf of the persons who go, or by intercessions with gifts, which make it possible to forward others in the great work.

Very few of us are so situated that we could not do at least as well as the poor widow who sacrificed of her living to give into the treasury of God. And God surely blesses every gift given as unto Him.

II. The Text.—Phil. 4:10-20.—The Philippian brethren were interested in the spreading of the Gospel to other parts. They kept in touch with the needs of Paul as a mes-

senger so that the work would not be hindered by lack of material things which he needed to continue his ministry. While there were times when they could not keep up with all his needs, there was no time in which they did not have a concern. Paul rejoices more for their spiritual fruitfulness than in the personal benefit to himself.

III. Suggestions for Junior Programs.—The thought that needs to be impressed in all giving is that it is to the Lord, and if given in the spirit of true devotion and service to Him, it will be accepted as a "sacrifice, acceptable, well-pleasing to God." The service of giving for missions is always a glad and willing service when the hearts of the givers are filled with love for the cause to which they give. For the sake of making this more real, it would be well to intersperse the talks on giving with some real missionary news and needs and show the relation of the topic to these needs.

What to give can be made really practical if the circumstances and conditions of life of the Juniors are known. Many people would gladly give if they could just think of what they can do. Such suggestions as will enable them to think and then to make it possible for them to fulfill their purposes in actual gifts will make the topic all the more helpful to each one.

OUTLINE STUDY

I. Christians as Stewards.

1. Committed with some form of God's gifts.—I Pet. 4:9-11.
2. Responsible to use our trust uprightly.—Matt. 24:45-51; I Cor. 4:2.
3. All we possess is from God's own.—Ps. 24:1, 2; 50:10-12.

II. Serving Missions by Giving God His Own.

1. Through hospitality and service to His servants.—III Jno. 5-8; II Cor. 11:8, 9; Phil. 4:10-19.
2. Making good works possible by willing gifts.—I Tim. 6:17-19.
3. Seeking first God's kingdom and righteousness.—Matt. 6:33.
4. Limiting wealth by giving time.—II Cor. 12:14, 15.
5. Giving up all to follow His bidding.—Matt. 19:27-29.

6. Giving cheerfully.—II Cor. 9:7.
7. Enabled to give increasingly.—II Cor. 9:8-15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Give."
2. What have I to give?
 - a. Earnings shared for Christ's service.
 - b. Self denials for Christ.
 - c. Helping the missionary.
 - d. Our little accepted of God.
3. How to give.
 - a. Cheerfully.
 - b. Bountifully.
 - c. Sacrificially.
 - d. Ourselves with our gift.

For Seniors.

1. How God Uses Givers in Missionary Service.
2. Our Responsibility as Stewards.
3. God's Blessing in the Service of Giving.

PERSONAL THOUGHT

"Herein is my Father glorified that ye bear much fruit." In what has the Lord endowed my life for fruitfulness? Spiritual increase will put every power at the disposal of the Lord.

SEED THOUGHTS

Never try to save out of God's cause; such money will canker the rest. Giving to God is no loss; it is putting your substance in the bank. Giving is true having, and the old gravestone said of the dead man: "What I spent I had; what I saved I lost; what I give I have."—C. H. Spurgeon.

Give strength, give thought, give deeds, give wealth;

Give love, give tears, and give thyself.

Give, give, be always giving.

Who gives not is not living;

The more you give, the more you live.—Sel.

Five dollars for gasoline and five cents for the Lord tells a story of moral retrogression.—Selected.

I will place no value on anything I have or may possess, except in relation to the kingdom of Christ.—Livingstone's resolution in young manhood.

The Christian does not, and ought not to, rest in the luxuries of the favors of God; he must go out into the world to do God's work and to build God's kingdom.—W. J. Corey.

THE INSPIRATION OF THE BIBLE.—II Tim. 3:14-17

Topic for June 18

MOTTO

"All Scripture is given by inspiration of God."

MEDITATIONS ON THE TOPIC

I. The Bible God's Inspired Message.—The writers of the Bible claimed to be the instruments of the Word of the Lord. The fulfillment of the prophecies proves their claims to be the Word of God. Careful and earnest study of the Scriptures makes the claim of inspiration all the more convincing.

A yielding of the life to the plan of salvation revealed in the Scriptures makes it all the more convincing when we see the plan that never fails in transforming the life of anyone who meets conditions.

A book having the claims of the Bible must be true, or, if not true, it is the greatest falsehood ever written. Everyone who earnestly investigates can know that it is not false; hence it must be true.

Since the evidence of the claims of the Bible cannot be overthrown, we ought to take a very earnest and submissive attitude toward God's Word. It should be the message in which to put absolute trust, and we should obey its precepts unwaveringly. We should faithfully teach its message to others and give it the place it occupies as God's Word to man. We should endeavor to impress the fact that upon the minds of men and women everywhere it is inspired of God, and we ought to exemplify its teaching by obedience to all that it teaches us.

The miraculous power of God has been exercised in the writing of the Book and also in the preservation of the early writings so that they have come down to us. To refuse the message of the Book is the same sin as to refuse to heed the voice of God, Who truly accompanies the Word in the power of the Spirit, making men conscious of their sinfulness.

II. The Text.—II Tim. 3:14-17.—This passage tells of the power of the holy Scriptures, attributing the fact of their power to divine authorship. Faith in what it teaches makes one wise unto salvation. A knowledge of its teaching will be of greatest profit to fit a man for all good works.

III. Suggestions for Junior Programs.—How God Gave Us His Book.—This may be impressed by the following points: Holy Men of God; The Holy Spirit of God; The Words Which God Would Have Spoken and Written. God worked upon holy men of old by His Holy Spirit and gave them the words to put in His Book. He commanded that the Book be read, that chosen men teach it to the people, and that the people give heed to all the words. Parents are to teach it to their children, and children are to heed the words which God has taught the parents to give. God also preserved the Book from destruction. Even when men tried to destroy it, He gave the words over again with such other words as He saw fit to add. The second division of the junior outline needs emphasis. Since it is God's Book we should respect it as from God and receive it with reverence and thankfulness and believe and obey it. There is great wrath against those who refuse the message of God and turn aside to their own ways.

OUTLINE STUDY

I. Inspiration.

1. God speaking by holy men.—II Pet. 1:21.
2. The Holy Ghost, the moving person.—II Sam. 23:2; Mark 12:36.
3. In God's own time and way.—Heb. 1:1, 2; Num. 12:6-8.

II. Claims of Inspiration.

1. Old Testament writers.—Deut. 4:2; Jer. 1:9, 10; Micah 3:8; Ezek. 3:4.
2. New Testament writers.—I Pet. 1:10, 11; Acts 1:16; I Cor. 2:13; 14:37.

III. The Nature of Inspired Scripture.

1. Some identical words from God.—Ex. 31:16-18; Dan. 5:5.
2. Words put into men's mouths.—Ex. 34:27; Jer. 1:7.
3. History with a purpose.—I Cor. 10:11; Rom. 15:4.
4. Records from a man's understanding.—Luke 1:1-4; Acts 11:4.
5. Profitable selection and creation, by the Spirit, of all writings.—II Tim. 3:16, 17.

IV. All is God's Holy Book.

1. Not to be added to or taken from.—Rev. 22:18, 19; Deut. 4:2; Prov. 30:4, 6.
2. Cannot be destroyed.—Jer. 36:32; Ps. 119:89; I Pet. 1:25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Scripture."
2. The Bible Given from God.
 - a. God's Spirit gave the writers what to say.
 - b. Holy men were chosen to speak and write.
 - c. Man could not choose what to write.
3. How to Receive God's Book.
 - a. With reverence toward God.
 - b. In obedience.
 - c. With thanksgiving.
 - d. In faith.

For Seniors.

1. What Inspiration Is.
2. How a God-inspired Message should be Received.
3. All the Book is God-Inspired.

PERSONAL THOUGHT

God has spoken to us in His Book. How gracious of Him to reveal Himself and His holy will and to show us a way of life eternal! What will we do about it?

SEED THOUGHTS

You will want a book which contains not man's thoughts, but God's—not a book that may amuse you, but a book that can save you—not even a book that can instruct you, but a book on which you can venture an eternity—not only a book which can give you a relief of spirit, but redemption to your soul—a book which contains salvation, and conveys it to you, one which shall be at once the Saviour's book and the sinner's.—Jno. Seldon.

The Bible is the treasure of the poor, the solace of the sick, and the support of the dying; and while other books may amuse and instruct in a leisure hour, it is the peculiar triumph of that Book to create light in the midst of darkness, to alleviate sorrow which admits of no other alleviation, to direct a beam of hope to the heart which no other topic of consolation can reach; while guilt, despair, and death vanish at the touch of its holy inspiration.—Robert Hall.

If thou desire profit, read with humility, simplicity, and faithfulness; nor even desire the repute of learning.—Thomas à Kempis.

If the Bible is God's Word, and we believe it, let us handle it with reverence.—Jno. B. Gough.

The reason why we find so many dark places in the Bible is, for the most part, because there are so many dark places in our hearts.—A. Tholuck.

The Bible is a window in this prison world, through which we may look into eternity.—Timothy Dwight.

POINTS OF INTEREST FROM THE POETICAL BOOKS—COUNSELS FOR YOUTH (Jr.).—Eccl. 12

Topic for June 25

MOTTO

"A wise son maketh a glad father."

MEDITATIONS ON THE TOPIC

I. Counsels for Youth.—Such counsels abound in the books of Proverbs and Ecclesiastes. The book of Psalms also has its share of counsel especially directed to the

young. Similar counsel can be found in the other poetical books.

From the Outline Study you may note the themes of purity, obedience to parents, industry, association, temperance, religion, etc. By earnest searching you may add to this list or add to each subject under the list. These are themes that concern the highest welfare of the youth as well as the older people.

Youth is the time of life when foundations are set for the future. Many failures for the whole of life can be traced back to the folly of some youthful conduct and to habits and thoughts which were wrong. Likewise the success of life can be traced to the youth who has given heed to instruction and helpful counsel. The saddest disposition to be found in youth and in people of an older stage of life is the disposition to hate what they call "preaching." There is such a method of "nagging" that tends to sour the mind against being corrected, but none of us should ever allow ourselves to become so one-sided by it that we cannot receive from any source truths that will save our souls from the pitfalls that will hold us in everlasting sorrows and failures. May God give us all, and especially our youth, the earnest, honest heart of humility which can receive instruction gracefully and will heartily welcome correction.

II. The Text.—Eccl. 12.—This chapter is especially directed to youth, to stir up the mind to the importance of remembering the Creator ere the hour of old age and death overtakes. There is a day of judgment. There is nothing that can escape the all-seeing eye of God which will not be acted upon in the judgment for good or for ill.

III. Suggestions for Junior Programs.—The various headings in the Outline Study will serve as assignments for the boys and girls. Each of these would serve as a topic in itself, but may be enlarged upon by the boys and girls as the time in the meeting will permit. Points that may have special need for the time being among the boys and girls may be given fullest treatment.

OUTLINE STUDY

I. A Pure Life.

1. Cleansed through the Word of God.—Ps. 119:9.
2. Guarded by diligent application to Wisdom.—Prov. 2:10-22; 3:21-26.

II. Filial Honor and Obedience.

1. Calamity of mockers.—Prov. 30:17.
2. Exhortation to observe.—Prov. 1:8; 6:20; 7:1.
3. Respect for age.—Prov. 23:22; Job 32:6.

III. Industry.

1. A wise son vs. a foolish one.—Prov. 10:5.
2. A lesson from the ant.—Prov. 6:6-11.

IV. Associates.

1. Not with evil doers.—Prov. 4:14-19; Ps. 1:1.
2. With that which uplifts.—Ps. 119:63; Prov. 2:20; 13:20.

V. Temperance.

1. Danger of loving indulgence.—Prov. 21:17.
2. Drunken associates.—Prov. 23:20.
3. Blessedness of the country ruled by sobriety.—Eccl. 10:17.
4. Discretion in eating.—Prov. 26:16.
5. Self-control.—Prov. 16:32; 21:23.

VI. Religious Devotion.

1. Remember Thy Creator.—Eccl. 12:1.
2. Delight in the Law of God.—Ps. 1:2.
3. Keeping the Commandments.—Eccl. 12:13, 14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Wisdom."
2. Counsels for Youth.
 - a. Assign from the headings of the Outline Study.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

The Mission Topic for this month is on the Methods of Service by Gifts for the Cause. There is a large opportunity for service in this method. Many persons who have longed to have a share in the work of missions have rejoiced to have a place of service by giving of their means to further the work through others who are able to go. But these gifts should be given with the same devotion and prayer as a service rendered in any other way. Never should the service of giving take the place of service which we may render personally by testimony for Christ and His Gospel. Far too many have sought to still their conscience by the fact that they have given liberally, and have excused themselves from the use of their talents in witnessing for Christ as they ought.

Among the doctrines essential to establish us as believers, is the knowledge of the fact of the inspiration of the Bible. God is the author of the Bible and therefore it should carry a weight of authority in its teaching too often lightly ignored by professing people.

The Junior Meeting can well be adapted to all ages in the discussions given. But it is an opportunity to teach a number of helpful things for the growing boys and girls.

The Seasonal Topic is near the time of the national celebration of independence. The world thinks of this as being accomplished by the shedding of blood in war. We have a higher way and a more blessed way in following the principles and work of the Prince of Peace. "Blessed are the peacemakers." Is this a real experience in the professed followers of Christ today?

METHODS OF SERVICE—GIFTS FOR THE CAUSE.—Phil. 4:10-20

Topic for June 11

MOTTO

"Good stewards of the manifold grace of God."

MEDITATIONS ON THE TOPIC

I. Gifts for the Cause of Missions.—"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Ps. 24:1). Thus the inspired writer has expressed a truth which man is prone to forget. Even those who name the name of Jesus are inclined to become so occupied with the affairs of the world and their own earthly living in it, that they forget that they have been redeemed by the precious blood of Jesus and owe all that they have and are to the Lord to be ordered and used of Him as He sees best.

The great mission of the Redeemed souls in the world is not to live unto themselves but unto Him who died for them and rose again. We need to incline our spiritual ears very diligently to the commands which He has left for the Church to fulfill, "Go ye therefore and teach all nations, baptizing them . . . teaching them," etc. Each believer has an interest in the fulfilling of this command. Not all may go in person, but all can intercede. Not all can go in person, but many can help others to go by the gifts God has placed in their hands—if they do not appropriate them for their own gratification. It is a question whether our devotion to Christ is as earnest as it should be if we do not have some share in going—either by our own person, by intercession in behalf of the persons who go, or by intercessions with gifts, which make it possible to forward others in the great work.

Very few of us are so situated that we could not do at least as well as the poor widow who sacrificed of her living to give into the treasury of God. And God surely blesses every gift given as unto Him.

II. The Text.—Phil. 4:10-20.—The Philippians brethren were interested in the spreading of the Gospel to other parts. They kept in touch with the needs of Paul as a mes-

senger so that the work would not be hindered by lack of material things which he needed to continue his ministry. While there were times when they could not keep up with all his needs, there was no time in which they did not have a concern. Paul rejoices more for their spiritual fruitfulness than in the personal benefit to himself.

III. Suggestions for Junior Programs.—The thought that needs to be impressed in all giving is that it is to the Lord, and if given in the spirit of true devotion and service to Him, it will be accepted as a "sacrifice, acceptable, well-pleasing to God." The service of giving for missions is always a glad and willing service when the hearts of the givers are filled with love for the cause to which they give. For the sake of making this more real, it would be well to intersperse the talks on giving with some real missionary news and needs and show the relation of the topic to these needs.

What to give can be made really practical if the circumstances and conditions of life of the Juniors are known. Many people would gladly give if they could just think of what they can do. Such suggestions as will enable them to think and then to make it possible for them to fulfill their purposes in actual gifts will make the topic all the more helpful to each one.

OUTLINE STUDY

- I. Christians as Stewards.
 1. Committed with some form of God's gifts.—I Pet. 4:9-11.
 2. Responsible to use our trust uprightly.—Matt. 24:45-51; I Cor. 4:2.
 3. All we possess is from God's own.—Ps. 24:1, 2; 50:10-12.
- II. Serving Missions by Giving God His Own.
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SUGGESTIVE ASSIGNMENTS

For Juniors.

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2. What have I to give?
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 - b. Self denials for Christ.
 - c. Helping the missionary.
 - d. Our little accepted of God.
3. How to give.
 - a. Cheerfully.
 - b. Bountifully.
 - c. Sacrificially.
 - d. Ourselves with our gift.

For Seniors.

1. How God Uses Givers in Missionary Service.
2. Our Responsibility as Stewards.
3. God's Blessing in the Service of Giving.

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"Herein is my Father glorified that ye bear much fruit." In what has the Lord endowed my life for fruitfulness? Spiritual increase will put every power at the disposal of the Lord.

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 - a. With reverence toward God.
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 - d. In faith.

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2. How a God-inspired Message should be Received.
3. All the Book is God-Inspired.

PERSONAL THOUGHT

God has spoken to us in His Book. How gracious of Him to reveal Himself and His holy will and to show us a way of life eternal! What will we do about it?

SEED THOUGHTS

You will want a book which contains not man's thoughts, but God's—not a book that may amuse you, but a book that can save you—not even a book that can instruct you, but a book on which you can venture an eternity—not only a book which can give you a relief of spirit, but redemption to your soul—a book which contains salvation, and conveys it to you, one which shall be at once the Saviour's book and the sinner's.—Jno. Seldon.

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Topic for June 25

MOTTO

"A wise son maketh a glad father."

MEDITATIONS ON THE TOPIC

I. Counsels for Youth.—Such counsels abound in the books of Proverbs and Ecclesiastes. The book of Psalms also has its share of counsel especially directed to the

young. Similar counsel can be found in the other poetical books.

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2. Guarded by diligent application to Wisdom.—Prov. 2:10-22; 3:21-26.

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1. Calamity of mockers.—Prov. 30:17.
2. Exhortation to observe.—Prov. 1:8; 6:20; 7:1.
3. Respect for age.—Prov. 23:22; Job 32:6.

III. Industry.

1. A wise son vs. a foolish one.—Prov. 10:5.
2. A lesson from the ant.—Prov. 6:6-11.

IV. Associates.

1. Not with evil doers.—Prov. 4:14-19; Ps. 1:1.
2. With that which uplifts.—Ps. 119:63; Prov. 2:20; 13:20.

V. Temperance.

1. Danger of loving indulgence.—Prov. 21:17.
2. Drunken associates.—Prov. 23:20.
3. Blessedness of the country ruled by sobriety.—Eccl. 10:17.
4. Discretion in eating.—Prov. 26:16.
5. Self-control.—Prov. 16:32; 21:23.

VI. Religious Devotion.

1. Remember Thy Creator.—Eccl. 12:1.
2. Delight in the Law of God.—Ps. 1:2.
3. Keeping the Commandments.—Eccl. 12:13, 14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Wisdom."
2. Counsels for Youth.
 - a. Assign from the headings of the Outline Study.

- b. Let some select Scriptures of their own finding of counsel for youth.

For Seniors.

1. The Pathway of Success for the Youth.
2. The Value of Heeding Reproof According to Proverbs.
3. Pitfalls for Youth.

PERSONAL THOUGHT

Thanks for the counsel of heavenly wisdom. May our hearts be ever open and teachable to that which comes to us from God through the Scriptures and through the instrumentality of friends with experience in the Word of Truth.

SEED THOUGHTS

A youth thoughtless! when the career of his days depends on the opportunity of a moment! A youth thoughtless! when all the happiness of his home depends forever on the chances and passions of an hour! A youth thoughtless! when every act is a foundation stone of future conduct, and every imagination a fountain of life and death! Be thoughtless in any after years, rather than now—though indeed there is only one place where a man may be nobly thoughtless—his deathbed. No thinking should ever be left to be done there.—John Ruskin.

No boy is well prepared for rough climbing, unless he is well shod with Christian principles.—Sel.

When we are out of sympathy with the young, then I think our work in the world is over.—Geo. MacDonald.

"BLESSED ARE THE PEACEMAKERS."

—Matt. 5:9, 38-48

Topic for July 2

MOTTO

"Live in peace."

MEDITATIONS ON THE TOPIC

I. Peacemakers and Their Blessedness.

The work of the peacemaker is to bear the tidings of peace to others. The tidings of how men may be reconciled to God are one phase of the work of peacemaking. The more men and women there are who will receive the way of salvation, the more souls there will be who are reconciled to God and have peace with Him. But peace with God is not the whole of peacemaking. Every person who truly has peace with God, also is filled with such a heart of peace that he is reconciled to his fellow men also and walks in the way of peace with them. "If any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3:13).

To men of the world, it seems so impossible to be forgiving and so meek toward those who have done injury to us. But when there is such love in the heart that the enemy is loved and treated kindly in return for evil doings, there is a peace and joy in the heart that passes understanding. This is true blessedness, and this blessedness fills the heart to overflowing when as a result of such a life of peace toward others there is a fruitfulness which wins the lost and erring to the way of life and peace.

Blessedness does not end with the state of the peacemaker in this time-world. It reaches into eternity. It was such a blessedness as this that the Saviour saw when He looked forward to a future joy around the throne in glory—"Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). The redeemed souls for whom we have labored and sought by prayer will fill our cup of joy to overflowing when we behold them in glory.

II. The Text.—Matt. 5:9.—The peacemaker is blessed because of his relation to the Lord as His child.

Matt. 5:38-48.—Nonresistance is a characteristic of those who are the children of God. Love is the power that enables such an attitude toward our enemy so that we can do good for evil.

III. Suggestions for Junior Programs.—The way of peacemaking should be made clear. Jesus is the great Peacemaker and is called the Prince of Peace. Children of God are peacemakers like Jesus. Follow the suggested line of thought in the assignments for Juniors. It would be well to illustrate the different topics by some living example or probable circumstance. These examples can be taken from the Bible and from everyday life experiences. Jesus is the great example of His own teaching. Then we have men like Stephen, and Paul, and Peter. Martyrs of the cause in the history of the church could be mentioned and their story told. You will find much material in "Martyrs' Mirror." Experiences in wartimes also would serve a good purpose in illustrating the principles of peace in the life. Everyday incidents at home and at school give a good opportunity to prove the genuineness of our peace principles. Many who seem to think it horrible to go to war are given to paying back their playmates for something disagreeable that they have done. "I'll get even with you," is so often heard, and it is intended to be just for fun. But why should we make fun by doing evil for evil?

OUTLINE STUDY

I. The Way to Promote Peace.

1. Accept the Prince of Peace.—Jno. 1:12, 13; Gal. 3:26; Rom. 8:12-14.
2. Declare the glad tidings to others.—Rom. 1:16; Acts 26:18.
3. Let the Spirit bear fruit in the heart.—Gal. 5:14-26.
4. Endeavor to keep the unity of the Spirit in the bonds of peace.—Eph. 4:1-3.
5. Let the Spirit control the members of the body.—
 - a. The tongue.—I Pet. 3:8-13.
 - b. The mind.—Rom. 12:1, 2.
 - c. The passions.—Rom. 12:17-21, 14.
6. Use the way of prayer.—Matt. 5:44; Luke 23:34; Acts 7:60.
7. Preach the doctrine of peace.—Jas. 3:18; Rom. 10:15.
8. Cast down the foes of peace with spiritual weapons.—II Cor. 10:4, 5; 6:4-10; Eph. 6:10-20.

II. Blessedness of Peacemaking.

1. Enables endurance of suffering.—Heb. 12:2; 10:34; I Pet. 4:13.
2. Exceeding gladness.—Matt. 5:9-12; Luke 6:22, 23.
3. Reward of a fruitful ministry.—II Cor. 5:18-21; Col. 1:3-13.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Peace."
2. The Joy of Peace-making.
 - a. Jesus makes peace for men.
 - b. Men lead other men to Jesus and His peace.
 - c. Jesus' peace makes us seek peace with others.
 - d. Good for evil.
 - e. Blessing for cursing.
 - f. Love for hatred.
 - g. Forgiveness.

For Seniors.

1. Heavenly Methods of Peace Making.
2. The Blessedness of the Peacemaker.

PERSONAL THOUGHT

Do we know the blessedness of the experience of the peacemaker? May we let the Spirit of God have His way in us to give us the joy of peace-making.

SEED THOUGHTS

Never does the human soul appear so strong as when it foregoes revenge and dares to forgive an injury.—E. H. Chapin.

To do evil for good is human corruption; to do good for good is civil retribution; but to do good for evil is Christian perfection. Though this be not the grace of nature, it is the nature of grace.—Seker.

A more glorious victory cannot be gained over another man than this, that when the injury began on his part, the kindness should begin on ours.—Tillotson.

When we speak of joy, we do not speak of something we are after, but of something that will come to us, when we are after God and duty. It is a prize unbought, and is freest, purest in flow, when it comes unsought. No getting into heaven as a place will compass it. You must carry it with you, or else it is not there. You must have it in you, as the music of a well-ordered soul, the fire of a holy purpose, the welling up out of the central depths of eternal springs that hide their waters there. It is the rest of confidence, the blessedness of eternal light and outflowing benevolence, the highest form of life and spiritual majesty. Being the birth of character, it has eternity in it. Rising from within, it is sovereign over all circumstances and hindrances.—H. Bushnell.

TABERNACLE STUDIES

(Continued from page 183)

power. When the high priest entered, he prepared the place by filling it with smoke from the censer in which the holy incense was burned. The glory of His presence was hidden from men in the flesh. After the angels had gone forth with the full wrath of God in the censers, the place was filled with smoke so that no man could enter until the plagues were fulfilled. We may know God in His mercies and grace. We may know Him in His love through the Son and Saviour, but no man can know God until He reveals Himself also in justice, judgment, and power.

Thus was God revealed to John in the Revelation given to Jesus Christ. Heaven was typified in the tabernacle, but it was only a pattern of the place of living eternal beings, who ministered to men by faith and in unseen presence. To us it is invisible and oft intangible even in faith, but it is the habitation of One who loved us and gave Himself for us. It is the unknown abode of Him who will come again and receive us to Himself. Let it be to us a place of living beings, with active forces now in operation for the good of God's children. Heaven is the habitation of the living God.

Conclusion

The tabernacle of the wilderness was but a copy of the things which God made Moses to see in the holy mount. Without heaven the tabernacle would have been valueless, and would be valueless to us who appreciate the things of which the material structure was a type. The tabernacle has not made the Christian doctrines which we believe, but it has enabled us to understand them better. As the Holy Spirit was the illuminator of the house of God in the wilderness, He also is the illumination of the faith of Jesus Christ. He revealed to Moses the Mediator

of the house of God, and He speaks to us from the Word concerning our Mediator Jesus Christ, who was also over the tabernacle. The God of the most holy place is the same God who is now revealed to us by the Word. Both by the Father's house and by the Father's Son we have unfolded to our understanding the truth of our relationship to the Father and to the Son, for the Christian faith is not a development of thought, nor a growth of philosophy, neither an idealism of higher civilization. Christian faith is a revelation of God to man, given by inspiration of God to His servant Moses and established to us by Jesus Christ and unfolded to our understanding by the Holy Spirit.

NUGGETS IN S. S. LESSONS

(Continued from page 185)

treds of earth are illustrated in a story that came recently from Bulgaria. A genie offered a farmer anything he should ask for but on condition that his bitterest enemy should have an equal amount of the same. The farmer asked to have both his eyes put out. Happy is he who seeks only to be able to do good to his fellow man.

God gives abundantly above all that we ask or think. To Solomon He gave wealth and honor in addition to the thing he asked for. But do not forget that if you ask that you may consume things upon your lust that the Lord will not give you anything.

Verse 14. The long life to Solomon was conditional, and the poor fellow failed to meet the conditions. If all we had to do to get things was to ask for them, we would soon do nothing but pray. But God wants us to be worthy of many of the gifts He bestows, and to become worthy requires high ideals and rigid self-discipline. Solomon lost the first and never practiced the second.

Verse 15. Do I believe in dreams? If they are true, I do; if they are not, I don't. Many dreams are the result of overeating, etc., but God does speak to men in dreams. Acts 2:17. And this dream was so real that Solomon felt like offering sacrifices to God in return for this manifestation.

A good beginning is not enough; in fact it is sometimes better to have more cares in the beginning. To win you must hold steadfast through the years. The crown is at the end. Beware of letting down.

SAFETY MADE TO MEASURE

(Continued from page 181)

to reproduce the film that had coated the inner face of his bottle. Success also followed his efforts to coat flat pieces of glass similarly, and he made ordinary plate glass quite unshatterable.

Seven years passed, but although Monsieur Benedictus made many efforts to sell his idea, no purchaser could be found until 1912. In that year, an Englishman purchased the patent and founded a company to manufacture the glass on a commercial scale. The method of manufacture was to form a sandwich of glass, by placing two sheets face to face, the inner surfaces being coated with a solution made on lines suggested by the Frenchman's experiments.

One great difficulty, however, was still to be overcome—public prejudice. Public acceptance of new ideas in their early stages is almost invariably slow, and safety glass proved to be no exception. The War years of 1914-1918 showed the wide uses to which the glass could be put, but its use on any extensive scale in motoring dates from the day of another accident,—this time one that befell Henry Ford.

Hearing that the great car king had been involved in an auto crash, the English safety-glass firm wired a cablegram across the Atlantic. "Regret to hear of your accident," it ran. "Trust you have not been cut by flying glass. Install safety-glass and be safe."

Ford saw the possibilities of the glass in reducing road dangers and popularizing motoring. In barely more than six months, the Ford factory was turning out automobiles fitted with this safety stuff. Other auto makers throughout the world followed the lead, and today several countries have made the use of safety glass compulsory in private automobiles and public vehicles. Accidents have been reduced to measurable proportions, at least so far as injuries from flying glass are concerned.

Equally interesting is the story of the commercial manufacture of safety-glass. Both sheet and plate glass are used, but every piece must be flawless. Careful examination is given to every sheet of raw material to insure this. Perfect cleanliness is also essential, and after the panes have been cut to size, sprays of hot water subject them to a thorough washing.

Further sprayings are with gelatine and the patent compound developed from the discovery made by Monsieur Benedictus. The next process is to sandwich the coated sheets together, with a sheet of celluloid between. Rolling presses and powerful hydraulic

PANACEA

There are strife and distress among nations,
There are hatreds that never have healed;
There are memories of wars, there are discords and scars,
Till the fountains of mercy are sealed.

There are weeping and wailing and sorrow,
There are anguish and evil fear;
They are hungry, and greedy, and traitors,
and needy—
Oh, the wrath of the devil is here.

Now what can we do for the nations?
And what for our homes can we do,
To bring lost hope back from destruction's dark track,
And the bloodstream of good to renew?

The question is old as the ages,
And ages have answered before,
"There is only one truth, for age or for youth,
There is only one faith can restore."

That truth is the truth of salvation,
That faith is the faith of the Cross;
And only the flame that they kindle, can shame
And cleanse our sad world from its dross.

Forever, from time's far beginning,
To lift up men's souls from the sod,
There is only one word that the seeker has heard,
And that word eternal is—God!
—Mabel Parchman.

machines apply the pressure required to bind the sheets.

Now come tests and more inspections. From each batch of glass is taken one or more sheets, and upon each of these is allowed to fall a steel ball weighing nearly two pounds. The glass "stars" under the test, of course, but if it is to be passed as suitable, not a single splinter must be detached. Every sheet must pass a close inspection, also, and all those showing that a speck of dust or dirt has accidentally been imprisoned between the two sandwiched sheets are discarded.

So greatly is this safety-glass valued as a means of reducing the effects of accident, that the amount used today is many times greater than the quantity made in 1914.

—Christian Youth.

"NOTHING BUT LEAVES"

(Continued from page 171)

is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.... Abide in me, and I in you. As a branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Not only does this Scripture teach us the need of abiding in Christ, just as the branch must abide or remain in the trunk in order to bear fruit, but it teaches us also the seriousness of failing to bring forth fruit. Unless you and I, as members of the vine, that is, as born-again Christians, bring forth fruit, Jesus says we will be cut off, and the branches will be cast into the fire. If this passage means what it says, and it does, then we must conclude that the Christian believer who fails to bring forth fruit will be cut off from the vine, that is, will be severed from the body of Christ and will be eternally lost.

Friends, this ought to make us consider soberly. A person cannot be a branch in the vine, that is, he cannot be a part of Christ's organism, without having been born again. And yet that person may be cut off by failure to bear fruit, according to the clear teachings of Christ. Let me appeal to you, Christian, are you bearing fruit, or are you simply growing leaves? Would it have to be said of you, as it was said of the fig tree, "Nothing but leaves?" Or could Jesus find in you that fruit that He so much craves? Can He find in you fruit of love, of joy, of peace, of longsuffering, of gentleness, of goodness, of faith, of meekness, and of temperance? Christ is hungry for fruit. He expects you and me as Christians to bear fruit; then He seeks to purge us that we may bear more fruit; and yet He longs to see us bear much fruit, or as Jesus said in John 15:8, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Which is it in your life, "much fruit," or "nothing but leaves?"

Orrville, Ohio.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE COMING OF THE KING AND QUEEN OF THE BRITISH EMPIRE TO CANADA AND THE UNITED STATES

"Render to Caesar the things that are Caesar's."—Jesus Christ.

"Honour the king."—Simon Peter.

The coming of the King and Queen of the British Empire to set foot on American soil is a new event in the history of the American Continent. Other lesser kings and queens have done so, as well as that of princes and princesses. The rareness of the occasion makes it an interesting and thrilling event in the lives of millions.

To make the event all the more profitable it may be well to give the space for World News to this notable trip. The coming of their majesties, who are the rulers of the Empire upon which "the sun never sets," is news of the first order.

The British Empire

In the first place, what do we mean by that term? It means "Seven Sister Nations," which head scores of colonies: Britain, the mother country; Canada; Newfoundland; Australia; New Zealand; Union of South Africa; Irish Free State. They are all of equal status. They were made so by the conference of November, 1926.

The progressive rise from the dim past of this mighty Empire is a striking bit of history. The nation rose from savagery, and was at one time cannibalistic. Today, the nation is civilized, cultured, and Christianized as far as nations go in this direction. Yet, the mother country is only an island center.

The immensity of its vast domain makes it worthy of admiration. Its far-flung empire embraces 120 nations, colonies, and protectorates. Over all there are some 475,000,000 people under the rule of this nation.

Great Britain laid the foundation of political and religious liberty for the world. The "Magna Carta" is one of the earliest platforms upon which religious liberty was built. Under it Christians, Mohammedans, and Hindus may live together in peace, with equal rights.

The "unity of the Empire" is maintained by the throne. This throne is represented by the King and Queen. They are the seen embodiments of the nation. They, like the flag, are given loyal respect by the masses of the people who make the empire. It is rather significant of the unity of the empire, when one remembers that the legislative part of the government changed from Tory to Labor, with hardly a jar. The "Crown" executed the laws, and there was no hitch. By this system the head of the nation is not abused or attacked. This makes for stable government.

The government of Great Britain is one of vast understanding, in spite of some of the mistakes of individual politicians and statesmen. The nation includes a vast diversity of people, from the most intelligent to the most primitive and rude. It includes all religions, from Christianity to the basest superstition and fanaticism, as well as no religion. It has one of the best systems of training its vice-rulers. It has been the writer's privilege of living some fourteen years

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

under three of these governor generals, with much appreciation.

The nation has one of the finest basic systems of law in the world. It is modeled on Biblical principles in general. The laws show a fast adherence to the laws of God as given to Moses. The permanent Senate is a fine check to radical and time serving politicians. This same Senate in Canada, or House of Lords in England, makes a place for seasoned statesmen, who can then give the balance of their lives to the nation.

One cannot but respect their fine system of jurisprudence. Their administration of law is notable. There is still justice to be found in the courts. These courts are respected even by the criminal element. Judges and others connected with the administration of law are not counted as jokes. There is much to be said for the system of placing judges in their office for life, dependent upon proper administration of law, and decent conduct of life.

The attitude of the nation towards Christianity is also worthy of consideration, and calls for appreciation. The lawmakers respect the Bible, God, and the institution of the Christian Church. We may not always agree with their interpretations, but we must admire their attitudes. None are forced to be Christian, but none dare libel. Their law against blasphemy is enforced. There is a general respect for the Lord's Day, as far as statutes go. Religious freedom is extended to all. In Canada, this has been absolute, even to those of the nonresistant faith. The nation fosters and protects home life. The throne is even placed under the solemn vow of defending "the faith."

The Cost of Keeping a King

Many Americans on the southern side of the international boundary line may be tempted to say, "It's too costly. It is hardly worth the price." What is the price? It sounds high, but few business men would like to take the responsibility of running the British Empire Royal House on the salary that the King receives.

The King receives some more than \$2,000,000 to pay the bills of the royal household. When all actual bills are deducted, this leaves the King a salary of some \$500,000. When the bills that come to the King for payment are all met, there is often only some \$10,000 left. If some of the ruling sovereigns did not have some private fortunes, they would be hard pressed for cash.

Buckingham Palace costs some \$150,000 to operate. This too, the King pays. Any changes in the structure, or improvements have to be met by the King. Salaries of the staff alone amount to some \$600,000. The maintenance of royal residences another \$100,000. The expenses of operation of the royal household some \$950,000. The King is expected to travel in his own special train; this, too, costs some \$50,000. Then, too, there are innumerable calls for charity. Some 150 rela-

tives have to be given money, many of them complete support. King George and Queen Mary kept their retired servants in a private home. Then there are doctor's fees, expenses occasioned by visits from foreign royalties and representatives, courts, and other state functions. The palace is a veritable art gallery, and everything with it must correspond, for this is the meeting place of the nations. The King is certainly not overpaid. The former Kaiser, and the King of Italy receive much more. The former Czar of Russia's income was millions more. That may be one of the reasons why he is no more, and the palace closed.

What Things the King Cannot Do, and May Do

Altogether too many people in the world have a strange idea about the King as to what he can do. What he IS, and REPRESENTS, is more important than what he can do. His occupations are executive, representative, and ceremonial, but not legislative. He can pass no laws, neither in the homeland, Canada, or elsewhere. He is more or less the agent of the Cabinet. They practically dictate even his addresses to Parliament. This is inferred when he speaks of "my government." That is, he is their spokesman. He has none of the might or the "Medieval Kings."

The "Cannots" make an impressive list. He cannot decide the general policy of the country; express publicly an opinion of State; choose the Prime Minister, or Cabinet nor dismiss them; dissolve Parliament; refuse assent to a bill; attend meetings of the Cabinet. He cannot apart from the Cabinet exercise the royal prerogative of mercy; cede territory; make peace, treaties, peers, bishops, or judges. He cannot make the "King's Speech," but as king can make many speeches.

He "Can" influence policy. He can confidentially press a policy on the Prime Minister, seek to change him from another position, or delay execution of their plans. When a party has no real leader, the king still has a say in the choice. George V had a word in the selection of Baldwin instead of Lord Curzon. He can suggest Cabinet members. He may have the power of refusing to dissolve Parliament. While his veto is dead, he may still get small changes in a bill. No sovereign since Queen Anne has vetoed a single bill. None has been the real ruler of the country since William III. The King of England has almost no power left to do evil, but he can do a great deal of good.

The King spends most of his time in oral interviews with the Prime Minister and other ministers. This is supplemented by the many audiences given to foreign diplomats from all parts of the world. Some Prime Ministers treat the King as a figurehead, but others as a real confidant and counsellor, although the Prime Minister is the actual king.

Mere signing of the bills is still a real royal burden, there is less of it today than formerly. The King no longer signs all officers' commissions with his own tired hand. Queen Victoria was once 16,000 commissions in arrears.

Royalty is supposed to add impetus to every cause. The King is expected to placate every body. He is to give the final touch to the most brilliant functions of State and entertainment. It is a question whether the average King enjoys the 1001

things that fall to his lot. Much must be tedious, and may be boring. The dullest of deputations must be received with an alert smile. Each individual bore must be given a handshake and an appropriate remark. All day long clothes must be changed for various functions. Undoubtedly tired, weary, half-dazed at the end of the day, he is not supposed to show it.

Their Majesties' Canadian Itinerary

Their majesties, the King and Queen, the Lord willing, expect to arrive in Quebec, Canada, May 15, 1939, on the ship "Repulse." This battleship has been overhauled and refitted to be the home of the royal couple en route and return. The present war scare is keeping the nation tense and hesitating about the trip to America. However, the report today is, as we write, "Their majesties, the King and Queen, expect to make the journey. All plans will be carried out."

The following will be the cities visited: Quebec, Montreal, Toronto, Sudbury, Fort William, Saskatoon, Edmonton, Vancouver, Victoria, Calgary, Regina, Winnipeg, Kitchener, London, Windsor, St. Catharines, Halifax, Jasper, Kingston, Port Arthur, St. Johns, Three Rivers, Hamilton, Ottawa, Niagara Falls. The outstanding stop will be the capitol at Ottawa, where he will prorogue the Canadian Dominion Parliament.

Between the time of June 8 and 12, the King and Queen will do the unprecedented thing of visiting the United States. They will be the guests of the President of the United States at the White House. This visit will do much cementing of the already good relations existing between the United States, Great Britain, and Canada. May those happy relations continue. May the more than 3,000 miles of the International Boundary Line remain unfortified. May they continue to be a testimony to the rest of the world, that it is possible to live in peace with each other.

In conclusion, it may be fitting to say, that the present King and Queen are greatly beloved in the Empire at large. Canada has a real warm spot in their hearts for them. Their home life appeals to the nations. Their two girls, the oldest, a possible queen, are also admired. They are a fitting successor to the late and honorable King George V, whose demise the nation still feels.

Both the nation and the Royal House are heir to the same faults, follies, with the rest of humanity, nevertheless, we have sought to "render to Caesar the things that are Caesar's." Among these things, are "Honour the king." This we have sought to do by personal heart-esteem, suitable words, respect, and loyalty in every way possible, in harmony with the impregnable rock of "THE HOLY SCRIPTURES OF GOD."

GOV. DICKINSON TURNS OFFICE INTO PULPIT

Gov. Dickinson turned his office into a pulpit Saturday and issued a plea to all the people of Michigan to revive the old-time religious customs and the faith of their fathers.

The venerable Methodist layman closed his first week in office with a sermon upon the necessity of simple obedience to God's laws. "God gave laws to control and guide in spiritual living," Dickinson said.

Church worship, the family altar, prayer meetings and Sunday school, he declared, "are the defenses God has provided against polluting the spiritual life current, and the means for saving the world from crime and war, and industry from the present deplorable conditions."

Are the churches today abandoning their spiritual work and degenerating into social clubs? Dickinson asked. Is that why church attendance is declining?

One could throw a baseball bat through the congregations in thousands of churches,

he added, without running the risk of hitting anyone.

"With the public conscience dazed," he said, "facing exhibitions of drunkenness by mothers and daughters never before seen; with fathers and sons, maddened by such indulgence, committing beastly sexual crimes; with all crimes and killings shattering records, and with industrial selfishness and hatred killing co-operation and mutual regard—

"With such conditions, is there any other cure than continuous hammering from the pulpits, in the homes, and elsewhere, upon the importance of obedience to God's laws?"

One of the revelations in Lansing this week has been that Michigan's new governor proposes upon occasion to use his new office as a pulpit. It is a resolve entirely in character for Gov. Dickinson.

For years he has been one of the foremost laymen in the Methodist Church, and he has traveled throughout this state and adjoining states pleading for a return to simple faith in the Gospels.

Today, nearing his eightieth birthday, the governor detects signs of a popular religious revival.

"Are the increasingly numerous expressions on this line an omen," he asks, "of the willingness of thousands to throw off timidity, subject themselves to charges of being pessimists and back numbers, in a superhuman effort to prick public conscience into active warfare against present deplorable conditions?"

"And with such an aroused conscience, won't the bewildered throngs again be seen pressing into the churches for direction and leadership?"

Refused to Print Letter

Dickinson took the text of his sermon from a letter he wrote two years ago to a church publication, and which the publication declined to print. The very refusal was symptomatic of the evil he attacked. The letter expresses his continuing belief that churches need to turn again to the simple customs and fearless faith of an earlier day.

"Why are we witnessing the present deplorable decrease in church attendance? Churchmen are asking if this decline means that churches are abandoning the spiritual and degenerating into social clubs.

"Millions have been used to erect imposing edifices, embellished attractively inside and out, with up-to-date conveniences and separate commodious quarters for every activity of the church.

'Games for the Youth'

"Trained leaders, provisions for games, entertainment and amusements are instituted for the youth.

"Vested choirs, soloists accomplished in the latest cultural musical technique, ministers fresh from the popular schools of religion with their latest discovered theological crimps and quirks, are engaged to attract the adults.

"But against these studied efforts to pull the human stream inside we behold a shunning by the outside throngs.

"Thousands with names on the church rolls are with difficulty induced to come inside and see the newly tinted decorations, hear the new soloist they can't understand, and listen to a labored and masterful type-written treatise read from the pulpit that leaves them puzzled.

'With Sighs of Relief'

"They pass out with sighs of relief to hie themselves to bathing beaches, picnics, family reunions, tennis courts, golf links or baseball parks.

"Others leave their seats in the prayer circle to accumulating dust and hallowed silence, while still others close the book of life daily from human vision, turn the doors of their homes against God's presence and inspiration to seek allurements in the movies,

around the card table, or in the dreamy swirl of the ballroom."

Not all church leaders thus miss the mark, Dickinson went on. The Rev. Merton L. Rice, of the Metropolitan Methodist Episcopal Church in Detroit, is a notable exception, he said.

'He Didn't Sidestep'

"Listen as people leave such services: 'Wonderfully spiritual sermon.' 'He didn't sidestep.' 'Just what we need.' 'He hit all of us, that's what he's there for.' Compare these comments with those at the dismissal of the average church.

"What is the purpose of church organizations and preaching? Should not the great purpose be to bring souls under the influence and power of the Holy Spirit? Without experience of the saving power of the Holy Spirit we are not Christians and cannot attain a Christian's inheritance.

"Faith in that power with humble obedience to God's laws makes the change. The most enchanting song or the most scholarly sermon without spiritual baptism is hollow mockery as a message from God.

'He Appreciates Learning'

"Don't understand that I am undervaluing education. Instead I am emphasizing the necessity of having it consecrated. God gave laws to control and guide in spiritual living."

Sunday church attendance, the family altar, prayer meetings, class meetings, and Sunday school are the defenses God had provided against polluting the spiritual life current, for saving the world from crime and war, and saving industry from present deplorable conditions. Dickinson said.

"If the millions upon millions invested in attractive edifices, millions more providing for trained ministry, the millions for amusements and recreation can't check the rapid speed of the church's toboggan, why can we not just for a change try out the customs and faith of our fathers?"—James M. Haswell, in Detroit Free Press.

EINSTEIN NOW ADMIRES THE CHURCH

Being a lover of freedom, when the revolution came in Germany, I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but no, the universities were silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers, who, as literary guides of Germany, had written much and often concerning the place of freedom in modern life; but they, too, were mute. Only the church stood squarely across the path of Hitler's campaign for suppressing truth.

I never had any special interest in the church before, but now I feel a great affection and admiration because the church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced to confess that what I once despised I now praise unreservedly.—Albert Einstein.

INDECENT LITERATURE

The revelation by the police of several cities that indecent periodical literature, sold at certain newsstands, is responsible for stimulating crimes of degeneracy, has spurred a new drive against the publishing and purveying of obscenity.

In many parts of the country, a crusade against "newsstand indecency" has already brought results. The campaign, in many sections, has been advanced by the Catholic Church and its Legion of Decency, organized primarily to wage warfare against salacious motion pictures.

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The circulation of vile magazines is accentuated by "loopholes" in the existing Federal statutes. While there are rigorous penalties against sending obscene literature through the mails, the Federal government is powerless to deal effectively with the interstate traffic in indecent periodicals, when the mails are not used. Legislation must be enacted in Congress to control the interstate shipment of vulgar literature, regardless of the means by which it may be transported.—Dan Gilbert in *The King's Business*.

SCIENCE AS A GUIDE

"Don't trust science too far in guiding the direction of human affairs."

In a sentence, that is the unusual advice of a scientist, Prof. G. A. Boutry of Paris, to which a department of the American Association for the Advancement of Science recently called attention.

You can trace materialistic theories to the religion-stifling experiments in Russia. "Survival of the fittest" was a scientific doctrine that helps dictators to justify the idea of making progress by making war. Doctrines about superior or inferior races, sometimes given scientific approval, are used to excuse inhumanity—and a half-dozen countries are utilizing semi-scientific lore in just about that way.

Adds Professor Bountry: "Mistakes and guesses of science may be dangerous to the spiritual qualities of mankind, about which we know next to nothing."

These are healthy conclusions. Bountry can be added to the list of men like Compton, Jeans, Eddington and Millikan, who believe that the spiritual guides of mankind always should be given respectful attention before the scientist tries to test his formula for social change on our vast and sensitive human society.—Bert L. Davis in *Applied Religion*.

MISTAKEN SINCERITY

"I don't think it matters what you believe, just so long as you are sincere in what you do believe." So say countless numbers of people. How illogical a man becomes when he tries to justify his rejection of the offer of salvation, and insists on his own particular belief. Every Christian has met with similar fallacious statements. Friend, if your philosophy of religion is based on the above principle I would like you to consider just how weak a foundation you are building your eternal destiny upon.

Apart altogether from what the Scriptures say about there being only **one** way of salvation, our daily experiences clearly show us that if we are mistaken in our judgments or beliefs all the sincerity in the world will not justify our mistakes. The two following homely illustrations will prove this fact to be true.

A mother was awakened in the night by the cries of her child. She rushed to the medicine cabinet to get a bottle of soothing syrup which was kept there. In her haste she snatched from the shelf a bottle of carbolic acid and administered that to the child. Now, she was quite sincere in her desire to help her suffering child, but she was dreadfully mistaken, and consequently the child died. Her sincerity did not lessen the evil results of her mistake.

Once while purchasing a certain article in a store I took from my pocket what I thought to be a dime. I handed it to the clerk, but he merely looked at it and then at me. I glanced at the coin to discover to my chagrin it was

a cent. Now I thought I had only silver in my pocket. I was sincere in my thinking that I was giving him a dime, but I was quite mistaken. Now according to the philosophy of some people, I should have insisted that because I was sincere I should have kept the article and he should have kept the cent and expected no more. However, we both knew better than that. And, friend, when you stand before God, if you expect Him to put His stamp of approval upon your mistaken beliefs, and to receive you into the eternal joys of Heaven, you are crediting Him with less sense than this salesman had. If you have refused the one and only offer of salvation through the shed Blood of Jesus Christ, then all you may expect on that final day is His "Depart from me, ye cursed, into everlasting fire." May God grant that yours might not be a mistaken sincerity!—George C. Clement.

THE STEWARDSHIP OF GETTING AND GIVING

(Continued from page 177)

the gold in the universe can buy; it pays in spiritual life and experience.

Tithing must not be made a merely legal affair, gifts given in the hope of winning God's favor. We must tithe with the heart; we must realize that we are stewards, partners of God, handling His money, and thus learn to develop confidence in Him that we shall not suffer want. In the last analysis, the benefits that come to the tither are spiritual, the only truly worth-while benefits, for they last throughout eternity.—In *The Watchword*.

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Christian Monitor

JULY, 1939



Nature's Fernery in Midsummer

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DELUSIONAL INSANITY

By Ernest A. Eggers



John Forrester was a leading citizen in a growing manufacturing town, who gloried in his achievements and conquests in the business world. He began his career as an errand boy, but he applied himself, planned, studied, and strove wholeheartedly, for he was determined to rise above his fellows and in this he was remarkably successful. In course of time, he married his employer's daughter and then, when her father died, he became the head of a business that employed hundreds of men.

One day, while busy in the office, a young man placed a card on his employer's desk and passed out. A little later John Forrester reached for it and read, "James Banks, Mason and Plasterer" and written across it was the word, "Urgent." Humph! What can he want? He was minded to send word to the mason and plasterer that he was too busy to see anyone, but a moment's consideration prompted him to change his mind. For James Banks' visit gave him the opportunity to talk to a boyhood crony and playmate about himself, particularly his rise from obscurity to prominence.

The caller let it be known that he came soliciting a contribution to help defray the funeral expenses of a schoolmate of theirs, who died penniless. Reluctantly, and only after having expressed his views about poor, shiftless and improvident folks with special reference to the dead man, did the head of the Enterprise Manufacturing Co., write out a check. This he passed to the petitioner in a manner that announced his conviction of having rendered a noble service, worthy of mention to all the townspeople. He also said that because of his ability and foresight, he had never requested help from anyone in all his life.

James Banks, a devout Christian, did not fail to tell him that all that he had, including his life and all his financial resources, were gifts from God, his Maker; that in due course of time, he would be required to give an accounting of all that he called his own. He quoted Scripture and said, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psa. 24:1). Sneeringly, the man of consequence replied, "We'll see about that."

For a few years, John Forrester lived in a luxuriously appointed mansion; then came the crash. Business came to a standstill and he was unable to meet his obligations. This caused him to fret and worry. One morning, he sat down to the breakfast table, unkempt and only partly dressed. There was something decidedly wrong about him. He looked haunted and haggard, kept staring at the food on the table, said it contained poison, and pushed it away from him. He refused to eat anything and over and over mumbled that everybody was against him and sought his death. Several physicians were hastily summoned and after a consultation declared that he was afflicted with delusional insanity and recommended his removal to a sanitarium.

There they flattered him, coaxed him and urged him to partake of food, but he stoutly and resolutely refused to eat. In his presence they prepared savory dishes in order to create a resistless appetite and craving for food, all to no avail. Then the forcible administration of food was resorted to. To the point of exhaustion he fought and struggled and it had to be abandoned and consequently death finished his career in quick time.

In medical books, delusional insanity is described as a disease of the brain and characterized by fixed delusions; a belief in something that would be incredible to sane people. These delusions are so real to the patient that no amount of argument can alter or dispel his or her belief. It occurs in countless variety. One believes that he is the president of the United States, another, that he is the owner of thousands of acres of wondrously fertile farmland, upon which he produces all manner of prize winning products. Not infrequently a patient regards himself or herself an operatic star, a king or queen. In most instances, the delusions are of an egotistical nature. A patient in ragged clothing insists that he is worth millions and sees nothing inconsistent between his delusions and his personal appearance.

Agnostics present the most common form of insanity. They are so numerous that all so afflicted cannot be accommodated in our institutions, yet it is the most injurious form of them all. God in His wrath will deal with them and shut them away unless they come to Him with broken spirits and contrite heart. They are the fools mentioned in the Word of God, who say in their hearts, "There is no God" (Psa. 14:1).

In many respects the life and death of John Forrester resembles that of the rich fool referred to by our Lord, saying, "The ground



THREE LESSONS

There are three lessons I would write,
Three words as with a golden pen,
In tracings of eternal light
Upon the hearts of men.

Have Hope! Thou clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow,
No night but hath its morn.

Have Faith! Where'er thy bark is driven,
The calm's disport the tempest's mirth,
Know this, God rules the hosts of heaven,
The inhabitants of earth!

Have Love! Not love alone for one,
But man as man thy brother call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these words upon thy soul,
Hope, Faith and Love; and thou shalt find
Strength when life's surges maddest roll,
Light, when thou else wert blind.

—Schiller.

of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

Both of these men failed to realize that they were dependent creatures, that their self-assertiveness and self-indulgence did not make them masters of their lives and possessions and that death was certain to strip them sooner or later of every material acquisition. The unexpected happened; grim death without the formality of an introduction, snatched them away and separated them from all that was precious in their sight.

They were blind to spiritual verities and unable to discern their God and Maker. The starry heavens and the wonderful works of the Infinite did not appeal to them. "Eyes have they, but they see not: they have ears, but they hear not" (Psa. 115:5, 6). Thunder and lightning, the rippling waves of the sea and the prattle of a little child had no effect upon them, for they were preoccupied with themselves and with the material things of life. There may have been a time when they could have cultivated and satisfied their spiritual natures. If so, they deliberately crushed their nobler instincts. They failed to render to God worship, praise and adoration. "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11).

Scripture statements such as "The soul that sinneth, it shall die" (Ezek. 18:4); "There is none righteous" (Rom. 3:10); "There is none that doeth good, no, not one" (Rom. 3:12), reveal to us our lost condition. Happily, there are also Scripture statements that assure us of reconciliation with God if we act as they direct us to. For instance, "Being now justified by His (Jesus') Blood, we shall be saved from wrath through Him" (Rom. 5:9). The Prophet in Old Testament times cried unto the people, "Seek ye the Lord while He may be found, call ye upon Him while He is near" (Isa. 55:6). The Apostle Paul acknowledges the goodness of the Eternal, saying: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57). And the Apostle John declares: "If we confess our sins, He (Jesus) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).—Selected.

In looking back upon my work in all these years, I can see more direct results of good through my individual efforts for individuals than I can know of all through my spoken words to thousands upon thousands in religious assemblies or in all my written words.

—H. Clay Trumbull.

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IS IT WORTH WHILE?

By Ursula Miller



He had a sad, patient, wistful, resigned look on his face. Mary noticed him at once, among all her other pupils on that first morning. He was, she thought, perhaps, no older than the others although he was taller and very, very thin.

He appeared extremely ill at ease, self-conscious and really to be suffering. He had apparently made valiant attempts at cleanliness, but was nevertheless far from being clean, and he was dressed practically in tatters. He had a too-frail appearance for a boy about to enter the teen age—far too frail, with a gray-white skin and a haunting expression of fear in his gentle eyes. Fear of what? Mary had at this time no way of knowing. She supposed, however, that all slum children had drunken fathers and slattern mothers. It was Mary's first attempt, and she promised herself this her first day that this would be her last attempt at teaching vacation Bible school in a slum settlement.

Sidney—she learned his name before long—really seemed more at ease or rather, perhaps less ill at ease, during the sessions, the study, chorus, and recitation periods than he did during playtime. Mary herself was lonely; she had come from her farm home to the city's "slummiest" slum district, and the contrast made her actually almost ill, both physically and emotionally. Therefore she instantly and intuitively sensed the loneliness and the fear of Sidney.

"I have never in my life even dreamed that there could be such people in the world," Mary remarked to Vera her roommate. Vera was another teacher in the Bible school and also a girl from Mary's own neighborhood.

"That boy Sidney is the best behaved boy in my class, the most attentive, yet from his looks he comes from the lowest kind of home," she said.

Thus they talked discussing their classes and their pupils—or rather Mary talked; she noticed Vera being unusually quiet, too quiet for Vera.

Suddenly she burst out angrily, "I can't stand it, I tell you I can't. I'm glad I don't live in the city. These children are so poor, so dirty, so hungry, so ragged. But they want to learn," she added hopefully. "At home all the children are so well dressed, so well fed, so well kept, and so poised and complacent. But they are oftentimes careless of even sacred things. They take all these good things for granted as their right. My! how I wish things could be divided up a

little!" Vera ended her outburst very close to weeping.

"It is too dreadful to think about, and we have less than three weeks for our effort at reform," Mary said, and they both laughed to keep from crying. Mary and Vera were lonely and, moreover, starkly astonished at the spectacular poverty their summer Bible school classes presented.

* * * *

However, in spite of the bleak and bitter picture which life had brought to their attention, they proceeded each morning to their classes in the Mission building. Mary had grown accustomed to Vera's "Wait a moment," as she dashed each morning into a bakery, returning soon with a huge package.

"They cost me but little; he knows what I want them for. He asked me, so I told him; he lets me have seconds and 'day-olds' very cheaply and gives very good measure."

They walked in silence for a time, when Vera suddenly said, "Our animals at home, even our cats and dogs, are fatter and better fed than these little boys and girls," to which Mary made no reply.

In the beginning of summer Bible school Mary had given the little Testaments supplied by the Mission. Through some mischance there lacked one of being enough for her rather large class. She had brought with her from home her two good Bibles; one was a gift from her friend, the other one she had purchased and used when in school. So it happened one of the very first days of school that the boy Sidney had no New Testament. Though Mary arrived ever so early, the boy awaited her. His eyes were pools of deep happiness when he saw her. His joy in his hungry, wistful face rent her heart.

"You really cum back, Miss ——!" his greeting was always the same, the joy at his

good fortune being too deep for more than the simple astonished greeting.

"I really came back," said Mary invariably, adding, "and here is a little package for you," as she handed him a fairly generous lunch. Then, not seeming to notice, she went about her work of preparation for the day, arranging her table and materials. He always ate ravenously and quickly. Then always, too, he came to her and said,

"Can I help you, Miss?" to which Mary replied, "Oh, yes, I need help," and she set him at several small tasks which he did very well. As soon as the other children began to come, he became aloof, wary, watchful. They seemed to pay no attention to him, but Mary felt the defensive attitude in Sidney in the presence of the other children that was totally lacking when he was alone with her. She wondered as they took their place. But the busy day had begun. They all produced their New Testaments and rather proudly gave them prominent attention. Mary used her gift Bible; her other one she had allowed Sidney to use. Each time she wondered at the glow of supreme pleasure, the delight on the boy's face. He must have a very, very barren life, Mary decided. To her, with her farm and country background all of these children were slum children; thus far therefore, she had deduced no difference in being poor, or very, very poor, or even destitute in a slum district. But it appeared from the attitudes of the children that there must be a difference—to them, if not visible to her.

"You alley rat," she heard, in a venomous undertone, hurled at Sidney. Thus to her the matter became perhaps not clear but less confusing as it dawned upon her that there was rank or caste, after a fashion, in even the slums; though these people according to her conception of them were cut actually to the same pattern yet there must be a difference which her eyes could not see. Sidney seemed to her on a vastly higher plane than any of the others yet to them he was lowest of the low for some reason or other. He helped her as long as she remained in the building; he walked with her to her very door.

"Do you live far from here?" she asked him one day.

"I stays with any of them as lets me. Since Mom died," he said, and ran away as fast as a rabbit, it seemed.

One morning Mary went to the Mission building very early. Surely enough, he was there with his familiar greeting at the miracle of her appearance.

"You have helped me so much," she said to him, "I am going to give you this Bible, Sidney." He walked rapidly to the window and stood there fighting his deep emotion so



long that she pitied him profoundly. He determined not to cry before his teacher or she wouldn't let him help her any more. Finally he walked back to her like a conqueror.

"Thank you, Miss; you mean it's mine?" he asked.

"It is yours," she answered.

"But—, Miss ———," he stammered, "you will take care of it for me?" he pleaded.

* * *

Later on as he lingered after the class was dismissed he asked solemnly, "Say, Miss, is everything you tells us true?"

"I hope never to tell anything but the truth," she assured him seriously.

"Is all of it true? When you tell or read about the birds of the air, or trees of the field, or the sparrow and the heavenly Father; is that true?"

Mary's eyes opened to their most amazing width in astonishment.

"Do you mean, you poor little lad?" she choked and could not continue, being glad Vera was not present.

"Have you seen a bird or a tree or a field, Miss?" he demanded.

"I have, I have, often, you poor child," she said not knowing what to say.

"Is it true about God and Jesus and heaven?" he demanded again, planting himself squarely in front of her in his seriousness.

"Every word of it is true, Sidney," she said earnestly.

"You said God hears us when"—he hesitated—"when we ask Him something?"

"He does."

"Would He hear—oh, you know—somebody like me—poor, like me—and dumb?"

"You, as well, as soon as anyone; as soon as me or Vera or Brother Roth or—"

"You mean He will hear me?" he asked so eagerly, so joyfully, that Mary did well to remain calm.

"Yes, Sidney, He will hear you."

"Oh, say, but I'm glad, I'm glad," he said, or rather sang, and was gone in a flash.

Next morning he was awaiting Mary. His lean little face shone in a triumph of anticipation. His hands were clean, and he walked as on air. Mary wisely left the opening of the conversation to him which he did very soon.

"I asked an' I'm waitin'," he announced in confidence.

"I am sure you will receive an answer," was Mary's sober response.

"Do you,—can I tell you?" he asked.

"By all means, if you care to."

"I want to teach about God—like you do, Miss—when I'm big enough; and," almost bursting with excitement, "I want to see a tree, a bird flying and a field."

"Trees and grass!" Nothing in all his life had been his but hardship, concrete sidewalks or none; dark, damp basements; alleys, filth, hunger, thirst, heat, cold.

* * *

Mary made plans with the superintendent and his wife. Together they investigated the child's history. He was entirely alone; no regular home, in fact, being scarcely tolerated anywhere—homeless, hungry, lonely, afraid. The proper officers thought the matter could

be arranged very nicely indeed. The very last day of Bible school Sidney stayed as usual to help her. Then she told him:

"You are going to see trees and grass and creeks and cows and horses and wheat fields, and a table full of good things to eat if you know what all those things mean because God is answering your prayer. You are going home with me. To stay, boy. How does that suit you?" she said.

"It suits me down to the ground. And I am ready." He went and picked up his Bible. His Bible! that was the only thing on earth he had.

To Mary and Vera the work had been bitterly hard, the weather dreadfully, almost insufferably, hot. But the children had been responsive and eager, and who can tell on what kind of soil the seed had fallen? All in all, even without Sidney's definite conversion, isn't it well worth while?

Those interested hurriedly helped prepare the boy for his new home. He had nothing but rags to wear. Therefore he had to have a new outfit. Mary planned his clothing; a suit for dress; several pairs of overalls and shirts for everyday wear; shoes, stockings, a hat, handkerchiefs. The other teachers, hearing of Mary's project, helped liberally and readily with money. As a generous gesture of welcome into a different life and environment, Mary purchased a cheap suitcase and gave it to the joyfully bewildered lad.

His eyes shone with a bliss sublime and utterly beyond power of pen to describe. Mary's friend came in his automobile to take them home; Mary, Vera, and Sidney. The auto-



MY GARDEN

I have a garden where bright flowers grow,
Where birds with carols ever sweet and clear

Fill all the glad hours through with music so
Divine it seems that Heaven itself is near.

This thought is further to my heart made real
When in the evening's cool I stand and look
Upon the garden's loveliness, and feel
Thy presence, God, in every perfumed nook.

Thy hand hath painted there each bud and flower.

Thy skill created whispering trees and sod,
Silvery moonlight, sylvan glen, and bower;
All, all of these speak of their Maker, God.

Shall I, made in His image, then withhold
My praise when thus all radiant nature sings?

No, no! With all earth's music manifold
Let heart and voice ascend on heavenward wings.

—Joanna Palmer.

mobile, not new, was nevertheless a chariot to Sidney.

"I never before rode in one," he gulped.

As they drove through the countryside Sidney sat silent and enchanted. All at once, however, he jumped from his seat in great excitement (he and Vera were in the back seat), thus standing immediately behind Mary, and said, his voice trembling, "Miss, you—you—didn't make a mistake mebbe, Miss, about heaven you know, bein' way off—not right here, did you, Miss?"

They were passing through a lovely country; the river was a half mile distant, the banks of which were lined with beautiful trees. In the intervening pasture fat cattle grazed. On the other side of the lovely highway was a field of growing crop, beaming and nodding to the passers-by.

"This isn't mebbe heaven, Miss?" he asked again.

"No, Sidney, this is the country. It is not so very far from the place where Vera and I have always lived," Mary answered.

"I will never go back to the city as long as I live," Sidney said, judging the city as he had known it and the country as he this day for the first time saw it. Then leaning down to his precious possessions he lifted up his dear Bible.

"I will never go back to the city in my life until God tells me to go to teach the Bible as you did, Miss," he said to Mary.

"You will be very busy learning about God and growing big and strong in the country for a long time." And Mary forgot the hard work and the heat of the city.

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

Protection, Kans.

ANSWERED, BUT NOT EXPECTED

James McConkey says that one summer when he was ill he spent the summer on the shores of the Great Lakes. Sailing was the only recreation possible. One day when sailing in the midst of the bay, the wind suddenly died out. His boat was utterly becalmed with not a breath of air astir. The hot rays of the August sun beat down mercilessly upon his weak body. He had come out with a stiff breeze, and naturally he began to pray for a breeze to take him back. For an hour he prayed, but no breeze came. Then he espied a boat coming toward him. An old fisherman, realizing that Mr. McConkey would be helpless out in the bay with no wind, came out to row the sailboat to harbor. Then Mr. McConkey says he learned his lesson. His real need had been for deliverance, and while God had denied the words of his petition, He provided for his need.—S. S. Times, in The Lighted Pathway.

The life we are living today is a veritable whirlwind of activity, and wise is the man who can set aside a time to poise his own life and control his own spirit so that he will be free from the dangers which follow over-service.—John Timothy Stone.

THESE DO I FEAR

By W. W. Wickizer

An illuminating discussion of a less familiar aspect of the famous parable of Luke 15. We are sure our readers will enjoy it.

Let us take our beginning from a few lines of Scripture and from a bit of poem written by James A. Fraser. The Scripture is this: "Now his elder son was out in the field, and as he came near the house he heard music and dancing; so, summoning one of the servants, he asked what this meant. The servant told him, 'Your brother has arrived, and your father has killed the fatted calf because he has got him back safe and sound.' This angered him and he would not go in" (Luke 15:25-28, Moffatt).... And the poem is as follows:

I do not fear
To walk the lonely road
Which leads far out into
The sullen night. Nor do
I fear the rebel, wind-tossed
Sea that stretches onward, far,
Beyond the might of human hands
Or human loves. It is the
Brooding, sharp-thorned discontent
I fear, the nagging days without
A sound of song; the sunlit
Noon of ease; the burden of
Delight and—flattery. It is
The hate-touched soul I dread,
The joyless heart; the unhappy
Faces in the street; the
Smouldering fires of unforgiven
Slights. These do I fear! Not
Night, nor surging seas, nor
Rebel winds. But hearts unlovely,
And unloved.

Christians in every century have joined in calling the Parable of the Prodigal Son the "pearl of parables," for in literary form, in ethical insight it is unsurpassed in the world's literature. The strange thing about it is, however, that a bit of literature so universally appreciated should be so far misinterpreted as to be ordinarily referred to as the "Parable of the Prodigal Son." As a matter of fact, it is a parable of prodigal sons; for there were two of them—the younger son who was prodigal in his deeds, and the elder son who was prodigal in his disposition.

As we ordinarily think of this parable our minds center on the younger son who went off into a far country, and our imaginations play with pictures of the dreadful deeds he committed while there. For us the parable closes with the restoration of this young man as he was received back into his father's house. But Jesus, when He told the story, never intended that it should be so treated. As He told it He expected that people would see it moving steadily toward a climax. While the incidents surrounding the younger son were intended to have significance in and of themselves, their larger significance was the setting that they provided for the scene of the elder brother with which Jesus closed the parable. In the thinking of the Master the story did not so much illustrate the dreadful deeds of the younger son as it did the dreadful and unforgiving disposition of the elder brother.

In the whole parable the most dreadful thing is not what the young man did in the far country, but the sneering reference that

the elder son made upon the occasion of his brother's return, when, in talking to the father, he said, "This son of yours!" Not, "My brother!"—but "This son of yours!" The word "brother" was not in his mind or on his lips.

The most dreadful thing in the parable is the dark and scowling face of a man in whose heart there was no love nor forgiveness.

These do I fear! Not
Night, nor surging seas, nor
Rebel winds. But hearts unlovely,
And unloved.

... The most dreadful thing!

I would not minimize or condone for one moment the evil conduct of the younger brother who went into a far country. And yet we must recognize that there were extenuating circumstances. The world was large and promising. The young man's imagination was active and vivid. He did not set out to waste his substance; he set out to conquer the world! But temptations were numerous and appetites were as a consuming fire, and the young man had no way of knowing these things in his youth and in experience.

Then, too, we must credit this young man with coming to himself and having that stuff in him that brought him penitently back to his father's house. We should not think that that return journey was easy. It took real stuff for the boy to come back empty-handed, ragged and beaten, to face a group to whom he had so recently bragged that he would return some day with the world at his feet. Yes, there were extenuating circumstances as far as the younger brother was concerned.

But what of the elder brother? Are there extenuating circumstances to be found there, too, that should cause us to excuse his loveless and unforgiving heart? While the younger brother was away in the far country this elder brother had stayed at home and worked for his father. Should not this be urged in his favor? Hardly, for his work had been mere slavish drudgery. The only reason he did not follow his younger brother out into the world was that he was not sufficiently imaginative to think beyond the routine and habitual tasks to which he had grown accustomed. He was not more moral than his brother; only more sluggish and less imaginative.

The elder brother never left his father's house, it is true, but he was in reality farther away from his father most of the time than was the boy in the far country. For between him and his father's loving heart there stretched an immeasurable distance.

And he never repented of his evil disposition! He did not have the manhood in him to repent and turn from his loveless ways. The parable closes with the son, whom we usually call "the prodigal," in his father's house, and the son whom we usually refer to merely as "the elder brother," standing afar off, shut off from family and home and feasting and merry-making by his own evil and loveless disposition.

These do I fear! Not
Night, nor surging seas, nor
Rebel winds. But hearts unlovely,
And unloved.

... The most dreadful thing!

And who is this elder brother? Whom did Jesus have in mind while speaking? ... These personal and practical questions thrust themselves upon our attention.

Undoubtedly Jesus saw this elder brother personified in the scribes and Pharisees who crowded so closely about Him with scowling faces, and unloving hearts. He saw the elder brother in these men who were so punctilious in observing the forms of religion, but who knew so little of the real heart of religion. We recall that on another occasion the Master said to these men directly: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones and all uncleanness. Even so ye also appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity."

And we remember that once upon a time these same men brought to Jesus a poor woman that they had taken in the act of adultery, and, with no sense of pity or of redeeming love in their hearts, demanded of the Master: "The law of Moses commands us to stone such: what then sayest thou of her?" The narrative tells us that Jesus absent-mindedly drew figures in the sand.

And of what do you suppose Jesus was thinking as He scratched idly in the dirt? Of this woman's sin? Of sexual vice in general? Of the weakness of humanity in the face of temptations of the flesh? No, it was not of these things that Jesus was thinking, but of far more dreadful things! He was thinking of men such as those Pharisees, who could look upon a poor, fallen woman and never feel a flutter of pity in their breasts; of men whose religion was so unlovely as to be a repellent thing; of men who performed the habitual acts of religion but had none of the deep sentiments of religion in their hearts; of men whose hearts were unlovely and unloved. These were the things of which He thought as He scratched there in the dirt!

And who is this elder brother? The question was once asked in an assembly of ministers at Elberfeldt, so reports Dr. James Hamilton, and one of the men there present, one Daniel Krummacher, electrified the group by replying, "I know him very well: I met him only yesterday." And when pressed to name the man, he replied, "Myself." And then he went on to explain that on the previous day there had come a visitation of God's goodness upon a person whom he considered quite unworthy to receive such blessings, and he had found himself envious and rebellious and disgruntled and hateful. Like the elder brother of old, he had stood afar off, scowling and angry, and had refused to go in and make merry with the despised one.

And who is this elder brother? Still the question presses for an answer.

Those of us who merely follow the rules of respectability through force of habit and lack of imagination, who plod methodically through the forms of religion with no deep well-springs of holy emotion flowing within us—we are the elder brother!

Those of us who are sharp of tongue and quick to criticize when some brother wanders away into a far country, and who make no move to redeem and restore: we are the elder brother!

Those of us who go about the tasks of religion in such a sullen and unhappy way as to make religion seem an unlovely thing; whose hearts never warm with sympathy; from whose eyes never shines the light of pity; from whose lips never fall the words of forgiveness; from whose faces never radiates the light of love and brotherhood; we—God have mercy on our souls!—are the elder brother.

God knows that many of the deeds done in the "far country" are dreadful enough; but the most dreadful thing in all the world is an unloving and unlovable heart!

It is
The hate-touched soul I dread,
The joyless heart; the unhappy
Faces in the street; the
Smouldering fires of unforgiven
Slights. These do I fear! Not
Night, nor surging seas, nor
Rebel winds. But hearts unlovely,
And unloved.

—Christian Evangelist.

THE EVANGELICAL ANABAPTISTS IN SOUTH GERMANY

By John Horsch

We are glad to present another of Bro. Horsch's interesting historical sketches of the early Mennonites of Europe.

In South Germany the city of Strasburg in Alsace (today a province of France), was the main Anabaptist center. The city of Augsburg in Bavaria also is to be noted as a central point of the early Anabaptist movement.

Hans Denck was apparently the first Anabaptist leader to labor and baptize at Augsburg. In the month of May, 1526, Hans Hut, during a sojourn of only three days at Augsburg became acquainted with Denck and was baptized by him. In consequence Hans Hut labored with eminent success as an evangelist in South Germany and Austria. In February, 1527, he returned to Augsburg where he baptized many persons, among them the former priest Jacob Dachser and the monk Sigmund Salminger. Both were chosen as ministers of the Anabaptist congregation. Eitelhans Langenmantel, of the nobility, another of Hut's converts, later wrote a little work defending evangelical Anabaptist doctrine. He died a martyr in April, 1528, at Weissenhorn.

The Persecution at Augsburg

On Easter Sunday of the following year an Anabaptist meeting of about 86 men and women was taken by surprise and imprisoned. The minister, Hans Leupold Schneider, author of a hymn in the *Ausbund* (No. 39), suffered martyrdom on April 15, 1528. The rest of the prisoners were banished from the city, most of them after being subjected to cruel torture. Five persons had their cheeks burned through with red hot irons, because they had permitted Anabaptist meetings to be held in their houses. A woman had her tongue cut out. In consequence most of the Anabaptists of Augsburg fled the city. Many refugees from Augsburg went to other South German cities, about one hundred of them to Strasburg. Those who remained repeatedly had meetings for worship in a forest not far from the city, also in a deep gravel pit near the village of Goeggingen.

Hans Hut's Labors and Martyrdom

Before the persecution of year 1528 Hans Hut had again returned to Augsburg, having labored with great success as an evangelist in Upper Austria and various other German and Austrian states. Toward the end of the year 1625 he had an important public debate

with Balthasar Hubmaier at Bergen near Nikolsburg in Moravia, defending against him the principle of nonresistance. Somewhat later another disputation was held in the castle at Nikolsburg between these two Anabaptist leaders. Hut labored in consequence in Vienna and many other places, and then, as stated above, returned to Augsburg where he was imprisoned on September 16, 1527. He died in prison and his body was burned at the stake on December 7, 1527.

The So-Called Martyr's Synod

Shortly before Hans Hut's imprisonment, namely on August 20, 1527, an Anabaptist conference was held in the city of Augsburg, supposedly with Hans Denck presiding. This meeting was attended by many who had come from different places of South Germany and Austria. Since within a short time a large number of those who were here in attendance suffered martyrdom at various places, this synod is known as the Martyrs' Synod. There is scarcely any definite information about this meeting, however. Evidently some of the Anabaptist men who are believed to have been in attendance differed widely on important points from others who were present. As concerns Hans Denck, he went from Augsburg to Basel, where about two months after the date of this meeting he renounced the Anabaptist teaching of the need of believers' baptism.

In a later period (1544-56) Pilgram Marpeck, a leading minister of the Swiss Brethren, labored in Augsburg. In many other South German cities, at Regensburg, Ulm, Memmingen, Worms, etc., there were Anabaptist congregations.

A Witness Against the Persecution

At Alzey in the Palatinate many Anabaptists were imprisoned and threatened with execution in 1528. Since this was previous to the enactment of the imperial law demanding the execution of the Anabaptists, the authorities of Alzey hesitated to pronounce the sentence of death. A minister of the Protestant state church, Johann Odenbach, in a pamphlet warned the judges of the terrible responsibility of putting Anabaptists to death.

He wrote: "You should diligently and earnestly cry unto God, the true Judge for His divine assistance, wisdom and grace. If you do so, you will abstain from polluting your hands with innocent blood. Thieves and murderers you have treated more mercifully in prison, than these poor people who have committed neither theft nor murder nor any other crime, but with good, sincere intention have been rebaptized. You should give heed to the fact that they only ask to be taught from Holy Scripture and declare that they are ready to yield if shown to be in error. People will say concerning them: 'With what great patience, love and devotion have these poor people died.' How valiantly have they resisted the world! They could not be overcome except by violence. They are holy martyrs of the Lord."

The judges of the court at Alzey refused to pass the sentence of death, since there was no definite transgression of law, yet the imperial officer of the place finally had the prisoners executed without a formal sentence. The men were beheaded, and the women drowned.

Two Notable Debates

Under Elector Palatine Frederick II, who reigned since 1544, the Lutheran Church was made the state church. As an attempt to win the evangelical Anabaptists for Lutheranism a debate between state church theologians and Anabaptists was held at Pfeddersheim near Worms in 1557. This disputation was without success. Elector Frederick III of the Palatinate whose reign began in 1559 abolished Lutheranism and made the church of John Calvin the state church. He arranged for a great debate for the purpose of winning the Anabaptists for the Calvinist creed. The debate was held for nineteen days from May 28 to June 19, 1571, at Frankenthal in the Palatinate. The Elector guaranteed safe conduct for two weeks before and after the debate to all Anabaptists who would attend. Prisoners also were permitted to attend the debate on condition that they abstained from teaching and baptizing during this period. This effort to win the Anabaptists, also, the same as the one made at Pfeddersheim, proved unavailing. The Anabaptists refused to approve of the creed of their opponents, and were threatened with severer measures of persecution.

Scottdale, Pa.

HE CARRIES US UP HILL

The other day the children were learning the twenty-third Psalm, and we were talking together about the Good Shepherd, and how He takes care of the little lambs.

Impetuous Mary, eager to speak her one thought said quickly:

"He feeds them, and drives away the lions and the bears."

"Yes," said Tiny, thoughtfully, "and He carries them up hill."

He carries them up hill! The words went to my heart with a strength and sweetness the little speaker did not dream of. Many times since, their music has thrilled through my tired soul like an echo of the angels' song.—Publisher Unknown.

THEY HAD NAMES FOR IT A CENTURY AGO

The following lines were originally printed in the Hingham Gazette, published near Boston, Mass., and were later translated into German. The original and the translation appeared in the Bauern Freund published at Sumneytown, Pa., March 17, 1830. In 1903 someone dug it up and it was reprinted in the Philadelphia North American in July of that year. The present contributor, Hugh Caldwell, of Pittsburgh, Pa., recently found the clipping in an old copy of Roget's Thesaurus.

Those who wish to enrich their vocabulary will find it a mine of words and synonyms. It is recommended for close study by both friends and foes of prohibition, and graphically sets forth what "pure and wholesome liquors" could do to one, in the good old days when brewers, distillers, vintners and dispensers were honest and competent, when prohibition was not even a dream, and according to present-day wets, there were no moonshiners, bootleggers, cutting-plants or speakeasies, but there were over a hundred derogatory terms (count them) applied to alcoholic liquors. We think the author left out more than he used.

RUM POETRY

Let the devotee extol thee,
And thy wondrous virtues sum,
But the worst of names I'll call thee,
O, thou hydra monster, Rum!

Pimple-maker, visage-bloater,
Health-corrupter, idler's mate,
Mischief-breeder, vice-promoter,
Credit-spoiler, devil-bait.

Almshouse-builder, pauper-maker
Truth-betrayer, sorrow's sauce,
Pocket-emptier, Sabbath-breaker,
Conscience-stifler, guilt's resource.

Nerve-enfeeblor, system-scatterer,
Thirst-increaser, vagrant thief,
Cough-producer, treacherous flatterer,
Bud-bedauber, mock relief.

Business-hinderer, spleen instiller,
Woe-begetter, friendship's bane,
Anger-heater, bridewell-filler,
Debt-involver, toper's chain.

Summer's cooler, winter's warmer,
Blood-polluter, specious snare,
Mob-collector, man's transformer,
Bond-undoer, gambler's fare.

Speech-bewrangler, headlong bringer,
Vitals-burner, deadly fire,
Riot-mover, firebrand-finger,
Discord-kindler, misery's sire.

Sinews-robber, world's depriver,
Strength-subduer, hideous foe,
Reason-thwartor, fraud-contriver,
Money-waster, nation's foe.

Vile-seducer, joy dispeller,
Peace disturber, blackguard guest,
Sloth-implanter, liver-sweller,
Brain-distracter, hateful pest.

Pain-inflicter, eyes' inflamer,
Heart-corrupter, folly's nurse,
Secret babbler, body-maimer,
Thrift-defeater, loathsome curse.

Utterance-boggler, stench-emitter,
Strong-man-sprawler, fatal drop,

Tumult-raiser, venom-spitter,
Wrath-inspirer, coward's prop.

Wit-destroyer, joy-impairer,
Scandal-dealer, foul-mouthed scourge,
Sense-blunter, youth-ensnarer,
Crime-inventor, ruin's verge.

Virtue-blastor, base deceiver,
Rage-displayer, sot's delight,
Muse-exciter, stomach-heaver,
Falsehood-spreader, scorpion's bite.

Quarrel-plotter, rage-discharger,
Giant-conqueror, wasteful sway,
Chin-carbuncle, tongue-enlarger,
Malice-venter, death's broad way.

Tempest-scatterer, window-smasher,
Death's forerunner, hell's dire brink,
Ravenous murderer, windpipe-lasher,
Drunkard's lodging, meat and drink!

Let the devotee extol thee,
And thy wondrous virtues sum,
But the worst of names I'll call thee,
O, thou hydra monster, Rum!

—The Voice.

Reprinted from the United Evangelical.

THE SIMPLE LIFE

By Grenville Kleiser

A cluttered life brings disappointment and disillusionment. Simplicity of life does not mean lack of aim, ambition, effort and enthusiasm. It means the foregoing of certain elaborate comforts, luxuries, and useless things which many short-sighted people think are essential to happiness. It learns to do the right and desirable thing spontaneously. True simplicity contents itself with the fine, beautiful, substantial things of life. It prefers to work quietly and unostentatiously, with no desire for inordinate riches, social prominence, or the applause of the multitude. Simplicity squanders no time over trifles, baubles and follies. Simplicity concerns itself particularly with plain living, high thinking and useful service. Make a list of the personal qualities which you know have been characteristic of



SUNSET

When the glorious sun sinks in the west,
The time when God puts earth to rest,
When birds have hushed their carols sweet
And gone to shelter and safe retreat;
Then shades of night will soon be nigh;
But see, God's handiwork in the sky
Reflecting colors in crimson and gold,
The promise the rainbow has oft foretold,
Of grandeur and beauty, of love and grace,
And we see through it all His smiling face.

'Tis then we reflect and we think of His care,
See the picture painted with skill so rare,
And may we, if when our day is done
Leave bright memories of victories won;
Of deeds of kindness and service paid,
Of help and succor to friends we've made.
Oh, may we all give praise to Thee
Our Lord, our Father, the Trinity
And strive at last when our sunset glows
To live with Thee at our day's close.

—H. G. B.

eminently successful men. You will likely set down such as these: Industry, concentration, self-reliance, integrity, patience, cheerfulness, common sense, energy, self-confidence, tact, enthusiasm, determination, diligence, decision, definiteness, pluck, tenacity and stability. When you have made a complete list, submit yourself to

A Rigid Examination

to determine approximately in what degree you have already developed these qualities within yourself. This is a practical plan for uncovering possible weaknesses, and of knowing where to concentrate your efforts toward self-improvement. Cultivate a philosophy of your own. Study the meaning and purpose of life. Try to get clear ideas upon fundamental subjects. Dwell upon the concept of God, His nature, will and personality. Meditate upon law and its marvellous power in the conduct of the world. Give serious thought to such themes as Divine love, the life and mission of Christ, the freedom of the will, the character and use of conscience, the doctrine of cause and effect, and the immortality of the soul. Earnest study of subjects of this kind tends to enlarge the mind, broaden the vision and inspire the heart. Moreover, these subjects vitally concern your daily life, and the better you understand them the better you will be able to conform your life to the Divine purpose. You will appreciate most that for which you work hardest. Fortunately the road to worthy achievement is neither smooth nor easy. Decision, determination, discipline, courage, self-denial and industry are pre-requisites to great success. There is an attractive power in a man of initiative and industry. The world pays homage to the indefatigable worker. Men are drawn to him as to a magnet. He develops self-confidence and self-respect, while he is at the same time winning the admiration of others. Many of the most courageous men are those who work silently, systematically and perseveringly, with no anxious thought about reward or recognition, content to do their work well and to leave the results to God.

New York, N. Y.

PATIENCE

Patience is one of the virtues that is woefully misunderstood. You do not call a child patient if he is sullenly waiting for something he expects. He is only patient if he is cheerful and hopeful, and goes about his tasks or play in that spirit until the time comes that he is anticipating.

Patience implies a certain serenity, a certain occupation in present duties until the time is ripe to bring us that for which we have been hoping. It is for this reason that, in the New Testament, patience is regarded as one of the fruits of faith. Is there much of this patience in the world today—this hopeful and cheerful waiting for the ultimate outcome of God's will?—The Watchman-Examiner.

There are two freedoms, the false where a man is free to do as he likes, and the true where he is free to do as he ought.—Kingsley.

Editorials

Jottings

"Follow me," were the words of Jesus to different individuals. The same call comes to all of us today. If we heed that voice we will take the right road among the many diverse paths of life.

* * * *

"The harvest time is here." We are reminded of this as we travel over the countryside in the latter part of June or the beginning of July. And in most cases the harvest promises to be a bountiful one. We rejoice and thank God for it, but it reminds us of the greater harvest that is ripe for the sickle every season of the year. Our Saviour stated it thus: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

* * * *

Christian fellowship is one of the great blessings enjoyed by the children of God. We taste of it constantly in the home, in the services of the Lord's day, in the prayer meeting, and in all our varied Christian activities. But we are reminded anew of the wide reach of this fellowship one with another as we see how it transcends race and clan and extends over the boundaries of state and nation and unites those of us who are strangers personally into one great spiritual family. We were reminded of this anew as we met with brethren and sisters from many corners of our own land and from the ends of the earth in our annual Mission Board meeting at Fairview, Michigan. We are made indeed to exclaim: "What a fellowship, what a joy divine!" as we enjoy Christian friendship one with another and with our Lord Jesus Christ.

Giving

It was Jesus Himself who said that "it is more blessed to give than to receive." He taught many other things about the blessings of giving as did also the inspired writers of both Old and New Testaments.

That giving is a Christian grace is very plainly taught by Paul in his second letter to the Corinthian Church, and we find the great apostle constantly encouraging the Corinthians and other churches to exercise themselves in this "grace of God" (II Cor. 8:1). There is still constant need of the same emphasis, for the church of today needs this exercise just as much as at any other time in the history of God's people, both for her own sake and for the sake of the cause of Christ.

It is significant that Paul calls this matter of giving to the work of the Lord as a "grace of God." It seems then that if we allow Him, God will bestow this grace upon us. And why should He not, for one of the outstanding traits of God is that of giving? God is constantly giving out, as the Scriptures abundantly teach. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things" (Acts 17:24, 25). "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things" (Rom. 8:32)?

From the above Scriptures we see that God is the Great Giver of all things. All that we call our own has only been committed to our care for a short time. We are stewards, not owners. He expects us to render back to Him of His own, and we need to learn and to exercise ourselves in this Godlike principle of giving. It is said that a baby is born with a clenched hand. And if we are not careful we may go through life without having grown out of this trait of infancy. God is a God with an open hand, and we need to

have the same disposition of heart and mind. Some one has expressed it this way:

"He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of a lifelong ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies—
To give is to live."

Today we have still with us a needy world which needs our help. The Lord, who gave His only begotten Son for the salvation of that same world, and who gives us richly all that we need and plenty to share with others less fortunate, expects us to catch His spirit and to give freely of ourselves and our means to His cause. But if our gifts are to be of eternal value we must first of all and all the time give of ourselves. The Corinthians "first gave their own selves to the Lord," and Jesus gave Himself to the world as "the peerless Prince of givers." Why should not we open our hearts and hands and gladly give of our time and talents and energy and means to the cause of Christ and His Church as represented by a spiritually needy world?

The Future of the Work in Spain

Elsewhere in this issue will be found an article by Bro. Levi C. Hartzler in which he tells of the taking over of the relief supplies by agencies under the control of the new government of Spain. One can only expect that when great and sudden changes are made in the governments of nations unusual situations will arise. Subordinate officers do not know of agreements made by higher authorities, and sometimes they do not care. The supplies that were taken over were largely such as had been provided by the International Commission, which used our relief workers along with others on the field, as agents of distribution where there was the greatest need. Included in the supplies of the Commission were stocks of flour sent by the American Red Cross. The Auxilio Social, which took over this work in Spain is an organization somewhat similar to the Red Cross. From now on it will take up the work of caring for some of the most urgent needs of the Spanish people.

However, the International Commission will continue to co-operate in this work until August 1, when it will terminate its activities in Spain. Three of our brethren are still in Spain and will work in connection with the distribution of the Commission's supplies until its program of relief is terminated. They have two Ford cars in which they can travel about and visit the various distribution centers and observe where there is the greatest need.

Spain is in a period of reconstruction now somewhat similar to what our own nation experienced after the Civil War. There will be much need of various kinds for a considerable time to come. In fact, there was physical need even before the war began, as is evidenced by the fact that Protestant missions had as one of their activities the distribution of clothing. Our brethren will, after the present government becomes better established, no doubt find places of service in which they can continue work during the coming winter. If this develops to be true, another call for the gathering of clothing will be issued. In the meantime they will continue to look about for fields where Gospel work may be opened up.

Spain is a country in which there is great spiritual need. There are only about 6000 Protestants in the whole nation of 25,000,000 people. It offers a real challenge as a field for missionary work. True, it presents difficulties, and there are uncertainties as to what opportunities for such work the new regime will grant. But we rest in the assurance that if it is the Lord's will that the Mennonite Church should engage in missionary work in that needy land He will also open the way and make it possible that our Christian testimony may be given to the people of Spain. To this end let us unitedly pray.

SOCIAL EVILS OF TODAY

TEXT: For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.—Titus 2:11, 12.

The theater with its moving pictures would be as great and helpful an invention as we have in the world today if it were used in the right way. The eye can take in much more than the ear can. But as it is, the heroes and the heroines of the movies are sinful men and women who have no regard for God's sacred marriage bond. The types of pictures that are shown in the movies are pictures that are demoralizing our nation. When a protest

Perhaps the greatest evil of meeting to play cards or meeting in clubs, lodges, etc., is that it keeps men from spiritual things, or it saps the spirituality out of the heart of the one who is a Christian. Furthermore this world-

—Publisher Unknown.

No man liveth unto himself. He either is dragging someone down with him or lifting someone up with the influence of his life. While we are thinking on what the grace of God teaches us let us also ever be mindful, that grace also provides the power of God to perform His will in our lives. "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14).—*The Missionary Worker.*

Christian Life

THE CHRISTIAN'S REGARD OF NATIONAL HOLIDAYS

By Mrs. Maynard Reber

It often becomes a real problem as to how Christian young people should spend their time on such national holidays as the Fourth of July. This article gives some very helpful principles of guidance as to the proper observance of holidays.

How does the world regard national holidays, and how should we as Christians observe them, and what is our attitude toward them? Holidays in themselves are not wrong, and their intent may not be wrong, but the way in which many of them are observed is wrong.

First, we want to notice that there is a difference between the Christian and the world. I think we as Christians need to search the Scriptures to see where we stand on the great doctrine of the separation of the church and the world. How can we as a church of Jesus Christ go through the world as pilgrims, hand in hand with the old serpent—the devil? See Rev. 12:9. We must study the Word of God for the purpose of knowing what God wants us to do.

Second, we want to notice what the world means. From a spiritual standpoint, it means everything that is offensive to God and contrary to the Spirit of Christ. In many of our national holiday celebrations people are following the pleasures that the world has to offer. This is doubly wrong when we have other means of wholesome recreation. God's Word says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15). To seek happiness from any other source but from God is wrong. Taking part in worldly celebrations is not beneficial to Christians, for, being of the world, they promote a worldly spirit, and are on that account injurious to the spiritual mind and bring poison to the whole system of mankind. Christians should only mingle with sinners as an opportunity to do them good.

Third, let us notice that there is a striking difference between the man of God, and the man of the world. The first has the mind of Christ, looking at things from a heavenly viewpoint; while the second looks at matters from the viewpoint of the world, and has the mind of the "god of this world."

We might list some of the sins the world shares in. Among them are selfishness, covetousness, intemperance, murder, lying, deceit, strife, pride, foolishness, gambling, swearing, drunkenness, and many others. Can we as Christians indulge in these sins and be called Christians? These sins and many others exist in many of our holiday celebrations. The Bible says that we should keep "unspotted from the world."

We shall give several reasons why Christians should not love the world and notice the consequences resulting from our attitudes with regard to the world. (1) Love not the

world, because it is opposed to God. Whoever is a friend of the world is an enemy of God. Christ has made it very plain that anyone who is not for Him is against Him. "And we know that we are of God, and the whole world lieth in wickedness." This passage shows that all those not serving the true God, are lying in the wicked one. In the same sense that Christians are in protection and the keeping power of Christ, so the people of the world are in servitude and subjection to the devil. If we do not engage in their pleasures and show interest they will disown us, and if we do, the earthly things will steal our affection from things above.

(2) Love not the world, because it cannot endure. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." Notice if we want something that will endure, we must not look to the world for it. If the world has nothing worth while, why love it?

(3) Love not the world, for it cannot satisfy the soul. People who follow after the world, and what it has to offer, are not Christians. They belong to the world and cannot get out by their own strength; they must be born again. Pleasures of the world give no lasting joy.

Now we want to notice a few obligations that we as Christians owe to the world. (1) A living testimony; (2) a shining light; (3) loving service; (4) a self-sacrificing life; (5) a conquering life. Can we have and do all these things if we take part in worldly gatherings?

We might consider some of the things that are carried on in celebrating national holidays—which are reasons enough for Christians not to be present. The so-called amusements are places to spend money which could be used to better advantages; gambling is carried on, drinking, dancing, etc. These are all destructive to Christian life. Here are several reasons why they are destructive:

1. Contrary to Spirit of God.—1 Pet. 4:3-7.
2. Contrary to commands of God.—Rom. 12:2.
3. Contrary to love of the Father.—1 Jno. 2:15.
4. Take the mind off the things of God.—Col. 3:2.
5. Lead to greater sin.—Matt. 14:6-8.
6. Cause backsliding.—Luke 8:14.

The idea that there are no pleasures outside a worldly, foolish, sinful life gets its origin from Satan. The child of God has many delightful soul-satisfying pleasures that the child of the devil never can have. When it

comes to worldly amusements, such as are carried on at many of our national holiday celebrations, upon them is written the edict, "Know that for all these things, God will bring thee into judgment." But of the Christian's pleasures, besides "joy unspeakable and full of glory," he looks forward with hope to the time of which it is written, "At thy right hand are pleasures for evermore."

I thought it would be well to mention a few statistics concerning a recent July 4. One paper reads thus: "Fourth takes 54 lives." Causes enumerated are as follows: automobile accidents, 27; drownings, 16; all other accidents, 11. This is only one item in considering the expense account. This survey doesn't show the number of injuries, neither the large sum of money spent for fireworks, pleasure trips, drinking bouts, gambling, etc. The sinful indulgences of thousands who were out for a "good time" may have cost them dollars, but the most serious loss is that of character. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" If it is a good time we are looking for in life, we can find real soul satisfaction by seeking the joy of the Lord, rather than vain, foolish things.

We need to work together in faithful unity, and continuous effort to lead our people farther away from the borderline between the church and the world.

In conclusion, if you would be an example to believers, "keep yourselves in the love of God," and "unspotted from the world." If you would be a soul winner, "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Wellman, Ia.

THE POWER OF THOUGHT

Cultivate within yourself thoughts that you know will increase your faith, courage, determination, and other success-making qualities. Think right and you will act right, and just as you think right and act right you will be on the way to right results.

It is remarkable how a life that is ordinarily dull and unproductive can be changed by right thinking into a life of great and useful effort. Wrong results in your life are primarily produced by wrong thinking and the only way to annihilate wrong thoughts is to put right thoughts in their place. Wherever you are at this moment, there is an incomparably higher place for you.—Grenville Kleiser.

"He led them forth by the right way" (Psa. 107:7). "It is a beautiful saying from one of our poets, who speaking of our birth says: 'Every soul leaves port with sealed orders. We cannot know whither we are going, or what we are to do till the time comes for breaking the seal! But I can tell you something more beautiful than this. Every regenerated soul sets out on its voyage with an Invisible Captain on board, who knows the nature of our sealed orders from the outset, and who will shape our entire voyage accordingly, if we will only let Him.'—A. J. Gordon.

THE NECESSITY OF REGULATION OF ATTIRE

By Edith Showalter

A very illuminating and helpful discussion of a practice upheld by the Mennonite Church for many years.

Although regulation of attire has been practiced in the Mennonite Church since early times, the wisdom of this policy has been questioned again and again by Mennonites in every locality of the United States. "Is it necessary," they ask, "for the church to set up definite standards of dress when the Bible makes no such specifications? Cannot Christians dress modestly in styles of their own choice and be just as consistent as those who wear regulation attire? What is in distinctive garb? Why stress uniformity in dress? Is not peculiarity of dress a hindrance to the growth of the church? Does it not handicap Christian workers? Look at the size of the churches that have no regulations concerning apparel; compare with that the size of the Mennonite Church." These and relative questions are asked by sincere Christians not only of Mennonite, but also of non-Mennonite profession. They see that the Mennonite Church stands almost alone among Christian churches in upholding a standard of attire. They notice that among the Mennonite churches the standards of dress vary from one extreme to the other. Moreover, they observe that even within Mennonite congregations the members do not dress in the same manner. Considering the variation, they justly wonder whether there is any substantial reason for adherence to dress regulations and challenge conservative people to defend their teaching and practice. To their questions, as to questions concerning any other phase of Christian living, we should be able to give reasonable and Scriptural answers.

Our first concern in discussing the necessity for regulation of attire should be to show a Scriptural basis for our theme. If we cannot refer to definite Biblical statements on the subject of attire, we may conclude that we have been mistaken in our ideas, that God does not notice the details of human attire, and that one mode of dress is as Scriptural as any other. But such is not the case; the Bible has some very pointed things to say about dress—things that refer to the slightest details of dress as well as to the fundamental principles of nonconformity of attire. The fact that dress is mentioned 1360 times in the Bible is conclusive proof that this subject is not based upon an ill-founded notion of a past generation, but that it is one of importance in the mind of God.

Immediately after the fall of Adam and Eve, God instituted clothing for man by making garments of skins. In doing this God provided clothing that was far more modest, simple and practical than the fig-leaf aprons that Adam and Eve had made. In this initial act He laid down three principles for human attire—modesty, simplicity, and practicability. Knowing the human heart as only He could, God realized how far man had fallen from his original purity. He knew that man could no longer look through the eyes of innocence that were first his. So God, in His infinite wisdom and love, gave him clothes to wear, not primarily because he needed to be protect-

ed from climatic conditions, but because he needed to be protected from his own sinful nature.

Little more is said of dress in the Bible until, after God had called His people out of Egypt and had sanctified them for a peculiar treasure unto Himself, He gave them instructions for making their garments in a manner that would distinguish them from the uncircumcised heathen peoples. In telling Israel the purpose for this distinctive garb He said, "That ye may look upon it, and remember all the commandments of the Lord and do them: . . . and be holy unto your God" (Num. 15:39, 40). In this statement we find the underlying reason for peculiar dress; it is to safeguard the faith of God's people by keeping before their eyes a constant reminder of their covenant with Him. For this same reason the present-day people of God should wear distinctive dress; it will remind them of their relationship to Him, besides bearing the testimony of separation to the world. Nothing less than a style of garment that is different, that is peculiar, can do this.

It appears that as Israel repeatedly fell into sin they departed from God's standards of dress for them. Ornamentation became their pride. So proud and haughty grew the daughters of Zion that God, in Isaiah 3, denounced their ornaments.

Although we catch from the Old Testament glimpses of God's will concerning the principles of dress, it is not until we reach the New Testament that we find the reasons for them. This teaching, which was gradually unfolding, came into full bloom in the writings of Peter. In I Peter 3:3, 4 we read, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." God is not opposed to adornment, but He has His own standard for adornment. It should be on the inside, the ornament of a meek and quiet spirit, the ornament of holiness. Someone has said, "Christian people reach the zenith of Christian ornamentation on earth when they shine in the image of their maker." Such adornment is the work of the Spirit in our lives—not of the tailor, the seamstress, or the jeweler on our bodies.

The injunction in Romans 12:2, "And be not conformed to this world," implies that since we are not of this world we should shun its standards and follow the standards of the other world to which we do belong. And since the body of saints on earth, the future inhabitants of that other world, is the church, it will follow that we should adopt the standards of the church. Quoting from the "Gospel Herald," "It is as natural for consecrated Christians to adapt themselves to the customs of those 'of like precious faith' as it is for the fashion devotee to follow the fashions of the world. Obey God in all the Bible teach-

ings on dress, and both the nonconformity and the uniformity problems in dress will be solved." It is but natural for like-minded people to act alike, to speak alike, and to dress alike. And just as surely as our character is judged by our conduct and speech, it is judged by our manner of dress—by the world and by God Himself. Certainly God knows our hearts; He can tell the sincerity of our faith by looking in them alone, but our works, including our dress, bring the final proof of our faith to Him. Doubtless even those who reject regulation of attire would wish to be found clothed as believers in consistent dress when the Lord comes for His own; they will not want to be identified with the world then. Incidentally, it is interesting to note that there will be uniformity of attire in heaven.

The objections may be raised, "But why have the present-used styles of regulation attire been adopted? Would not others be just as suitable?" The answer to this question lies in the historical aspect of the regulation of attire. Briefly, the present styles have been found through years of use to be the neatest, the most convenient, the most practical, and the most Scriptural forms of dress.

One writer has said that if for no other reason, we should wear regulation attire because the God-ordained servants of the church, in concern for the welfare of their flocks, have asked it of us. When the apostle said, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account," (Heb. 13:17) he set forth this principle. With the responsibility that God has given our ministers as shepherds of His sheep, He has given them the authority to set the bounds that they, through the Holy Ghost, deem necessary.

A view of the history of the Christian Church is perhaps the most convincing evidence of the necessity for regulation of attire. Close behind the apostolic writers who condemned ornamentation and the display of costly array came teachers and writers who took up their theme and taught it. Tertullian of the third century A. D. said, "Touching modesty of dress and ornamentation, indeed, the prescription of Peter likewise is plain, checking with the same mouth, because with the same Spirit, as Paul, the glory of garments, and the pride of gold." Cyprion, of a few decades later, exhorted virgins not to "seek the ornaments of necklaces nor garments, but of conduct."

Centuries later, following the rise of the reformation churches, the dress problem was again considered. It appears that the leaders of the Baptists, the Quakers, the Moravians, and the Mennonites took steps toward regulation of attire. For, "Not many years after persecution ceased, it is obvious that a strong tendency set in among the younger generation, in all the dissenting churches, to vanity in dress; and we find the Baptists, the Friends, and even some of the Independent churches, taking most stringent measures to suppress it. The General Baptist Church, whose minute is quoted by Taylor, seems to have gone even farther than the Friends, for they agreed 'that the soul-condemning sin of pride be utterly extirpated and rooted out among us,

and that all the discriminating characters of it, (to wit), superfluity in apparel, (etc.,) be utterly extirpated!"

From the year 1689 to 1698 the Calvinistic and the General Baptists, and the Society of Friends made regulations against the styles of that time. In the Society of Friends an elaborate description of attire was drawn up by the leaders which the people were to follow strictly in making their clothing. Of the Mennonites it was said, "All unnecessary ornaments in dress, even buttons and buckles, which are not absolutely useful, were disused, and they were generally precise and simple in their dress."

In spite of the fact that the aforementioned churches had a common view on the dress question at that early date, at the present time the Mennonites are alone among them in upholding a standard of dress. Somewhere in the history of the Quakers, the Baptists, and the Moravians, the church authorities succumbed to the desire of the laity to abandon regulation of attire. Undoubtedly they continued to preach modesty and simplicity, but they had lost their grip on the solution of the dress problem; they could not enforce the principles of Christian dress without definite regulations.

A most outstanding example of a failure to enforce nonconformity of attire is the history of the Methodist Church. Wesley, the founder of that denomination, firmly believed in plain dress. He advised his people "not to be conformable to the world, to lay aside all needless ornaments, to avoid all expense, to be patterns of plainness." Later he said, "Many years ago I observed several parts of Christian practice among the people called Quakers. Two things I particularly remarked among them—plainness of speech and plainness of dress. I willingly adopted both, with some restrictions, and particularly plainness of dress. The same I recommended to you when God first called you out of the world; and after the addition of more than twenty years' experience, I recommend it to you still."

Although Wesley taught plainness of dress to his people, he did not attempt to lay down regulations for their attire. Apparently, his people did not have the zeal for plain clothing that he held, and since they did not have definite standards to live up to, they soon drifted into worldliness—even while Wesley lived. Wesley began to regret that he had failed in this respect. He said, "I might have been firm (and now I see it would have been far better), as either the people called Quakers, or the Moravians; I might have said, 'This is our manner of dress which we know is both Scriptural and rational. If you join with us, you are to dress as we do, but you need not join us unless you please.' But, alas! the time is now past!" In his declining years, reflecting on the waywardness of his followers, Wesley wrote, "Let me see, before I die, a Methodist congregation, full as plain dressed as a Quaker congregation." It is scarcely possible that he ever saw one, for instead of becoming more conservative in dress the Methodists grew more worldly, not only in dress, but also in other phases of living. Oh, the regret that Wesley must have

felt when he realized his mistake in not being firm! Yet he did not see the far-reaching influence of his error. How much deeper would be his regret if he could see the modern people called Methodists!

Furthermore, in refutation of the statement of some that regulation of attire hinders the growth of the Mennonite Church and handicaps Christian workers, Barclay, a historian, says, "Certainly the Methodists never increased so rapidly as when their dress was peculiarly simple. It forms no obstacle to the spread of either Roman Catholic or Anglican Sisterhoods, and we think its influence has been overrated." Certainly it is true that adherence to dress regulations will tend to restrict the number in the Mennonite Church to those who are willing to forsake the world and go all the way with the Lord. But if we as a church were seeking for numbers we would have to drop other doctrines that are opposed to worldliness and sin.

In view of the history of the Quakers, the Baptists, the Moravians and the Methodists, I ask, "Can the Mennonite Church afford to discard regulation of attire?" Can she, like these other denominations, risk losing all her grounds for modesty and simplicity by giving the reins to every man to do that which is right in his own eyes? If she does, she will lose her most significant mark of separation from the world; she will plunge herself into the great, the impossible task of maintaining modesty and simplicity in dress without a standard; she will be bereft of one of the most effective guardians of her faith—she will risk losing her other peculiar doctrines that mark her as a full-gospel church; and she will, I fear, soon lapse into the common error of the popular churches, mere profession without practical Christian living, or a social organization under the name of a church. Again, I ask, "Can the Mennonite Church afford to abandon regulation of attire?" No, she cannot!

Harrisonburg, Va.

THE SECOND MILE

"Whosoever shall compel thee to go a mile, go with him twain" (Matt. 5:41).

These words were uttered by Him of whom the officers of the Pharisees said: "Never man spake like this man" (John 7:46). Our Saviour was an incomparable speaker and teacher not only in His persuasive presentation but also in the intellectual, moral, and spiritual content of His message. For a teacher to urge his followers to go the first mile, which represents the law, was nothing new, but for Jesus the Son of God to exhort His disciples to go the second mile, the mile of grace, doing more than fulfilling legal requirements, was refreshingly unique.

The majority of quarrels and disputes which arise among us Christians today is the outgrowth of unwillingness to relinquish our rights for Christ's sake, a reluctance to walk the second mile of grace and love. The best way to live peaceably with fellow-Christians is not to fight for our rights but to surrender our rights and say, "I am crucified with Christ." Jesus' method of settling disputes is not to give less than is required but to

give more. Have we gone the first mile of religious legality and not been blessed? Then we should try going the second mile of love for the greatest blessings come to us on the second mile.

The story is told of a city man who bought a farm. When he went out to look at the little fence which had been the source of much quarreling the neighboring farmer said:

"That fence is a full foot over on my land."

"Very well," said the new owner, "we will set the fence over two feet on my side."

"Oh! but that is more than I claim," stammered the surprised farmer.

"Never mind, I would much rather have peace with my neighbor than two feet of earth."

"That's surely fine of you, sir," replied the farmer, "but I couldn't let you do a thing like that. Let's not move the fence."

Would we rather have peace with our fellow-Christians and peace with God which we obtain on the second mile, or two feet of earth and the cold, legal, first-mile religion? The first mile is religion; the second mile is Christianity. The first-miler is exactly religious. The second-miler is genuinely Christ-like. The first miler is legalistic and severe. The second-miler is loving and sincere.

In the church the first-miler is a war-maker, and the second-miler is a peacemaker. The first-milers are brakes upon the forward movement of the church. The second-milers are accelerators of spiritual progress. Jesus Christ expects every Christian to be a second-miler. Are you fulfilling His expectations?—John H. Olson in *The Evangelical Beacon*.

TRUE GREATNESS

"Greatness consists not in holding some office, greatness really consists in doing some great deed with little means, in the accomplishment of vast purposes from the private ranks of life; that is true greatness. He who can give to this people better churches, more religion, more of happiness, more of God, he that can be a blessing to the community in which he lives tonight will be great anywhere; but he who cannot be a blessing where he now lives will never be great anywhere on the face of God's earth."—From "Acres of Diamonds," Conwell.

ASHAMED OF THE TRUTH

A girl in a fashionable home was brought to Christ, and for several years witnessed faithfully for Him. Then she was invited to stay with relatives whom she scarcely knew, and whom she had never seen; and she resolved she would not speak of her Lord, nor obtrude her religion. On the day she was to leave for home, an attractive and accomplished lady, a leader in society, while walking alone with her, suddenly said—"Where is your sister, and why didn't she come? I mean your religious sister: it was because I heard she was coming that I came; I am sick of my empty life, and longed to talk to a real Christian." With shame she had to confess that she had no sister.—*King's Herald*.

MISSIONS

WE WELCOME FRANCO

By Levi C. Hartzler

In this article Bro. Hartzler, who has just returned to the homeland, gives the account of the finish of the work of the Mennonite Relief unit at Valdepenas in Southeastern Spain, where our brethren had their headquarters. Other articles will follow in our church papers in which other aspects of the work will be discussed. Three of our brethren are still in Spain, carrying on work on a modified scale such as the present government permits. There are prospects that they will be able to work out a plan for the future in which some much needed follow-up work can be done.

In anticipation of a victory for Franco as the final settlement of the thirty-one-month-old Civil War, the chairman and director of the International Commission for the Aid of Child Refugees in Spain, through whom the nonpolitical foreign relief organizations were distributing relief, made personal contacts with Franco authorities the last of February of this year concerning a continuation of their relief program in conquered territory as the victorious Nationalist army should advance. The authorities contacted promised to respect our workers, cars, and food supplies, and to permit relief work already in progress to continue. Arrangements were made with Auxilio Social, the semiofficial organization responsible for the distribution of relief supplies in Franco Spain, that relief work should be continued in co-operation with them. News of this agreement reached us several weeks before the final collapse of Republican resistance, but military controlled communications made it impossible for our workers to receive official statements.

The war ended when the Republican forces abandoned the front in the face of a new Nationalist advance south of Madrid on March 28. By means of the radio Franco ordered the hoisting of white flags in all the towns and villages of Red Spain. Sublevation throughout the whole south brought about a compliance with this order within a few days, and within a week Franco's soldiers and their foreign allies had "liberated," not only Madrid and Valencia, but all of the southeastern provinces.

The breakdown of Republican resistance came unexpectedly for the Nationalists, and they were compelled to occupy in one week what they had expected to occupy in three or four months of campaigning. As a result of the sudden advance, the military transport system was greatly strained, especially since the absolute lack of food stores in the conquered territory made it necessary for the advancing troops to bring full lunch boxes with them.

Like good conquerors they established themselves in strategic positions, requisitioning whatever property was useful for the quartering of soldiers and the storing of military food supplies. They

marched and paraded for the benefit of the local populace. Former Red soldiers were put into concentration camps along with criminals and political prisoners. Tribunals began work immediately to mete out the justice General Franco had promised.

From the first day the local population entered enthusiastically into the change. White flags and Nationalist banners waved from all the official buildings. The streets burst forth into colors—yellow, red, purple, blue, lavender, black, white—as beautifully decorated shawls, bedspreads, and table covers were displayed from the balconies. A consciousness that the war was over, refreshed by demonstrations for Franco and a united Fatherland, kept our village in a fiesta mood for a week. To this were added special religious celebrations in commemoration of Holy Week, the first in nearly three years. Special masses were said in the plaza in front of the church, which for two and a half years had been occupied by Red soldiery.

A fiesta spirit cannot thrive, however, on empty stomachs, and political propaganda must be supported by a certain amount of "action." For that reason we were called to the mayor's office the first day of the change and asked to loan the city enough flour to make bread for two or three days until the soldiers should arrive with food supplies. It had been reported that the soldiers were bringing truckloads of flour and food with them. Since there had been very little bread in Valdepenas for two months, such news was welcomed by the population.

We appreciated the mayor's promise to return the flour as soon as new supplies arrived

but suggested that only a half ration of bread be given lest the flour supply be exhausted before more was received. When the authorities accepted our suggestion we agreed to give enough flour for two days' rations.

In the meantime the troops arrived, but unaccompanied by the truckloads of food. They were having difficulty transporting enough food for themselves and the hundreds of Red soldiers who had become their prisoners. We were visited one evening about nine o'clock by the lieutenant in charge of food and transport asking to borrow ten tons of flour so that the bakeries would not need to be stopped because of the late arrival of a military convoy bringing more flour. When five tons had been loaded the convoy arrived, and the next morning before noon those five tons were back in our warehouse again.

The mayor, realizing the difficulty of his situation when additional new food supplies failed to appear, went to the military commander for advice and told him about our deposit of flour. The commander ordered him to requisition all flour deposits in the city, and since ours was the only one left, we were served with a notice that the flour had become the property of the mayor. The latter apologized profusely that such an action should be necessary, but promised to help us protect our other supplies until a future policy could be outlined.

Meanwhile the military, learning of the ideal location of our warehouse, were anxious to secure it for their own use. They scoffed at the idea of any foreigners continuing relief work in Nationalist Spain. The mayor, however, refused to allow them to touch our supplies, and a new military commander gave us a signed order protecting the food and the car, thus averting the realization of a threat from the lower military officials to break open the warehouse door and take control by force.

At the end of ten days our flour supply propaganda against the presence of foreigners and the mayor's fear that the military would eventually carry out their threat to seize our food caused him to propose a business deal whereby the city would buy our food and take the responsibility for distributing it to the children and we would receive money with which to answer to the givers of the food, and also safe conduct passes to the frontier. Some of our best friends began to urge us to accept the fact that our work ended with the end of the war.

The mayor's offer and the pressure with which it was thrust upon us, coming as it did at a time when we were cut off from the outside world and the other relief workers in Spain because all communication systems were closed, tested our best faith and judgment. Just as we had decided to sell out to the mayor as the lesser of two evils, a telegram came from Valencia requesting our presence at once to meet David Blickenstaff, the Commission's representative in



A Scene of the Destruction Wrought by the Spanish Civil War

Franco Spain, and two more Mennonite workers recently arrived from America, Wilbert Nafziger and Ernest Bennett. Clarence Fretz and I were alone in Valdepenas, Lester Hershey having gone to Linares, Jaen, several weeks before to set up work there. We decided that someone must stay with the stuff, and so it fell my lot to go to Valencia.

We went to see the mayor at once to secure permits for making the trip and to acquaint him with the change in affairs. He promised to hold off the completion of our agreement until my return from Valencia. In the meantime they would take an inventory and evaluate our supplies at prices current in July, 1936.

Friends in Valencia were encountering difficulties similar to ours, only on a larger scale. It seemed that the authorities who came in with the occupation had not been informed about the agreement between Burgos and the Commission's Paris office. For that reason whole shiploads of supplies were taken by the military. Auxilio Social took over the canteens and either closed them or transformed them into one of their dining rooms. They demanded food stores and transport and seemed unwilling that we should continue with our work. When it was made clear that no more goods would be sent unless a certain amount of personal contact in distribution would be permitted, their attitude changed to one of toleration.

When I arrived in Valencia David Blickenstaff had already gone on to Murcia to help the workers there reach an agreement with Auxilio Social, and instead of coming back to Valencia, as we expected, he went straight to Valdepenas to help us solve our problems. In the meantime I had wired Clarence Fretz to accept the mayor's offer upon the instructions of the Commission's representative in Valencia.

Immediately upon receiving my telegram Clarence contacted the local authorities, who by that time had made their inventory of our stocks. Taken aback by the large quantity of supplies they offered half price or confiscation. It was then that Blickenstaff arrived, and learning of our bargain with the mayor he went to Ciudad Real to see the Provincial Delegate of Auxilio Social and to arrange for a program of co-operation as outlined in the agreement with Burgos authorities. The Provincial Delegate telephoned to the mayor of Valdepenas and told him he could not buy our food because it belonged to Auxilio Social, and that they would be over in a few days to take possession officially.

Such was the state of affairs when the two new workers and myself arrived back from Valencia.

The very next morning a representative of the Auxilio came to Valdepenas for the purpose of taking charge of our warehouse and supplies. He came to our home and courteously insisted that their fine organization would take over our work and that there would be nothing further for us to do. Should we want to continue co-operating with them we must ask permission from the National Headquarters in Madrid.

He allowed us to sell some coffee in order to obtain Franco money, since all our Republican pesetas were valueless. The mayor

bought the coffee for the city. Thus in one day's time we turned over to Auxilio Social some \$20,000 worth of Commission and Mennonite food, less a few Mennonite supplies we were able to save for groups of Protestant Christians in our district.

We were also asked to surrender our car for the use of Auxilio Social, but this we could not do, first, because it was needed by the workers, and secondly, because the authorities had promised that relief workers might retain their cars. Although our negative answer to the request for the car was received in a courteous manner, we were warned

by the mayor not to go to Ciudad Real lest the car be requisitioned.

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Aboard the "Nieuw Amsterdam," June 7, 1939.

YOUTH AND THE CHURCH

By Elvin V. Snyder

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I do not remember who it was that had the subtlety to discover that there were only two kinds of people in the world—those who lend, and those who borrow. But perhaps there is something to it. I am not thinking particularly of the materialistic "have's" and "have not's" in this connection, but rather of the spiritual and moral richness or poverty of people. And so in the spiritual sense, even more than the material, is it impossible to lend what one does not possess?

Let us carry this classification over to our topic. The first question we are liable to ask is: "Which youth?" There is considerable difference between Christian youth and non-Christian youth. I am thinking of non-Christian youth in the limited sense—a youth who is not a Christian. Then a Christian youth is one who has something—or someone, that possession making all the difference in the world to him. He is then, the lender—not in the capitalistic sense—rather the sharer, or the giver; while the other youth, quite literally is the borrower, without assuming to pay back much interest.

Since we are looking at both classes of youth it will be necessary to repeat two quite simple facts. One is, that youth needs the church—for the borrowers; the other is, that the church needs youth—for the lenders. And since neither of these assertions is very surprising or exciting it may be necessary only to prove them true.

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It has been quite the style, in days not too far gone, for youth to pretend not to have any religious instincts or interests in what they regarded as a washed-out institution or influence. The church, Christianity in general, was to be regarded as a discarded toy too childish to receive their mature attention. Skepticism of everything that existed before them, seemed to them a plausible, scientific premise, from which to embark in the search of reality on the already somewhat stormy sea of scientific materialism. Today this same scientific materialism is saying to youth that in itself it is not sufficient. It is even admitting that skepticism, agnosticism, and materialism are not omnipotent and that they have sadly failed to produce the happy utopias which they had promised. Einstein may not be an outstanding authority in questions of

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Youth needs more than beautiful houses, or smart clothes, or vitamin diets, or hair-raising jitterbuggery. More than comics, youth needs character. And the Christian church is the only institution, or force, or inspiration that can produce that.

A great juvenile judge in the United States said at the conclusion of thirty years of evaluating, counselling and judging youth, "I have never had before me a boy or a girl that attended Sunday school regularly." If that is true, how much is the church worth to the state in dollars and cents? How much more in Christian character? If that is true, certainly the church has something that youth needs.

One often hears it said these days that youth is so boisterous, so reckless, and infinitely more rebellious than the youth of former generation. Let us not pass this judgment off as that of eccentric old age. If it is true, let us ask ourselves why it is true. There must be some reason for it.

In the diagnosis that we make let us not forget a very fundamental fact—that the rising generation is the child and product of the generation immediately preceding it: with all its schools, newspapers, radios, racket, and shows. Even if we allow for the influences of other generations and the general heritage of the recent past, the fact is that the parent ought to be able to recognize certain causes of the symptoms and sickness of the child of his own creation. Prodigal sons (if you will allow an alteration of the Bible story) are generally, if not always, the product of prodigal parents.

To look for a very homely cause of this rather high-handed manner of procedure on the part of present-day youth I think we ought to investigate first the homes from which they come. If the youth of today does not believe in God or government, in heaven or home, it must have learned it from some one. To use a rather picturesque proverb, well known among the Argentines, youth certainly did not suck its creed from its own thumb.

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Youth needs more than science and mathematics; more than civic and political instruction; more than social and sex education; youth needs character. And character is a spiritual quality which only Christianity through the church and home can give. The problems of today are not industrial, or economic, or political; the problems of democracy, the problems of society, are all ethical and spiritual problems. If real democracy is freedom of conscience, real society is cleanness of conscience. And that is what the church offers youth through Jesus Christ our Lord.

Youth needs that.

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The Church Needs Youth

It is here where the church's hope for the future lies. In youth and in Christ! The church needs these two together!

How shall we do it? That is a hard question, because youth has found a great many flaws in the church, in the home—in everything! And youth pretends to be hard-boiled today. How can we win this reckless generation?

In spite of this I do not believe that youth is reckless, and hard-boiled, and revolutionary by itself. That is to say, I think someone has taught youth to be that way. The suggestions have come from some one else. And what the church has to do is to get ahead of that person, or persons, or papers, or books, or broadcasts. If modern youth has a tendency to thumb his way through life it is because someone has offered him a lift and has doped him, and he is sick. He needs something to counteract the drug and someone to chase off the fiend.

The church has that something and that Some One!

I believe one way to win youth is to offer him something strong, a stiff challenge. It is this telling him that the world is his oyster that has made him lazy and expectant of his daily manna like gaping young sparrows in the mother's nest. It is he, rather, that is the world's oyster, and we must tell him to be ready to be sacrificed—for the good of others, and for his own good. Youth is not afraid of that. We must tell him that what he will get out of life is not merely "a living" but LIFE. A life that is mostly a struggle, a suffering, a sacrifice, the pains of which are the growing pains of service and usefulness that will continue for seventy or eighty years, if he keeps young that long. And the only satisfaction that he will get from it will be a certain inner ease and spiritual discipline. But he will like it.

Tell him all that and I believe he will flee from the whining defeatist and the hoarse revolutionary with their opiates. He will leave them because he will have found reality. Then, instead of taking everything, he will be ready to give; instead of trying to destroy

everything, he will be ready to build up something noble, something lovely. Then he will be happy.

At least the church must use all her genius and expertness, and all the spiritual resources invested in her, first to win youth, then to keep youth.

I am admitting with profound consternation and shame that today at this conference we have a smaller representation of youth than we have had in the last five years. There are a number of legitimate causes but we dare not allow this condition to remain so. From somewhere, somehow, we must win and keep more young men and young women. Is the Christ unattractive, unchallenging today? I do not believe it!

The Catholic Church all over the world is teaching us a lesson on this. It is the formation of societies everywhere, denominated "Acción Católica"—(Catholic Action), which has as its purpose the creation of a field of activity and loyal testimony for her young people. Youth must have action! And I believe that one of the reasons why there is such a large gap between the children of our Sunday schools and the members of our churches, is that we do not give our young people sufficient to do. Youth loves action, invention, variety! Let us tax their capacity, and I believe they will stay by us.

Do we need youth?

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Out on the hillside, out in the cold,
"Twas a sheep the Good Shepherd sought;
And back to the flock, safe into the fold,
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And why for the sheep should we earnestly long,
And earnestly hope and pray?
Because there is danger if they go wrong,
They may lead the lambs astray.

For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
When the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,
For the sake of the lambs, today;
If the lambs are lost, what terrible cost
Some sheep will have to pay!

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our new pastors. We need young men capable of doing a good day's work for a good day's wages, ready to witness by their irreproachable living. We need young people who can make a success of small businesses with a constant testimony for righteousness. In fact, we need all kinds of young people, for all kinds of work—with only one kind of testimony!

Let us not be like three "followers of Jesus" who did not follow, of whom Luke tells us: Luke 9:57-61. One young man said to Jesus, "I'll follow you anywhere." But he went nowhere because he was stingy, and selfish, and impulsive, and unstable. He did not care to pay the price.

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Christ asks for all or nothing! And if He is worth anything, He is worth everything! Are you willing to pay what He is worth?

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NEEDY MILLIONS IN THE METROPOLIS OF AMERICA

The metropolitan area of Greater New York has more people without the Gospel of Christ than any other place in America, and it is, therefore, the darkest section in the country.

Here live more people than in all Canada, for New York with the cities and communities in its immediate vicinity has eleven million precious souls. Less than a million of these belong to Protestant churches (see World Almanac, 1939). The remaining ten millions need to be evangelized. This is the largest Roman Catholic center in the country, its 2,500,000 Roman Catholics ought to hear the way of salvation.

This area has as many Jews as all the rest of the United States put together. In Greater New York lives every second Jew in America. With refugees from Europe coming in, this tremendous Jewish field is expanding and becoming still more needy. Although 2,500,000 Jews live here, only 50,000 go to synagogues. Many missionaries and large quantities of

(Continued on page 215)

Franco Spain, and two more Mennonite workers recently arrived from America, Wilbert Nafziger and Ernest Bennett. Clarence Fretz and I were alone in Valdepenas, Lester Hershey having gone to Linares, Jaen, several weeks before to set up work there. We decided that someone must stay with the stuff, and so it fell my lot to go to Valencia.

We went to see the mayor at once to secure permits for making the trip and to acquaint him with the change in affairs. He promised to hold off the completion of our agreement until my return from Valencia. In the meantime they would take an inventory and evaluate our supplies at prices current in July, 1936.

Friends in Valencia were encountering difficulties similar to ours, only on a larger scale. It seemed that the authorities who came in with the occupation had not been informed about the agreement between Burgos and the Commission's Paris office. For that reason whole shiploads of supplies were taken by the military. Auxilio Social took over the canteens and either closed them or transformed them into one of their dining rooms. They demanded food stores and transport and seemed unwilling that we should continue with our work. When it was made clear that no more goods would be sent unless a certain amount of personal contact in distribution would be permitted, their attitude changed to one of toleration.

When I arrived in Valencia David Blickenstaff had already gone on to Murcia to help the workers there reach an agreement with Auxilio Social, and instead of coming back to Valencia, as we expected, he went straight to Valdepenas to help us solve our problems. In the meantime I had wired Clarence Fretz to accept the mayor's offer upon the instructions of the Commission's representative in Valencia.

Immediately upon receiving my telegram Clarence contacted the local authorities, who by that time had made their inventory of our stocks. Taken aback by the large quantity of supplies they offered half price or confiscation. It was then that Blickenstaff arrived, and learning of our bargain with the mayor he went to Ciudad Real to see the Provincial Delegate of Auxilio Social and to arrange for a program of co-operation as outlined in the agreement with Burgos authorities. The Provincial Delegate telephoned to the mayor of Valdepenas and told him he could not buy our food because it belonged to Auxilio Social, and that they would be over in a few days to take possession officially.

Such was the state of affairs when the two new workers and myself arrived back from Valencia.

The very next morning a representative of the Auxilio came to Valdepenas for the purpose of taking charge of our warehouse and supplies. He came to our home and courteously insisted that their fine organization would take over our work and that there would be nothing further for us to do. Should we want to continue co-operating with them we must ask permission from the National Headquarters in Madrid.

He allowed us to sell some coffee in order to obtain Franco money, since all our Republican pesetas were valueless. The mayor

bought the coffee for the city. Thus in one day's time we turned over to Auxilio Social some \$20,000 worth of Commission and Mennonite food, less a few Mennonite supplies we were able to save for groups of Protestant Christians in our district.

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(Continued on page 215)

Educational

WITHIN THE CIRCUIT OF SAMUEL'S DOMAIN

By Anis Charles Haddad

This article supplements the Sunday-school lesson for July 2, "Solomon: A Ruler Who Began Well."

Today we are having a very exciting and instructive excursion: a trip to the territory of the Gibeonites, who so cleverly outwitted Joshua and the elders, and negotiated a treaty of peace with them. I was forcibly reminded of one item in the sentence of condemnation pronounced upon them for their cunning deception—that they should be hewers of wood—by long files of women and children carrying on their heads and backs heavy bundles of wood. It seemed to be hard work, especially to the young girls. It is the severest kind of drudgery, and my compassion has often been enlisted in behalf of the poor women and children, who daily bring loads of wood to Jerusalem from the very mountains of the Gibeonites. To carry water, also, is very laborious and fatiguing. The fountains are far off, in deep wadies with steep banks and a thousand times I have seen the feeble and the young staggering up long and weary ways with large jars of water on their heads. It is the work of slaves, and of the very poor, whose condition is still worse.

From the height of Nabi Samuel, on which is the site identified with Mizpeh of Benjamin, a pretty view extends north over the hill of Gibeon to the region of Bethel. Through this country Samuel "went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Ramah; for there was his house" (I Sam. 7:16, 17).

Going down from the heights of Mizpeh, we passed over pleasant valleys and breezing hills flourishing with corn and olives, and in the springtide, gay and gaudy with flowers. We enjoyed many stops to fill our hands with bunches of the pretty things, to cool our faces in their dewy petals, and to refresh ourselves with the delicious perfume. How lovely they were and how pleasant the bright morning air and the extensive views.

Like most oriental cities, the village of Gibeon crowns the summit of a conspicuous hill which, being separated from the surrounding hills, rises in isolation from a noble plain.

The name describes the site! "Gibeon" signifies "belonging to a hill." This village is situated on the isolated and rocky hill of moderate elevation, with plains, valleys and higher mountains all around it. Remains of ancient buildings, tombs, and quarries indicate a large and important city, though it

is now a miserable hamlet, occupied by a few hundred peasants.

The encircling plains are unsurpassed in southern Palestine for the richness of their soil, and their meadow-like smoothness and verdure. Water courses run in every direction, but they all find their way to the Plain of Sharon, for Gibeon stands on the watershed of the country. The flat, natural terraces, tier above tier, are fairly tilled, and sprinkled with figs, pomegranates, and olives, but the village on the top had only from forty to fifty scattered hovels. Yet no spot is more clearly identified with stirring incidents in Bible history.

Such is the peculiar formation of the hill on which the town is built, that the rocks protruding from the sides serve the double purpose of steps and terraces. Without walls and gates, the city is destitute of fortifications, and the crooked, unpaved streets are accessible to all.

Gibeon is well supplied with water, not only by the fountain but in the wet season there is also a considerable pond, in the plain below the village. It was probably on this account that the Tabernacle was established there for many years and because the plains around Gibeon afforded suitable camping ground for the vast multitudes who

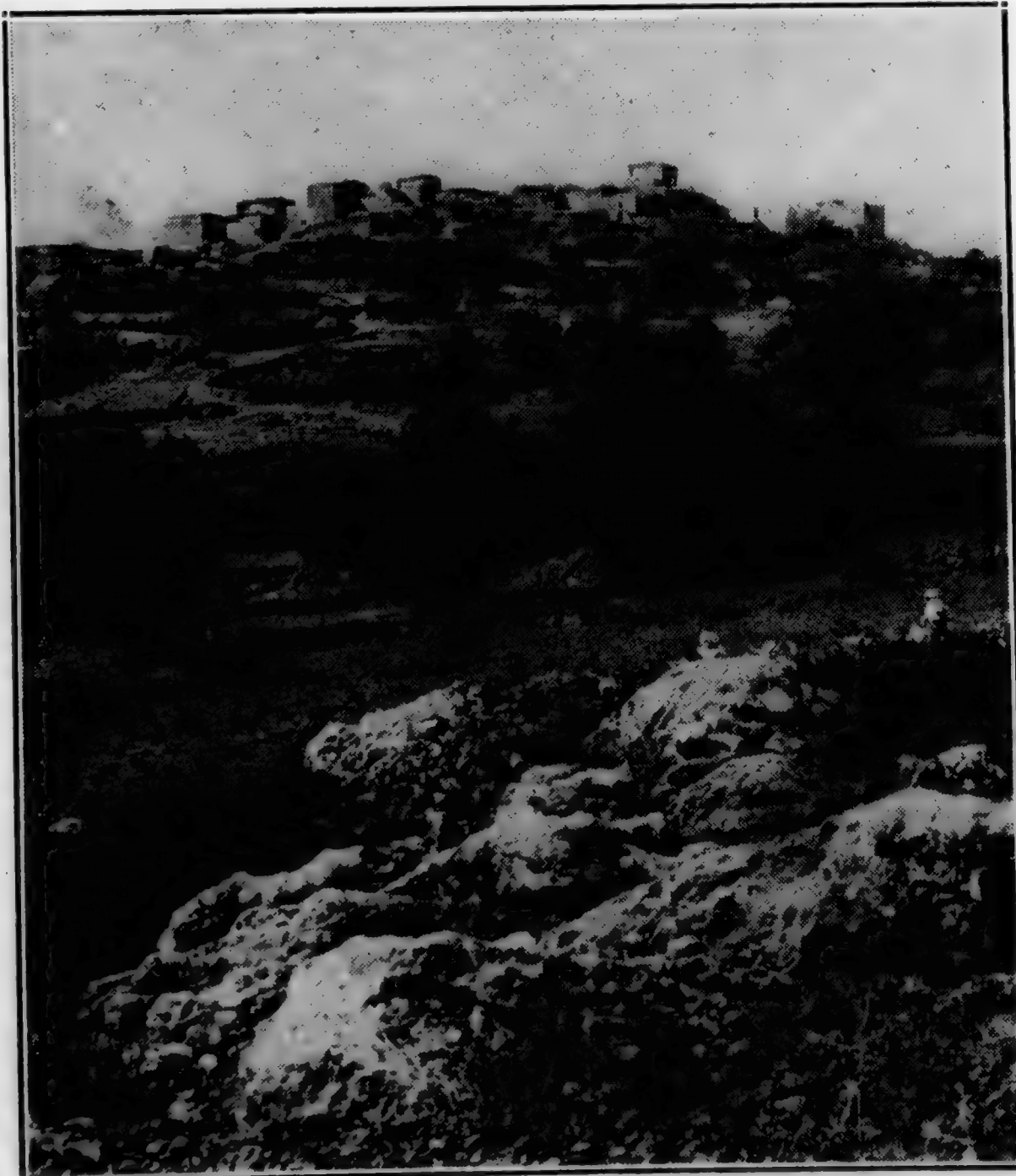
came thither to keep the great feast of the Lord.

We of course drank of the famous fountain, deep under the perpendicular rock in the vale to the east of the village. It bursts from a rent cliff at the eastern base, and empties its tiny stream into a large reservoir a few yards off in the plain. This is that Pool of Gibeon.

The present inhabitants are an illustration that character, like names, is transmitted from one generation to another. In the address and shrewdness they resemble their ancestors. The sheik of Gibeon is a man of medium height. Pressing us to enter his house, he refreshed us with coffee, and failing to persuade us to remain during the night, he accompanied us through the village and received our "tip" with flowing eyes and many bows! Nor are the children less crafty. Boys kissed our hand for coins, and for a five-cent piece, the maidens at the fountains let down their pitchers from their heads that we might drink. Reading the story of their ancestral cunning on the spot, we could easily fancy their fathers gathering together the emblems of deception to decoy the Israelites into an alliance that brought protection to themselves, but war to their allies. With less difficulty their descendants could collect tattered garments, clouted shoes, rent wine-skin bottles, musty bread, and jaded asses, and with equal confidence declare themselves to be "ambassadors from a far country."

Falling to the tribes of Benjamin in the division of the land, Gibeon afterward became a Levitical city. Subsequently to the destruction of Nob by Saul, it was the seat of the Tabernacle till the completion of the Temple. On the eastern side of the hill is a large well of delicious water springing up in a cave excavated in the solid rock. The water was originally conducted to the reservoir below,

which measures one hundred and twenty feet in length, and one hundred in breadth. Formerly it was called the Pool of Gibeon and around its pleasant and peaceful waters the rival armies of Israel and Judah met in battle. It was here that Abner challenged Joab to terminate the strife by a gladiatorial fight between twenty-four chosen men—twelve representing David and twelve representing Ishbosheth. But so equal were the champions in skill and power, "that they caught every man his fellow by the head and thrust his sword in his fellow's side, so they fell down together." The death of all the combatants leaving the issue of the contest undecided, the two armies sprang to the fight on the adjoining plain, and after a sore battle Abner was defeated and the claims of David to the kingdom of all Israel were confirmed by a decisive victory. Thirty-three years after, by the great stone which is in Gibeon in the same highway now trodden by the feet of careless pilgrims, "Joab took Amasa by the beard with the right hand to kiss him, and with a sword in the other treacherously slew his cousin."



Gibeon Signifies "Belonging to a Hill." It Justly Bears Its Name, but Its Inhabitants Are Poverty Itself

But the glory of Gibeon is the dream and prayer of Solomon. Sanctifying the morning of a long and eventful reign by acts of devotion he came from Jerusalem to worship the Lord. Upon a great altar which he had reared he offered a thousand burnt sacrifices, and that night in a dream he communed with the God of his fathers, and asking wisdom to govern

his kingdom rather than wealth and honour, he received a wise and understanding heart.

It was, therefore, impossible not to remember Solomon's sojourn here, and his sacrifice of a "thousand burnt offerings" when God gave him the desire of his heart and to pray for a like desire and a like blessing.

Jerusalem, Palestine.

AN UNUSUAL PREFACE

By Edward Yoder

Bro. Yoder gives us some most interesting information concerning the version of the Bible which English readers prize above all others.

The opposition to making translations of the Bible or of the New Testament into the language of the people has frequently come from those who themselves professed to believe its message. In some way people tend to become emotionally attached to the Scriptures in a particular form and they fear that the message changes with the form, or that it will suffer damage in being transferred from one earthly vessel to another.

John Wyclif translated the Latin Bible into English about 1385, and it cost him his life in martyrdom. Shortly after this, such private translation of the Scriptures was prohibited "under pain of excommunication and the stigma of heresy." In 1525 William Tyndale translated into English the Greek New Testament published by Erasmus. The undertaking cost him his life, too. All the copies of his New Testament the authorities could get hold of were publicly burned. The Catholic opposition to vernacular translations has been summed up about as follows: The Bible is a dangerous book to put into the hands of laymen; Scripture needs interpretation; the living voice of the Church comes before the written word, and goes along with that word, interpreting it. But these opponents of translation had reasons of their own for trying to keep men ignorant of the message of the Scriptures, as history has well shown.

Nevertheless bold and daring men labored to bring the message of the Scriptures within reach of the common people of England. A succession of Bibles appeared after Tyndale's New Testament had been outlawed. Coverdale's Bible was made from the Latin in 1535. In 1537 Matthew's Bible was published, which was largely based upon Tyndale's work. The author of it was later martyred. The so-called "Great Bible" appeared in 1539. It, too, was based on Tyndale's translation, excepting parts of the Old Testament where Coverdale's work was kept. This is known as the first authorized Bible given to the English people, and it is now just four hundred years that this English Bible was legally and officially opened to the people. King Henry VIII ordered copies of this Bible to be placed in the parish churches, usually fastened with chains, where the people should be free to read them. The bishop of London placed six of them in St. Paul's cathedral, exhorting the eager readers "that there should no such number meet together there as to make a multitude. That it be not read with noise in time of divine service, or that any disputation or contention be used at it."

Later there followed the Geneva Bible in 1560, which was the first Bible printed with the present verse divisions; the Bishops' Bible appeared in 1568; the Rheims-Douay, or Roman Catholic, in 1582-1609; the King James in 1611. The story of the English



Smiling Urchins of Gibeon Carry Waterskins Up Hill and Down Dale for a Few Cents a Day

translations and revisions of the Bible is one of great interest and charm. It was the period of the religious reformation in England. The religious atmosphere was heavily charged with debate and controversy. Feeling was tense and there was fierce opposition to all the changes that were coming about, especially around the language and form of the Scriptures.

The King James version of 1611 was an official attempt to produce a Bible in English that would be as nearly as possible satisfactory to all classes of readers. The English king, James I, wanted to put a stop to the endless disputing over what is the correct translation of the Scriptures. To this end the king appointed a body of forty-seven scholars chosen from the universities to prepare the new and official version. In reality this was only a further revision of the best previous translations. The company of scholars labored for

nearly three years in producing the King James Bible, generally known now as the Authorized Version.

This King James Bible was revised occasionally over a long period after its first appearance in 1611. The most important changes introduced, however, had to do with the spelling of words, more modern spellings replacing the antiquated ones. The words and language were rarely changed. In the 1611 printing such spellings appeared as assoone, foorth, fet, creeple, ioy, middes, charet, and the like. Other changes introduced into the King James as printed were the omission of the Old Testament Apocrypha, which were included at the first; the introduction in 1701 of Archbishop Ussher's Chronology into the margin of the Bible. The latest changes in word spellings were made about 1769. Since that date its text has been reproduced without alteration or change.

The King James Bible as originally printed, and for a long time afterwards, contained another valuable feature which its printers today omit, though some believe its omission has been a serious loss to readers of the English Bible. So far as concerns the text and the message of the Bible itself, the omission of the great Preface, which was entitled **The Translators to the Reader**, there has been no particular loss. But the universal omission of this preface has with some people led to strange misconceptions about this version of the Bible. Some have believed it to be the original form in which the Word of God was given to men. Others hold that the King James is itself divinely authorized and final and unalterable in its form. The readers of the version were not likely to make any such unwarranted conclusions so long as the preface was printed in the book, for in this preface among other matters was told the story of its rendering out of other tongues. Here the translators set forth the reasons for revising previous translations, and made their humble disclaimer of perfection or finality for their work.

Since few readers of the Bible today have ever seen this preface, **The Translators to the Reader**, it may be of interest to note briefly some of the main items in its contents, sufficient to show a little of its spirit and purpose. The task of writing this preface was delegated by the company of scholars to one of their number, Dr. Miles Smith.

The preface opens with a rather lengthy defense of the translators against those who calumniated and disparaged their efforts to produce another version of the Bible. One senses here the tense atmosphere of controversy amid which their work was done and amid which men read the Bible then. This defense is a broad and effective one. First, they extol the value of the Scriptures for the salvation of men and for gaining a knowledge of the truth about religion. Next they dwell upon the fact that translation from the original languages is necessary so that the people of their day might understand the Scriptures for themselves. The people cannot know the truth and receive the message of the Bible if its language is not intelligible to them.

As a precedent for the work upon which they were engaged they point to the translation that was made before the time of Christ of the Hebrew Bible into the Greek language, known as the Septuagint. In the same connection they also point to the Latin Bible made by St. Jerome from the Greek and Hebrew. They further answered or refuted some of the objections which men brought up against the practice of rendering the Scriptures into the vulgar or common tongue of the people. They show that in revising the work of earlier translators they are not condemning their predecessor's efforts nor are they branding the earlier versions as erroneous or false. No man's work can be faultless and perfect and final, neither for their own work would they claim any such merit. The following sentences taken from the preface are typical of its tone and spirit:

"Neither did we run ouer the worke with that posting haste that the **Septuagint** did, if that be true which is reported of them, that they finished it in 72 days.... The worke hath... cost the workemen, as light as it seemeth, the paines of twise seuen times seuentie two dayes and more.... Truly (good Christian Reader) we neuer thought from the beginning, that we should neede to make a new Translation, nor yet to make of a bad one a good one... but to make a good one better, or out of many good ones, one principall good one, not iustly to be excepted against.... To that purpose there were many chosen, that were greater in other mens eyes than in their owne, and that sought the truth rather than their own praise.... Neither did wee thinke much to consult the Translators or Commentators, **Chaldee, Hebrew, Syrian, Greeke, or Latine**, no mor the **Spanish, French, Italian or Dutch** [German]; neither did we disdaine to reuise that which we had done, and to bring back to the anuill that which we had hammered: but hauing and vsing as great helpes as were needfull, and fearing no reproch for slownesse, nor coueting praise for expedition, wee haue at the length, through the good hand of the Lord vpon vs, brought the worke to that passe that you see."

After a brief description of their method in making the new revision, the translators close their address to the reader by defending two points of their practice. One was the inclusion of alternative renderings in the margin of the Bible wherever the exact sense of the original might be in doubt. The other was their practice of using varying words and phrases for rendering identical original words at different places in the Bible.

This preface has recently been published under the title **The Translators to the Reader** by E. J. Goodspeed. The brochure contains at the beginning an introductory essay. The preface is next printed in full in modern type. At the close there is a facsimile reproduction of the eleven-page preface exactly as it appeared in the King James Bible as printed in 1611.

The King James has long been a favorite Bible with the English speaking people. There is no question that, on the whole, it is an excellent translation and will continue to be popular for a long time to come. Its style

and language is today classical. If used intelligently and without claiming more for it than its translators intended, this version serves very well for those who understand its language. One must not mistake the soothing sound and the pleasant sight of its familiar and beloved words for a real understanding of its vital and quickening message. Sometimes the novelty and perhaps the shock of reading the New Testament in a modern style of English is required to make us conscious of the meaning that lies behind the words we read.

The new translations of the New Testament into modern speech have been private translations produced in most instances by single individuals. The outstanding success of the

King James version suggests that a new version today, to be widely acceptable among the people, must be produced by some general and representative body of scholars whose combined judgment and knowledge would make for accuracy and would eliminate individual bias in interpretation. How soon some company of conservative and evangelical Christian scholars will produce a version in present-day American speech that will take its place alongside the King James no one knows.* Meanwhile the available private and tentative versions will be of some service for bringing the message of the Scriptures in a fresh way to the hearts of men and women of today.

Scottdale, Pa.

MOVING PICTURES AND MODERN YOUTH

I
By Walter H. McDowell

We herewith present a well-prepared discussion on a subject very vital to the welfare of modern youth. The article will be concluded next month.

"The moving picture in the last three decades has become one of the chief forms of amusement in the lives of American people. This has given birth to a giant industry with a formidable financial structure. Corresponding with this growth there has been a developing belief that motion pictures have become one of the largest influences in contemporary life. Touching as they do, the daily experience of millions of people in an appealing and magnetic way it is but natural that many should regard them as wielding a powerful influence on conduct."¹ If then the lives and conduct of a very few control the lives and conduct of the nation as a whole, ought not this industry be criticized and censored to the nth degree?

It was with this thought in mind that Will Hays, an elder in the Presbyterian Church, left political life to become the executive head of the movie industry. He pleaded for a chance to reform the industry. "I do not have to say," he said, "that this industry must have toward that sacred thing, the mind of the child, toward that clean virgin thing, that unmarked slate the same care, the same responsibility about impressions made upon it as the best clergyman or the most inspired teacher."² Years have passed since he acquired his lofty position. Have the movies been improved? Are the movies to such an advanced stage that it is not profitable or safe for all to go and fill their hearts to the brim? Let me quote from a few advertisements of local theaters: "The 'It' Girl"; "Nothing Sacred"; "The Devil Is a Sissy"; "Living on Love"; "Some Blondes Are Dangerous"; "Forty Naughty Girls"; "Life Begins with Love"; "The Bride Wore Red"; "Love and Kisses"; "The Gods at Play"; "Between the Devil"; "Wise girl—here's just what you need, the screwiest, funniest romance, see it and scream"; are these the standard for high morals? Is this where modern youth is to form its character? Is this where youth is to get its conception of religion and spiritual things? Yes, indeed! This is where ideas and conceptions of what should be the highest things in life are formed and what a formation it is.

"Motion pictures are not understood by the present generation of adults. They are new, they make erroneous appeals to children and they present ideas and situations which parents may not like. Consequently when parents think of the welfare of their children who are exposed to these compelling situations, they wonder about the effect of the pictures upon the ideals and behavior of the children God has entrusted to them."³ Well may we repeat the wishes of some of our saintly mothers, who wished that moving pictures had never been invented. Well can they say that youth today has serious problems to face in this modern world of which the past generation never even dreamed and problems which they cannot face alone. If the youth have godly parents who can point them to the Lord, all is well and good; if not, they are sure to be ruined both morally and spiritually.

Survey of High-school Students

The Modernist of today scoffs at such ideas; they are nonsense to him, and he considers the Christian a pessimist for holding to them. He believes also that the youth of today receives a better and higher education than past generations and that he is quite able to differentiate between the good and the bad and to cast aside that which is not good for him. The Modernist firmly believes that the movies are an asset to this generation.

Here one who knows the impressions that can so easily be formed in the minds of children and young people through the movies, must come to a parting of the ways. "Perhaps you have never asked yourself this question, What are the movies for?"⁴ This is an important question. A group of high-school students were asked this question and the following are a few of the answers given.

"They give the audience some fun and entertainment."

"They keep me from getting bored with life."

"They give people pleasure."

"They make you forget your troubles."

"It's somewhere to go when you have a date."

"It's a place to go at night."

"It's just a way to kill time."

"It's a way to learn about life."

These are the ideas that are usually held by movie patrons. They think the movie is something to take away the pain and anxiety of actual life and that one will forget the reality of life and for a time live in fancy.

Others have a somewhat different idea, as the following: "It is not intended to edify, it is not designed to instruct, or move, or thrill. It is primarily something to banish care, and reflection, even consciousness. The cinema is a drug."⁵ One high-school student made a statement for which we might give him some credit for thinking deeper than the average student. He states that "you learn what happens when you make certain choices" and "they show what people do under different circumstances." Another stated, "it gives you an artist's conception of life."⁶

There is one serious danger in the idea that the purpose of the motion picture is only to entertain. They do more than entertain, whether we wish it or not. Scientists who have studied the effect of moving pictures on youth have discovered that they remember a great deal of what they see at the movies and, unlike some lessons they get out of books, there is little forgetting.

You at once will ask, Does the mind of youth yield to any influence of the motion picture, that is, Does a picture really have a lasting effect? It is a common idea that if you can get a child to think about new things that immediately the old will pass out of its mind. Is this true? or does every deed, every picture, and every idea resulting from these pictures leave an indelible mark on the minds of those who continuously follow this phase of entertainment?

Principles of Social Behavior

There are four main principles which have been selected at different times by different writers as those which account for social behavior: (1) suggestion; (2) imitation; (3) sympathy; (4) habit. The suggestion comes first, and as it registers on the young mind, it will be worked out according to his own interests or instincts and will; if it is continued, it will become habitual. The child, an innocent being, does not indulge in the things which are contrary to its nature. Suggestion comes to its mind, and in its innocence the child accepts this suggestion as the only proper thing to do. The suggestion has made a mark on its mind, whether it was meant primarily for that purpose or not, and in his imagination of that particular thing, his desire will likely be to carry it out to the full.⁷

To show the part that suggestion has in the mind of a very small child, let us look into his moments of play. He may see a train from the window or from an automobile as he is on the street. At once his imagination starts going, and blocks strung along the floor become a train with a few extra on top to represent the engine and smokestack. He sees a policeman or a hunter riding a horse. He grabs a broom, straddles it and goes "galloping" across the

floor. He looks into one of his picture books and sees a man with a sword or a gun. The suggestion starts his imagination, and he picks up a stick, which to him will fulfill the same purpose, and then he will imitate to the best of his childish ability the scene pictured in his picture books. The mind of the child is plastic. It is wax to receive and granite to retain. There is no more important law in the life of a child than the law of habit. A habit can almost be said to be a fixed part of a child—an established fundamental of his life. What is true of children is also true of older young people as well as adults, although with adults the suggestions do not result in action without some consideration either for or against it. Suggestion to the child means the formation of his whole life. To the adult or growing young person, a suggestion will have no effect unless it is on a subject or object in which he is intensely interested or unless it comes close to an instinct in his character make-up that is the weakest or the one that will most readily be influenced.⁸

One thought that brings comfort to many hearts is, Perhaps my son will not remember very much of what he sees at the movie. But do they forget? Let us see. Over 28,000,000 young people attend the movies weekly, and more than 11,000,000 of these are thirteen years of age and under. If they forget the evil they have seen, then there is nothing to worry about, but let us look at a few tests of memory to find the truth in this matter. How, you may ask, can one determine whether a child does or does not remember what he sees in a movie? We hardly know how much we ourselves remember after we have been to hear a lecture or message of any kind. This is quite true. This task is the business of the psychologist.⁹

To make this test some 3,000 persons were used as an experiment. Most of them were children, but a number of adults were necessary for the purpose of comparison. The most difficult thing at times to arrive at is simplicity. These tests had to be simple enough that a second-grade child could, in his way, deal with them as naturally as an adult. Each picture used by the investigators was studied beforehand until familiarity made possible the careful selection of only the most natural items of attention. Questions were formed in the simplest possible language. The amount they found a child carries away from the movies is astonishing. From the spectators in this experiment it was found that eight and nine-year-old children had their knowledge increased 12½%; fifth and sixth-grade children, 31%; and those in the first two years of high school, 34%. To establish this, other pictures were shown. Then to find if the knowledge obtained from the screen would fade out and die away, all groups were tested again, without warning, a month later. This showed that so far from having lost any of their knowledge, it had at times increased due to a process of maturation recognized by the investigators. In each one of the twenty-six tests it was found that the eight and nine-year-old children retained sixty per cent as much as the adults. Then if a parent attends the movies with a nine-year old son or

daughter, out of every five points of interest that the parent will retain the child will retain at least three.

Power to Retain Impressions

What surprised investigators even more was the amount the child retained after long periods. A test was given again without warning after six weeks, and the investigators were astonished to find that the eight and nine-year-old children still remembered 91% of what they had originally retained. The adults retained only 82%. Again after three months the averages were found to be the same with occasionally a slight increase in the amount recalled, upon the part of the youngest children. If then, a child can retain such a high percentage of what it has seen after several months, surely we will have to agree that movies must play a large part in a child's imagination and have a lot to do with the formation of his character.

Since the child is more mature in mind than the average adult supposes, he will receive and retain suggestions given to him on the screen. These suggestions as previously mentioned result in his habits and thus his character formation. If our children and the growing young people are to form the best characters, they must form the best habits, and in order to form good habits, they must be subjected to only the best suggestion for good. Now the question arises, Do not our children come under good influences? Are the moving pictures a definite suggestion toward evil? Is it not possible that our children get some good from the moving pictures they attend? Let us make a brief examination of the moving pictures that have been on the screen in the past few years. After we have studied these investigations, our questions will be answered. We will probably know why the present generation is as it is and why church attendance is falling and crime of all sorts is fast on the increase.

Classification of Movies

With the utmost care, an examination was made of an extremely large number of pictures and all were classified. They were classified into twelve classes: crime, sex, love, mystery, war, history, children, travel and geography, animals, comedy and social problems. This shows quite a diversity. But just look at these: history, that is good; children, travel, geography and animals, these are educational don't you think? But look at the summary and average of these scenes. Out of 1500 pictures in 1920, 82% dealt with the three major themes of crime, sex, and love; in 1925, 79%; in 1930, 72%. In that year mystery and war pictures were on the increase. In other words, somewhere between 75 and 80% of all pictures dealt with crime, love, sex or mystery films. As to children's pictures, that is, those especially for children or in which children were the central figures, there were only four in 1925 and in 1930 only one in five hundred. Then putting it in figures the 29,000,000 minors which make up 37% of those attending the movies receive only 0.2% that is meant for children. Then, if children go to the movies, they must see the regular output of love, sex, crime, and mystery. This indeed

is alarming; why should the future standard bearers of our nation be exposed to such screen products?¹⁰

Gangsters and racketeers play so prominent a part in modern American life that it would be little short of a miracle if their exploits were ignored by the movies. Nor are they ignored. In fact the number of films dealing with the underworld and crime is already far too great. In one hundred and fifteen pictures taken at random from recent productions there were fifty-nine in which murders and homicides were either attempted or committed, and seventy-one deaths by violence in fifty-four pictures. The hero in these pictures was responsible for only 21% of them; 40% fell to the villain's share and the rest were variously distributed. An investigation was made by the Bureau of Child Research of the University of Kansas not long ago in an endeavor to find what were the chief dislikes, if any, in moving pictures. The answers were invariably on one theme—killing. The following are some of the answers submitted: Don't like to see people killed; it scares me; killing makes me sad; killing makes you think it's true; makes you excited; shows you how to kill people; killing makes you have bad habits; don't like blood; makes me scared to go any place after dark; it makes you learn to do wrong things. Killing, murder, blood—this is what the children see and remember the best. In these pictures there were fifty-four murders committed to say nothing of fifty-nine cases of assault and battery. Thirty-six holdups and twenty-one kidnappings were portrayed. The score on the whole is remarkable; forty-three crimes were attempted; four hundred and six crimes were actually committed—a total of four hundred and forty-nine in all in one hundred and fifteen pictures. Just think! These pictures, which are coming from a small group of stars in Hollywood, whose morals are baser than the average can imagine, are going into every city and country village and are filling the minds of our children.¹¹

Tendencies to Imitate Movie Characters

Someone is sure to question some of these statements and say, Is not the criminal portrayed as unattractive? Is he not set up as a horrible example to the youth of the land? Here is a summary of a few of the pictures and how the hero is exemplified. The hero of one picture is a leader of a band of outlaws who terrorize the whole region by their holdups and robberies. There is a price upon his head, but throughout the picture he is held up as a man of great courage, admired by his followers, fair and clever. In another picture the hero is a leader of a robber band; he is a handsome and colorful person. Throughout the picture he has great physical courage. He has a beautiful singing voice and his followers admire and respect him. In still another the hero is a notorious gambler who is wanted by the police. He is depicted as good-looking, extremely well dressed, pleasant, courteous, clever, and courageous. This is the class that is held up as a typical hero, a good-looking, well-dressed, courteous, courageous person, regardless of the fact that he is a murderer, adulterer, or bank robber.¹²

The tendency to imitate conduct of attractive characters is far greater than if the characters were unattractive. In any case, regardless of what they do, the conduct of attractive persons is certain to be imitated. If movie characters are imitated, how much is carried into the actual life of the child or the youth who attends?

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Markham, Ont.

TIGERS OF THE SEA

By Ernest Harold Barbour

Most people would say, if you asked them, that the shark is the fiercest creature that swims. By "shark" they mean the Great Blue Shark which we sometimes call the Man-eater Shark. In fact, the shark has been pictured as a desperado of the ocean—a murderous ruffian who deserves no mercy.

But like some other things in this world of ours, the shark is not nearly so black as he has been painted: Did you know that the shark is one of the very few fish that takes care of its young? And that it is one of the most wonderful sea scavengers we have? The late Frank Bullen tells of one of his experiences that illustrates the enormous amount of food a shark can get away with.

The whaling ship upon which he served had sighted a hump-backed whale late in the evening. By the time they had finally harpooned the creature it was too dark to tow it to the ship, so they decided to make fast to it and let it stay in the sea until dawn. In the eight hours that the carcass lay there, sharks ate fully half of it,—about thirty tons of meat.

One reason the shark has acquired its sinister reputation is that the huge fish is literally starving all the time, and will go for anything that falls or is thrown overboard. But in reality it is a timid creature, and I do not know of one case where a man was attacked if he made a lot of noise and put up a fight.

There are many species of shark,—the Whale shark, the Tiger and Leopard sharks, the Hammerhead, the Frilled shark, and the Elfin shark. I doubt if anyone knows just how many sorts there are. Most of these have a horrible appearance and a ghastly color, and this has given them a bad reputation.

The sawfish is a first cousin to the shark, and one hears a lot of gossip about him, too. Most people confuse the sawfish with the swordfish.

The swordfish, however, is a different customer. It is very ferocious and whirls along at a terrific speed. It has no scales or teeth, but when it rams that sword into anything it is too bad for the thing it hits. As an instance of the terrific power behind the drive of a sword-fish, it is stated that when the British warship *Leopard* was docked for repairs in the year 1795, workmen found imbedded in the hull a sword-fish snout that had

gone through an inch of heavy copper sheathing, a three-inch oak plank, and to a depth of six inches into the solid timber behind it.

The terrible sting-ray of the tropics, the huge "Alligator Guard" of the Mexican Gulf, and the giant skate or "Sea Bat" are all ferocious and much more dangerous than a shark. Most fishermen keep their distance from these creatures. But, in the old days, the traders of the South Seas used to catch the sting-ray for the sake of the tail. And what do you suppose the tail was used for? This tail is very flexible, like a whip, and is set with razor-edged diagonal blades which simply cut its prey to pieces. Properly dried, the traders found that these tails made wonderful whips with which to beat their disobedient servants. However, when the missionaries appeared in that part of the world, they soon put a stop to that.

By far the most dangerous and terrible fish that swims the ocean, a real "tiger of the sea" is the barracouda. When you get a glimpse of that long, cruel head, that enormous mouth with the tremendous jaws, and those rows of ugly, sharp teeth, you have no more doubt of it. The shark is as tame as a gold fish compared to the barracouda.

The barracouda seems to be a sort of sea maniac. It roams the water and fights anything and everything with which it comes in contact, no matter how big its antagonist may be. I was once watching a bunch of West India Negroes bathing, when some one called, "Shark!" Beyond swimming over to see if the man was right there was no alarm; in fact, all the Negroes seemed to treat the shark with profound contempt. But suddenly there was a cry, "Barracouda!" and in a second the water was boiling with bathers scrambling for their boat. They were taking no chances with a barracouda.

The West Indian Negro has a peculiar belief regarding this fish. They believe that a barracouda only takes one bite but that this bite is so placed that death always results. I do not know if this superstition is founded on fact or not, but I would not care to test it.

It will undoubtedly take a long while for people to get over the idea that the shark is the most dangerous fish that swims. But there are plenty of others far more fierce than the much maligned shark, as any deep sea fisherman or sailor will tell you.—*Christian Youth*.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

JEROBOAM: A MAN WITH A GREAT OPPORTUNITY.—I Kings 11:26-43

Lesson for July 9, 1939

Golden Text.—In all thy ways acknowledge him, and he shall direct thy paths.—Prov. 3:6.

I Kings 11:26. One generation sows and another reaps. Solomon sowed folly, and presently had a son whom most people would call a fool. If Rehoboam had been a poor widow's son, as Jeroboam was, he also might have become a mighty man of valor. Instead all his life he spent his energies in "keeping up appearances." But in what way did Jeroboam lift up his hand against the king? We have no knowledge of any overt act, and probably there wasn't any. But in some way Solomon learned of the prophecy of Abijah, even as centuries later Herod heard of one who was born King of the Jews, and Solomon considered Jeroboam an enemy because of the prophecy. It was Solomon rather that raised his hand against Jeroboam so that Jeroboam had to flee the country to save his life. So later Herod looked upon the infant Saviour as his potential enemy and would have killed Him had He not been carried to Egypt. Solomon could have prevented the division of the empire by repentance and reformation, but he would not.

The Church of today has many divisions, and all are the outgrowth of follies sown by predecessors of those who were the actual leaders of the division. They are the result of sins of church leaders even as this was the result of sins and ambitions of leaders in the Jewish theocracy.

Verses 27, 28. Jeroboam had the makings of a man. He was industrious. This is a rare quality. Most people work only because of necessity, and do not exert themselves any more than that necessity compels. An industrious man works for the love of work, and expends all his energies, mental and physical, toward accomplishment until he becomes a mighty man of deeds. Such was Jeroboam, and such men have the primary essential of success. As a young man Jeroboam had forged ahead until he had been appointed as tribal leader to the largest tribe of Israel. Early success often turns a man's head, and it apparently did so here.

Verses 29-37. Saul turned against David, and Solomon turned against Jeroboam; and both for the same reason. But David did not turn against the house of Saul, while Jeroboam did turn against the house of Solomon. Herein lies the secret as to why one led his people Godward while the other caused his people to sin. Those who rise by crushing others had better never rise, but those who

rise by lifting up the fallen can never rise too high.

When Solomon and his wives sinned, the children of Israel went with them into sin. Solomon was not the only one that forsook the Lord; the entire nation went with him. It took Samuel and David many years to bring about a revival of true religion in Israel; it took Solomon only a few years to drag them down. With the revival had come unity and power; but with the apostasy came division and weakness. True revivals never make for division but always tend to unity while backslidings and apostasy make for divisions and moral collapse.

Verses 38-43. Jeroboam's appointment as king of northern Israel was not conditional, but the continuance of his family upon the throne was. The house of David was always to have a light at Jerusalem (v. 36) because of the faithfulness of the founder of that dynasty. Jeroboam had a similar promise (v. 38). But the conditions were that Jeroboam would have to walk in the footsteps of David. God is no respecter of persons; at the harvesttime we will all reap according to our sowing. But what a difference in the sowing and the reaping of these two talented men. To David, faith in God was as vital as his breath; to Jeroboam, religion and worship were matters of policy. David changed his life to conform with his religion; Jeroboam changed his religion to conform with his politics. David built upon a sure foundation; Jeroboam upon shifting sands.

Divisions in the Church are caused by sin and ambition; but the difference in creed of the various denominations is caused by its leaders who change the teaching to hold their following. Love of honor is the parent of heresy; lust for leadership perpetuates it. John 5:44.

No worse epitaph could be written than this: "He made the people of God to sin."

REHOBAM: A MAN WHO MADE A FOOLISH CHOICE.—I Kings 12:1-20

Lesson for July 16, 1939

Golden Text.—A man's pride shall bring him low.—Prov. 29:23.

Chapter 12:1. No man rules by virtue of heredity alone. All those in authority, whether kings or priests, do so only on the sufferance of the people and the blessing of God. As son of Solomon, Rehoboam was natural heir to the throne; but the people had to accept him and crown him before he could fully claim to be their king.

Verses 2, 3. The people had a grievance against the ruling family. All that Samuel had foretold about kings had come to pass. The people had wanted to be like the surrounding nations, but when they got what they wanted, they did not like it so well. It is so with church people today; they may with envious eyes look upon their unbelieving neighbors as though Christians had the hardships of Lazarus, and sinners the good fortune of the rich man, but when the time comes that they forsake the family of God for the palaces of sinners, they find that they made a poor exchange even for this life.

To represent them at the coming conclave, they sent to Egypt and called home the man whom Solomon had driven into exile, who earlier had been taskmaster for Solomon over the servants from the tribe of Ephraim. He had seen their wrongs and could properly plead for an easing of national burdens.

Verses 4, 5. Did the congregation of Israel, and Jeroboam in particular, mean what they said? Undoubtedly. Even Jeroboam would have been willing to take second place in the kingdom rather than to see it disrupted if only the burdens of the populace would be eased.

Verses 6, 7. Wisdom comes with years. And whether in Palestine or in America, the advice of those who have learned from experience is far to be preferred to that of theorists. But few people will take advice that does not suit them. We will ask advice, but we will go from one person to another until we find someone to give us the advice to do as we had desired to do all along. That advice we will take but all other advice we will reject. We are just as big fools as Rehoboam was.

Verses 8-11. Rehoboam dearly loved to strut, to appear as if he were somebody. This was strong in his youth and never left him. But when a man thinketh himself to be somebody when he is a nobody he deceiveth himself. Most youths think too highly of themselves, but some learn a proper evaluation later. Rehoboam's young friends were likeminded with him. To strut onto the stage and cower the crowd into submission were the only attitudes to take for the man who would be king, and so they advised. But a haughty spirit goes before a fall, and Rehoboam learned that his father's sage observation was correct.

Verses 12-15. The foreknowledge of God does not interfere with the freedom of the will of man. Rehoboam made his choice and was responsible for making it. God knows that the reckless driver will kill a man, but that does not extenuate his blame. God knows what the rulers of the earth are doing to bring upon mankind another horrible cataclysm of savage warfare, but that does not

take the blame from the diplomats and put it upon God.

But the actual fulfillment of prophecy is proof that Jehovah is the eternal and only living God. Jeroboam should have become a firm believer and obedient servant when he saw the prophecy of Ahijah fulfilled to his benefit, but real faith comes only to those who prepare their hearts to seek the Lord and neither Jeroboam nor Rehoboam did so. II Chron. 12:14.

Verses 16-20. The people of Judah had received most of the material benefits of Solomon's extravagance so they stood by the son, but the rest who had to bear the burdens did not feel so inclined. Many of the rulers of the nations of the earth today are holding their positions only by bribing the electorate with gifts taken from the public treasury. The people of Judah followed Rehoboam into the vilest sins during the years of his reign. He not only made a bad choice, he also took a bad course for life.

Adoram was head taskmaster for Rehoboam. Many a time had the whip been applied to a hapless serf at his command; but now the people get their revenge by stoning him to death. If Rehoboam wanted to placate these people, he should have sent somebody else; but maybe he was just showing off a little more. He found that his bluff was called; the kingdom was rent and from then on never to be reunited.

ASA: A LIFE OF TRUST.—II Chronicles 14 and 16

Lesson for July 23, 1939

Golden Text.—Help us, O Lord our God; for we rest on thee.—II Chron. 14:11.

The life story of Asa proves two Scriptures uttered by prophets to Asa himself: II Chron. 15:2 and II Chron. 16:9. The experience of the ages shows that God is no respecter of persons. Those who seek Him find Him, and those who forsake Him find themselves forsaken in their hour of need. Those who serve Him with a perfect heart always find Him strong on their behalf. But the human heart is deceitful above all things, and eternal vigilance in spiritual things is the price one has to pay to keep his heart perfect before Him.

II Chron. 14:1-5. A wise man judges the future by the past. The first king of Israel departed from the Lord, trusted on his own resources, and when the time came that conditions became hopeless (II Sam. 1:6) he "leaned" on his sword (same Hebrew word as "rest" in the Golden Text) to end his life and thus escape the Philistines. Had Saul leaned on the Lord at all times he would not have leaned on his sword at the end. David served the Lord with a perfect heart, and the Lord delivered him from all his fears. Rehoboam did not prepare his heart to seek the Lord, and things went ill with him. Abijah's heart was not perfect toward God (I Kings 15:3), but in the one thing in which he trusted the Lord, the Lord delivered him. Asa had reason to know all this, and doubtless profited by that knowledge. But the mass of mankind is and always has been blind to the accumulating proofs of the ages

that it pays to lean hard on the Lord. It is too bad that Asa forgot this in his later years. One had better watch himself lest he does likewise.

But faith manifests itself in deeds. Asa did that which was right in the eyes of the Lord. We all show our faith by our works. Where there are no works, faith is dead, and where there are evil works, unbelief has overthrown the citadel of faith. Asa went so far in good works that he even destroyed his grandmother's idol and grove.

II Chron. 14:6-8. "In times of peace prepare for war." Life is made up of calms and storms. The individual who does not prepare for the storm will not be ready to meet it when it comes. When the sun is shining in a cloudless sky, you need no roof on your dwelling, but that is the time you had better put it on. When the storm rages, you will need it. God gave Asa peace, but Asa knew that it would not last. It never does. Nations and individuals have the same experience. Get ready for the storm that may break by doing all that you can, but do not forget faith in God.

Verses 9-12. Why did the Lord allow the Ethiopians to come against Asa? For the same reason that He allows one to be tempted. Strength of character is the result of endurance under trial. Asa and the children of Israel were made much richer for the experience. You will also be. James 1:12.

But why did He allow the enemy to come so strong that he had no chance to win in the battle? To make him lean hard on the Lord. "Mareshah" means "possession." The Ethiopians were after the possessions of God. God can and does care for His own. To Him the nations are but as the small dust of the balance or as a drop in the bucket. He does not need earthly means of equal or greater volume to overcome His enemies. His weapons are spiritual against which the forces of earth are impotent. Are you among the possessions of God, pitching your tent on His heritage? Then you are safe. Isa. 54:17.

Chapter 15. The words of Azariah the prophet commending Asa and the children of Israel gave new courage to them so that they destroyed the idols still remaining in the land. But they did more; they renewed the altar of the Lord. The evil that is destroyed must be replaced with good. If not, the evil will return.

We long for a revival. We will have one just as soon as the outside community learns that the Lord is with us. People will then come to us in abundance. Renew your covenant, and pledge your life to serve Him with all your heart and with all your soul, then you will have a revival that will shake the earth.

Chapter 16. Asa lost his temper when the prophet of the Lord rebuked him. He was like most of us are; we like to be praised but never want to be corrected. But don't forget that you need correction as well as did Asa. Don't get angry at the preacher even if he does talk sharp. Thank him and amend your ways. When you get angry at the preacher, you are headed away from God. Asa was, and in his closing days went without the consolations of religion. How sad!

JEHOSHAPHAT: A LIFE OF OBEDIENCE.—II Chron. 17:1-19

Lesson for July 30, 1939

Golden Text.—But seek ye first the kingdom of God, and his righteousness.—Matt. 6:33.

II Chron. 17:1-6. What is said of a man at one time in his life may not be true at another period in his life. In the early days of David, he lived very close to the Lord; later he was guilty of various sins. Jehoshaphat wisely followed in the first ways of David. In the beginning of his reign, Jehoshaphat strengthened himself against Israel; in the later years he made affinity with the house of Ahab. In the beginning of his reign he sought not after Baalim; in the latter part of his reign, he married his son and successor to the throne to a worshiper of Baal. While he himself walked not after the doings of Israel nor worshiped Baal, he did that which led his son into those very things and well-nigh led to the destruction of his family and the house of David. But in Jehoshaphat himself the good far outweighed the bad, and because of the good God established him in the kingdom and gave to him riches and honor in abundance.

It is not good to be lifted up in pride and vanity, but it is a good thing to be lifted up in the ways of the Lord. Those who walk with God dwell in the heavenlies. Sin drags down, but righteousness lifts up.

Jehoshaphat took away the high places out of Judah; but not all. See the reason why. Chap. 20:33. Even good rulers fail in accomplishing all that they desire because the hearts of the people are not with them. They were much more eager to follow wicked kings into wickedness than good kings into true worship and life. The same thing is true among the kingdoms of the earth today, and even in the kingdom of God, the Church.

Verses 7-9. If one plan does not work, it is good and proper to try another. The priesthood were the men chosen of God to teach the law to the nation. Mal. 2:7. For some reason the priesthood failed. II Chron. 15:3. To remedy this failure, the king sent out fourteen men to teach the nation—five princes, seven Levites, and two priests. If the present methods of bringing people to God for any reason are inadequate, it is not only our privilege but our duty to devise more efficient means to accomplish this end. But are they inadequate? Opinions differ, but in the minds of many they are helplessly so. And why? Read again Mal. 2:4-9. The most efficient organization on earth cannot bring people to God when it has lost the Spirit of God.

Verses 10-19. Prov. 16:7; Job 34:29. There are forces in this world, spiritual forces, of which we can but see the workings. Some make for strife and confusion. Rev. 20:8. But the Most High ruleth over all, and the forces of darkness are limited in the time and scope of the evil they can do on the earth. When Satan is allowed to have his way, then peace is taken from the earth; but in the midst of the most terrible world conditions, God can and does keep His own. When men fear God, then God puts His fear

upon those round about them that they do them no harm.

Peace and prosperity are the companions of life in righteous communities. *Psa. 144.* All the panaceas for political and economic ills invented by the wise and the harebrained will but increase the sickness of the patient; but a revival of God-consciousness (*II Chron. 19:6*) and a willingness to conform the individual and national life to divine standards will soon cure our ills. In the days of Deborah, some of the princes of Israel willingly offered themselves to battle for the Lord, but the house of Reuben vacillated and did nothing. In the person of Amasiah, the son of Zichri, with his two hundred thousand mighty men of valor we have a Reubenite who willingly offered himself unto the Lord and so removed the stigma from his father's house. God finds precious gems at unlikely places. *John 1:46.*

Chapter 18. Not all things are expedient. Jehoshaphat lost his spiritual perspective through much prosperity and thought it expedient to unite himself and family in union with the apostate ten tribes. To all such unions comes the question of *II Chron. 19:2* and *II Cor. 6:14-16*. No good ever comes of it. Better to marry a poor saint than a rich sinner.

Chapters 19, 20. Let us heed Jehoshaphat and do all our business in the fear of the Lord, and fight all our battles in the name of the Lord. The Lord is with the good, and the triune forces of evil,—the world, flesh, and the devil,—cannot overcome those who call upon Him in prayer and honor Him with their praises.

ELIJAH: A LIFE OF COURAGE.—I Kings 18:1-46

Lesson for August 6, 1939

Golden Text.—The Lord is far from the wicked; but he heareth the prayer of the righteous.—*Prov. 15:29.*

Elijah. When the religious heads of a nation fail, God will raise up a prophet in the hinterland. Of Elijah's family we know nothing; we do know that he was one of the nomads of Gilead far from the centers of Hebrew life and thought. And we know also that he was a man who stood before God; an earthly messenger, who like the angels of heaven stand before God night and day, ready to do His bidding. He could pray, "Thy will be done, as in heaven, so on earth," for he had already answered that prayer in his own life. When he spoke, he spoke in the name of the Lord,—that is, he was the messenger for the Lord, declaring the words that the Lord had put in his mouth.

Israel had become so hardened in sin that only the severest judgments could make them conscious of the evil of their ways, therefore the prophet had declared to them that the true God would withhold from them that which they believed Baal was giving them—rain and fruitful seasons. And for more than three years the sky was brass, and the dust of Palestine burning brimstone.

Chapter 18:1, 2. Elijah walked in the will of the Lord: his spirit was attuned to God so that he could hear His words. Would

that our spirits were attuned to the Lord, so that we could always hear Him speak as we journeyed through life, "This is the way" whether we turned to the right or turned to the left. We can be attuned. Do we really want to be?

Verses 3, 4. There are always more good people in the earth than the pessimist thinks, but not near so many as some seem to think. Obadiah was a good man, though he was the servant of a king who exceeded in wickedness all the kings that had been before him. For him to hide and feed the prophets of the Lord was to invite death to himself if Jezebel would find it out. Would you do that much for God and His people? Obadiah had courage as well as Elijah.

Verses 5, 6. Why did Ahab have a godly man for a governor of his house? Only godly men are honest enough for such a job. Any servant of Baal would have robbed Ahab to the limit.

Verses 7-16. If it is hard for the forces of law and order to find and catch criminals, it is harder still for the ungodly to find and harm those who are hiding in the secret place of the Most High. *Psa. 91.* The secret police of Israel and of all the surrounding nations had not been able to locate Elijah until it was God's time that Elijah should stand before the king.

Verses 17, 18. In the days of Joshua, Achan had been the "troubler of Israel." There have been many such since that day. But peculiarly, the real troublers of Israel usually put the blame on others. Ahab blamed Elijah. And why? Because Elijah had said it wouldn't rain. And Jezebel was so angry that she ordered the death of all the prophets of the Lord, charging them with being accessories. But God had declared that if Israel would go into idolatry, He would do that very thing. It wasn't Elijah that forsook the Lord; it was Ahab and his followers. And they were the real troublers of Israel. The people who are fully responsible for the calamities that befall any nation are not its godly citizens, but the purveyors of vice and crime—liquor interests, sex degenerates, theaters, and all those groups who turn people from being lovers of God to lovers of pleasure.

Verses 19-21. The Israelites had not forgotten Jehovah. But Israel thought that they could worship both Jehovah and Baal. Even so today many people think they can serve God and mammon. They bow the one knee to Jehovah and the other to the gods of this world. Such limping or halting ends in hating God to the point of crucifying His Son. You can't be both good and bad. But today such people also answer not a word when asked to make a choice.

Verses 22-29. The child of God does not need to get excited lest the truths of God should fail of vindication. All the frenzied prayers of devotees of that which is false will fall before the prayers of him who stands before the true God.

Verses 30-40. Every plant that the heavenly Father hath not planted shall be rooted up. Why then do they grow like weeds? Because the present times have no Elijahs. Who is jealous enough for the Lord of hosts

to withstand the heresies of today? An Elijah may suddenly spring up again to vindicate the God of Israel. For such let us pray.

NEEDY MILLIONS

(Continued from page 207)

Gospel literature ought to be now at work among these Jews.

What can statistics tell us about the need? Concerning New York City itself the *Missionary Review of the World* lately furnished the following: "The *New York Sun* has just revealed some startling facts, among them the fact that there was a murder for every day except one in 1936, the latest year for which complete statistics are available. Assault, robbery and larceny cases totaled 14,158, while minor felonies reached 34,207. While the major service of the Police Department is the apprehension of criminals, the prevention of crime is also its responsibility. Constructive measures in crime prevention include provision for 77 outdoor playgrounds and 44 indoor recreation centers."

Even the Police Department attempts to check crime here. Have Christians done their share? Playgrounds and indoor recreation are not the sure remedy. Nor did the young man have the remedy who not long ago in New York harangued an open-air crowd in broken English, exclaiming, "In America we need Stalin! We intend to make America like Russia." Others here possess the same opinion and aim.

Crime figures like the above make us face the fact that Christless millions in New York ought to hear the Gospel at once. With ten million people not even members of Protestant churches, conditions are favorable—unless altered by the Gospel of Jesus Christ—for crime and godlessness to spread and infect other parts of America. The spiritual darkness in Greater New York has a direct bearing upon the future of America! Will the youth of New York grow up with the Bible? or will they grow up ignorant of it, perhaps as Communists even hating it? The answer to their need is a thorough, widespread proclamation of the Gospel to Jew and Gentile throughout the metropolitan area.—Selected.

GOOD ANSWERS TO HARD QUESTIONS

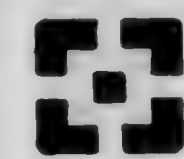
An aged pair, known for their contentment, affection, and happy Christian lives, were asked, as they spoke of many joys that had been their portion, "Have you, then, no clouds in your sky?" "Why, yes! **Where else could all the blessed showers come from?**" (*Reformed Church Record*.)

And here is a **poor** answer! It is said that the Duke of Norfolk, once tipsy, hiccupped to a drunken friend in the gutter: "My dear fellow, I can't help you out, but I'll do better, I'll lie down by your side."

The only way to help a man out of sin is to be on the solid rock (Christ Jesus) above him, and help him up to that Rock. Don't get down in the gutter with him!—Christian Victory.



BIBLE STUDY



CHRISTIAN DOCTRINES

I

By the Bible Study Editor

This is the first of a new series of Bible studies by our Bible Study Editor, Bro. S. F. Coffman, Vineland, Ont. We feel sure our readers will enjoy them.

"Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (John 5:39).

In so an important a matter as gaining a knowledge of Jesus Christ, the people were pointed to the Scriptures. The only Scriptures then available were the Law and the Prophets. In them there was sufficient revelation of the purposes of God that men could identify one man among millions, for God was specific in His descriptions and revelations concerning Him who was to be the Saviour of the world. Today we judge that the people to whom Christ came were self-willed and self-blinded in their rejections of the Word of God and in their denial of Jesus Christ as their promised Messiah. They sought for eternal life, and thought that they had found the way of life and salvation, but they had failed in both the way of life and in the identification of the means of salvation, because they had not accepted the plain teachings of the Word of God, the Scriptures.

Purpose of This Study

The study of Christian Doctrines is based upon the fact that there are definite teachings in God's Word concerning God and all things that pertain to Him in the world. It is the only source of this knowledge. And, besides being the only source of knowledge, it is definite and true in the revelations of truth concerning Him. In it is the only truth that may be had concerning Him. There may be some truth in other religions, as Paul reasoned with the Athenians, but the truth is found in the Word of God. The Word does not need the confirmation of other religions to prove its own statements; it is able to stand alone and has remained the challenge of all other religions since the world was. It will remain such, for "thy Word is truth."

What the Word of God is concerning God, it is also concerning every truth of God's relationships with men. God and man is the theme of the Scriptures, and the many relationships between the Creator and His creature form the materials of the Word of God. All of these particular and peculiar relationships form the basis of the revelation of God and man in their true characters. It may be that man has been on a long term of discovery, and it is true that he has failed in his search for and concerning God in this long drawn out period of discovery since the advent of time. The age old religions are still groping in the mysteries of vain imagin-

ings and obscure traditions, and are still in the uncertainties of religious darkness. The Christian faith is the only enlightening religion in the world. It reveals to the heathen the God whom they worshiped in ignorance; the life eternal which they sought and hoped for, but had not; the escape from the judgments of their sins which they feared and from which they had no escape; the Saviour whom they had sought and never found. The Scriptures of the Christian are the source of such knowledge, and the revelation of the facts of God and salvation.

The Book is the source of knowledge concerning man and his character. The "know thyself" of the philosopher and of the physician may help one to acquire some understanding of his present needs, but it does not suffice to enlighten one as to his duties to his Creator nor does it accomplish much to help one to find the greater powers of life and soul with which God has endowed man, and which enable him to enter into higher relationships and greater possibilities of life than those which only touch the present life and endure but for a season. In the Bible are the facts of life for men.

It is also the purpose of this study to know those relationships of God toward man which are involved in matters of spiritual life and salvation. These facts are revealed in the Word of God. It is these facts that form the basis of all Christian doctrine. They are the truths concerning God and man. The methods of God are not experiments which operate today and not tomorrow; which will be effective with one nation and prove a failure with another. They are not methods of past experience which must be changed for new conditions and new developments. God's methods are unchanged for all times and for all races and conditions of men. "There has been, and is, but one name by which all men may be saved." If this is true, then the methods of grace and salvation, which were revealed in ages past, are still true and hold good. It is possible to study the doctrines of God and salvation as revealed in the past ages and find them true today. God and His methods are unchanging, and men and their needs are unchanged; therefore the doctrines are trustworthy in this dispensation.

What Christian Doctrines Are Not

As noted above, men have not discovered God. Christian doctrines are not the formulas

of men. Creeds are formulated by men, but the teachings of the Scriptures are established by God and are eternal. Doctrines of the Scriptures are not the discoveries of those who have through ages of religious devotions and mystical experiences formulated a system of religious laws and methods of worship. Such experiences may form the foundations of certain religions in the world and may constitute the basis of the worship of men's gods and satisfy their spiritual craving to a degree, but it will not do for us to say that Christian doctrines have thus been formulated.

Christian doctrines are not the result of human experiences in life and religion analyzed and classified to a scientific basis. Such an experiment might be termed a philosophy. If spoken of in such terms, the Christian Doctrines might be called the truest of all philosophies, for they are a system of truth. All other systems are attempts at truth. The Christian teachings are not derived from the study of human experiences in religion; they are derived from the study of the Bible and are the truths concerning God and man as revealed therein.

While Christian conduct is a matter of importance in the life of those who follow Christ in faith, the doctrines of the Christian life do not wholly deal with matters of conduct. Christian ethics are the outgrowth of the Christian life concerning which the doctrines of the Bible are the exposition. Life is more than the expression of its being, for there are principles which actuate it as well as forms of its expression. Christian doctrines are more than the setting forth of a code of morals. They set forth the nature of the life which effects the highest standard of conduct.

Christian doctrines are not a system of religious devotions or forms of worship. Israel had a form of worship prescribed by the law. Christ set aside the law and its forms, having fulfilled all of the significance of those forms. He established ordinances to observe, but left no designated place for worship nor set forms of devotion. The Christian doctrines are not fulfilled by forms and ceremonies, even by Christian people. While the life of the believer is dependent on the teaching of the Word of God in all of its relations to God and its implications in such a fellowship, the forms of worship are the outgrowth of that life and not the whole of it.

The Nature of Christian Doctrines

What one may know of God is gained by the study of God's Word above all other sources of investigation. "For what man knoweth the things of a man, save the spirit of man that is in him? even so the things of God knoweth no man, but the Spirit of God." The eternal truths of God form a large por-

tion of the doctrines which belong to the Christian faith. The attributes of God are so extensive and so important that only by His own personal revelation could they be known, and they have been made appreciable by the Lord Jesus Christ and by the Holy Spirit.

Christian doctrines deal with the facts of human life and character as it is revealed through all time. It shows the constancy of that nature begun by the transgression. The apostle Paul discussed the second Adam in the light of the first man Adam. Four thousand years of experience had made no change in the character of the human race. It was still Adamic. It required the ministry of a second Adam who had no sin, and who could bring life instead of death. The doctrines of the faith of the followers of Christ deal with the relations of fallen man with God his Creator and with Christ his Redeemer through all time, for the same methods of grace and of faith have been operative in all periods of time.

Through the teachings of the Word of God are seen the expositions of the spiritual life and relationships of men with God. There have been communions with God. There have been revelations from God. There have been expressions of faith, and acts of obedience when there were no material evidences upon which men might base their hopes of reward. These spiritual fellowships form a part of the teachings of the Word which is the infallible record of spiritual life.

Through the doctrines of the Scriptures are revealed the loving kindness and long suffering of God to man. Many occasions were afforded for the swift judgments of God to fall upon His failing and rebellious servants. God maintained the attitude of mercy and dealt with men in patience, so that it might be said, "Not that we loved him, but that he first loved us." The Word is a record of His unfailing love.

The doctrines of the Word stand as the guide to the believer in directing and developing the right experiences in one's life. These principles have ever been the right way of the Lord. "He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in paths of righteousness for his name's sake." It is essential that men should regard the Word of God as the source of life principles; for the thoughts and opinions of men cannot be made the rule of life nor the way of salvation.

There is no impersonal element in the Christian life. While there seems to be an absence of God in the world because of His spiritual nature, there has been constantly in the world the very presence of God. The frequent records of God's communion with His people are an evidence of that Presence. "Enoch walked with God." In every dispensation there have been those with whom God spake, and they recorded His words. In the days of the prophets this personal relationship with God was more pronounced. The Holy Spirit was the illuminator of the minds of men and through them God made known His will to men. Such facts are the teaching of God's Word.

The revelation of Jesus Christ to the world

is the one great theme of the Scriptures. "He was in the world and the world knew him not." "That was the true Light that lighteth every man that cometh into the world." Unknown and unseen, the Light was in the world; revealed in constant covenant relations; present in repeated promises; coming to help in many conflicts; Christ the Son and Saviour was present with His people in the ages past. The coming of Christ in these last days to speak to men was the expected hope of all ages. The doctrines of the Christian faith would be without value were it not for their clear setting forth of the hope of the coming Saviour, Jesus Christ the Son of God.

Another feature which is outstanding in the doctrines of the Bible is that which bears on the relations of men to the things of the world and to the things of heaven. There are covenants which God gave to men which apply to the present world. There was a land promised to Abraham and his seed, but Abraham inherited a better country. So also did Isaac and Jacob. David's house was an eternal one of which His Son was the head, and which the Son inherited by the resurrection from corruption. The teachings of the Word are applicable to the relations of men to the world to come, to God, to His Son and to angels. These are the heavenly things upon which the believer is to set his faith.

The Bible is not silent as to the future destiny of all men. God has taken it upon Himself to make known the blessings of the righteous and also the judgment of the ungodly. It is from the Word of God that we learn of heaven, the abode of God and the life of the righteous after their departure from this world. It is also true that the same Word reveals the fact that there are a devil, demons, and their abode is hell. It is the Bible that tells men that the wicked shall have their part with the devil in the lake which burns with fire,—hell,—or the second death. These are facts concerning which the Bible speaks. They are true,—as true as the statements concerning heaven and God. They are the Word of God.

Creeds, and the Faith

The creeds or confessions of faith formulated by the various churches are abbreviated forms of expression of the faith which is accepted by their several organizations. They are formulated by the counsels of men, and are frequently based in large degree upon the experiences of men and human observations. Some creeds include what others reject. There is a degree of variance in all church creeds. The faith of Christ includes every teaching of the Word of Christ as it is given in the Gospels and as confirmed by the Gospel. It must include all that is given by inspiration and such inspiration includes all that is given in the Scriptures. This is the faith of the Scriptures, and the basis of Christian life and experience. Every truth of the Word must be included as an important feature of God's revealed will to men.

The Nature of This Study

It would not be expedient to attempt to include all of the teachings of God's Word in any series of expositions for the interest

of our readers. Because of limited capabilities and space and time, it would not be possible, neither advisable. This series of studies will be limited to some of the important truths of the Word of God, as revealed in the records of the Word and as related to the revelations of truth in the institution of the Tabernacle. That institution was intended to be the true picture of things in heaven. Without any attempt to repeat the former studies there will be a constant effort to maintain the standards of truth and the harmony of truth as revealed by that masterpiece of God. There will be an effort maintained to show the consistency of the Old Testament teaching as related to the New Testament. It was the study of the typical institution which led to the desire and purpose of the present effort to enlarge upon the Christian Doctrines and share the blessings of the testimony of the truth with others.

The following issues will be a study of the teaching of the Scripture concerning God.

RULES FOR SELF-EXAMINATION

The Scriptural injunction to "examine yourselves" is perhaps not as much a factor in the religious life of the present as during certain periods in the past. If this custom were revived, it would doubtless result in a marked deepening of the spiritual life and a more careful outward walk among our young people.

The following rules of the saintly John Fletcher, if faithfully practiced, can but result in great spiritual blessing. Suppose we try examining ourselves by them for a time, and see if they are not a valuable aid in enabling us to walk more worthy of our high calling in Christ.

1. Did I awake spiritual, and was I watchful in keeping my mind from wandering this morning?
2. Have I this day got nearer to God in prayer, or have I given way to a lazy, idle spirit?
3. Has my faith been weakened by a lack of watchfulness or quickened by diligence?
4. Have I walked by faith, and have I seen God in all things?
5. Have I made the most of my time as I have had light, strength and opportunity?
6. Have I kept the issues of my heart in the means of grace, so as to profit by them?
7. What have I done **this** day for the souls and bodies of God's dear saints?
8. Have I laid out anything to please myself, when I might have saved money for the cause of God?
9. Have I governed well my tongue this day, remembering that "in the multitude of words there wanteth not sin?"
10. In how many instances have I denied myself this day?
11. Do my life and conversation adorn the Gospel of Jesus Christ?—Publisher Unknown.

When another hurts thee by unjust provocation, why shouldst thou hurt thyself by sinful passion? Christ was a Lamb for meekness; it doth not become any of His followers to be lions for fierceness.—The Evangel.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

Being Born, Living, Serving, Growing.—In some form these elements enter into many of our topics. These elements prevail in the topics found in this issue.

In each topic we need to understand the **Godward side** of life and service and the **side in which our responsibility** of activity and submission rests, and be sure that we adjust ourselves to these parts in a way that will work for our eternal good.

Life and power and opportunity are in the hands of God to give. **Receiving, believing, obeying, and acting** are our responsibilities from God who has given to us the power to choose and act. Many of God's laws and plans are already prepared and open to us. He changes often to adjust those laws to the way we respond. His chastenings and His loving providences are sent to meet the situation which our will and deeds have made necessary. We may well say, "Prayer changes things," because our activities and heart desires are taken into account by the Father so that when we ask, He can and will act in response to our petitions. It is His delight to reveal His fatherly care and love to us by dealing in infinite detail for our understanding and instruction. It is this that makes it possible for us to endure, like Jeremiah, the hard things that come into our experience. He teaches us to trust His ways "past finding out" and not to presume upon our own ways when we ignorantly ask what is not for the best. It is vain for us to ask for that which would be contrary to the law of God to give. But He has revealed many of these laws in His Word, and we are duty bound to search the Word that we may know how to pray as we ought. When we cannot understand His ways or gain light from His Word, and do not know how to pray under the circumstances of life in which we have been placed by His providences, it is blessed to know that "the Spirit itself maketh intercession for us with groanings which cannot be uttered." The Spirit never asks for any thing in our behalf that is contrary to the will and Word of God. And when we are acquainted with these laws, "we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:23, 28).

Blessed be the Lord! May our hearts learn more and more to adore Him for the wisdom and mercy and loving-kindness that emanates from Him toward us, not only in fixed laws that have long ago been prepared, but in personal daily benefits which He has adjusted to our special need at this very day and hour. It is the longing desire of the writer that each one of the young people who engage in the study of these topics may have such a dear personal relation with the Lord that you can say in truth, "I know Him."

HOW MEN MAY BE BORN AGAIN.— Jno. 3:1-21; I Pet. 1:17-25

Topic for July 9

MOTTO

"We are his workmanship."

MEDITATIONS ON THE TOPIC

I. "Make You a New Heart" (Ezek. 18:31).—This language seems to place the task upon the individual, but if we study the matter carefully, we shall see that while the responsibility of meeting the conditions is with the individual, the real work of creating within man a "new heart" is with God. Invariably there are conditions of repentance and faith for which men are more or less responsible. In other words, there must be a **will to come to God**. And in the coming there must be such an attitude toward our sinful life and such a submission toward God and such a faith in His Word of promise that we do not withhold anything from Him. Then it is that God can give us the "divine nature" which enables us to enjoy a new life (cf. Ezek. 11:18-21; 36:25-27).

The mystery of the new birth cannot be understood by men. All that we can see is the result after we have come to God and have received what He is ready to bestow upon us. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (Jno. 3:8). The question asked by a teacher in Israel is answered by the Lord Jesus in the words that follow the question, "How can these things be?" It is unmistakably connected with faith in the Son of God who has become the Son of man and has been given as a sacrifice upon the cross as an atonement

for sin (Jno. 3:11-16). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jno. 3:36).

II. **The Text.**—Jno. 3:1-21.—The visit of Nicodemus brings out in plain teaching the necessity of a new birth, the sources from whence it is received, and the conditions necessary to receive it from God.

I Pet. 1:17-25.—The apostle Peter here sets forth the source of our redemption and how we have purified our souls through our faith and obedience to the truth and thus were born again, having received into our heart the incorruptible seed (the Word of God). Through the incomprehensible power of God, this seed wrought in us a new life.

III. **Suggestions for Junior Programs.**—God would make us new creatures in our inner life. He must deal with our sinful selves. He gave His Son to redeem us and make us clean that He might work in us and create a new life. We believe His Word of promise. We receive His Son as our Saviour. We give ourselves wholly to Him and believe all and obey Him. God does the rest which we cannot do or explain, and we are born again. We have suggested the topics for the junior assignments which if properly connected will bring to the junior sufficient understanding to receive the new birth if he or she accepts and yields to what is known. The second side of the new birth is how the born-again person acts in his life bringing forth the fruit of righteousness and godliness. Many persons can tell fast enough how a Christian ought to live even before they have met the conditions of the way of life for themselves. It generally proves their guilt before God more than their justification, since they are able to criticize the Christian but are unwilling to become a Christian.

OUTLINE STUDY

I. The Basis of Man's Regeneration.

1. The Redeemer.—Jno. 3:14-16.
2. His life-giving power.—Jno. 1:4; 11:25, 26.
3. The will of God.—Jas. 1:18; Jno. 1:13.
4. The Holy Spirit.—Jno. 3:5-7.
5. Incorruptible seed.—I Pet. 1:23.

II. Co-operating Conditions.

1. In God:
 - a. Drawing.—Jno. 6:44; 12:32; 16:7-11; Acts 2:37; I Cor. 14:25.
 - b. Saving.—Jno. 8:32, 36; I Cor. 6:11; Tit. 3:5, 6; II Pet. 1:3, 4.
2. In man:
 - a. Hearing the word.—Jno. 5:24; Acts 16:14.
 - b. Believing.—Heb. 4:11, 12; Acts 11:17; 15:9.
 - c. Repentance.—Acts 2:38; 3:19.
 - d. Obedience.—Rom. 6:17, 18; Acts 5:32.
 - e. Confession.—Rom. 10:9, 10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Born."
2. Born of God.
 - a. God's love in sending the Son.
 - b. The sacrifice for us.
 - c. The good news sent to all.
 - d. The Holy Spirit sent with the messengers.
 - e. The good hearers.
 - f. The faith that confesses, accepts, repents, obeys.
 - g. God makes us new creatures.
 - h. How those born of God act.

For Seniors.

1. God's Work in Our Regeneration.
2. Conditions Man Meets to be Born Again.

PERSONAL THOUGHT

"He that doeth truth, cometh to the light." Are we ready to receive the light which brings us into eternal life?

SEED THOUGHTS

A man may beat down the bitter fruit from the evil tree until he is weary; whilst the root abides in strength and vigor, the beating down the present fruit will not hinder it from bringing forth more.—Jno. Owen.

Do you think that a man is renewed by God's Spirit when, except for a few religious phrases and a little more outside respectability, he is just the old man, the same character at heart he ever was?—Chas. Kingsley.

God begat us by "the word of truth" (Jas. 1:18). We are "born again" (I Pet. 1:23), says Peter, "of incorruptible seed, by the word of God." We are "begotten through the gospel" (I Cor. 4:15). These Scriptures teach us that regeneration takes place in the heart of a man when he reads or hears the Word of God, or the Gospel message, or both, and, because of the Spirit working in the Word as well as in the heart of man, the man opens his heart and receives that message as the Word of life to his soul. The truth is illuminated, as is also the mind, by the Spirit; the man yields to the truth, and is born again. Of course, even here we must remember that it is the Lord who opens our hearts just as He opened the heart of Lydia

(Acts 16:14). But the Word must be believed and received by man. I Pet. 1:25.—Evans.

Man is therefore not wholly passive at the time of his regeneration. He is passive only as to the change of his ruling disposition. With regard to the exercise of this disposition he is active. A dead man cannot assist in his own resurrection, it is true; but he may, and can, like Lazarus, obey Christ's command, and "Come forth!"—Selected.

There is no other way of becoming a Christian but by being born from above. This doctrine, then, is the door of entrance into Christian discipleship. He who does not enter there, does not enter at all.—Evans.

CHRISTIAN CHARITY.—I Cor. 13; Col. 3:12-14

Topic for July 16

MOTTO

"Let all your things be done with charity."

MEDITATIONS ON THE TOPIC

I. **Christian Charity** is the fruit of the Holy Spirit in the believer (Gal. 5:22). It is the love of God shed abroad in the heart (Rom. 5:5). The Holy Spirit in the believer is the evidence of his acceptance with God and a seal of that acceptance (Eph. 1:13; 3:30). If love in its divine character is found in our lives, we have the evidence that we are of God (I Jno. 4:7, 8, 12, 13, 16), and that it is the Holy Spirit who is working in us.

Christian charity works along lines not known by mere human affection and selfish attachment. Its characteristics are divine. It is not baffled by the workings of those that mistreat and abuse us. It does not render evil for evil. It does not harbor hatred toward any who may seem to bring injury to the one possessing it. It is kind and forgiving. It is full of mercy and compassion toward the needy and oppressed. It is humble and lowly and does not hold grudges against those who are haughty. It does not exalt itself above its fellows, but condescends to the most lowly to bring help and blessing. It willingly foregoes pleasure and enjoyments that others may enjoy them. It makes sacrifice to deliver others from troubles of their own folly.

Charity goes out in love toward God and Christ and toward the things that are pleasing and good in His sight. It does not love what is hated of God, the world and the things of the world—lust of the flesh, lust of the eye, and the pride of life. Its affections are on heavenly things rather than on earthly things. Its genuineness is manifested by obedience to the Lord's commandments.

II. **The Text.**—I Cor. 13.—This passage sets forth the superiority of charity above all other qualities in the world or in heaven. The characteristics by which it is known are expressed.

III. **Suggestions for Junior Programs.**—Juniors can understand best the activities of charity, so this feature of the subject should receive due emphasis in the program. See the suggested theme, "Charity Is at Work," with its subtopics. Assign such parts of it as may be suited to the boys and girls and their experiences in life.

However it may be well to bring out the side of **how we come into the possession of true charity.** It will be a subject that is assigned to the seniors and may be developed by a senior in a manner that will be grasped by the junior after they have been awakened to desire the information. Reference can be made to the topics for May 21 and July 9 as the same teaching that will bring us into possession of Christian charity. Well-prepared select readings may help to illuminate the subject and give something for the juniors to do.

OUTLINE STUDY

I. Kinds of Charity.

1. Natural affection.—Isa. 49:15; Matt. 7:9-11.
2. Selfish attachment.—Luke 6:32-34.
3. Christian love.—Luke 6:27-31; I Jno. 4:10-12.

II. The Workings of Christian Charity.

1. Toward saints.—I Jno. 5:1.
2. Toward ministers.—I Thess. 5:13.
3. Toward the unsaved.—Rom. 10:1; 9:1-5.
4. Toward strangers.—III Jno. 5-7; Heb. 13:2.
5. Toward enemies.—Matt. 5:44.
6. Toward all men.—Gal. 6:10.

III. Some Qualities of Christian Charity.

1. Compassion.—I Pet. 3:8; Eph. 4:32.
2. Helpfulness.—Gal. 6:2; I Thess. 5:14.
3. Forbearance.—Eph. 4:2.
4. Meekness in seeing faults.—Gal. 6:1; I Pet. 4:8.
5. Unselfishness.—Rom. 15:1-3; I Cor. 10:33; Phil. 2:3, 4.
6. Longsuffering.—Col. 3:12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Love."
2. When Charity is at Work.
 - a. In helping.
 - b. In giving.
 - c. In words.
 - d. In doing good for evil.
 - e. In forgiving injuries.
 - f. In patience.
 - g. In kindness.

For Seniors.

1. Genuine Christian Charity.
2. How Possess Charity.
3. Charity Abounding.

PERSONAL THOUGHT

"Above all things have fervent charity among yourselves, for charity shall cover a multitude of sins."

SEED THOUGHTS

Love will not only save us from evil speaking, but mistrusting and implying wrong motives to our brethren. We will put the best construction on things and refuse to believe an evil report until it is known to be a positive truth.—Sel.

If you haven't love in your heart, you should throw your hope to the four winds and go and get a better one.—D. L. Moody.

Flatter not thyself in thy faith to God, if thou lackest in charity to thy neighbor; and think not that thou hast charity for thy neighbor if thou fail in faith to God.—Quarles.

Calvary is the school of love.—Sel.

Love consecrates the humblest act,
And sanctifies each deed,
And sheds a benediction sweet,
And hallows ev'ry need.

Love serves, yet willing stoops to serve,
What Christ in love so true
Hath freely done for one and all—
Shall we not gladly do?—S. B. M.

Love divine, all love excelling,
Joy of heaven to earth come down!
Fix in us Thy humble dwelling;
All Thy faithful mercies crown.
Jesus, Thou art all compassion,
Pure unbounded love Thou art;
Visit us with Thy salvation,
Enter every trembling heart.—Wesley.

SCENES FROM THE PROPHETS—THE PROPHET IN A DUNGEON (Jr.).—Jer. 37:11-38:13

Topic for July 23

MOTTO

"Blessed are they which are persecuted for righteousness' sake."

MEDITATIONS ON THE TOPIC

I. **Jeremiah suffered persecution** for preaching the truth to a people who did not want to hear it. God had called him and had given him His Word. God commanded Jeremiah to go and speak His words to the people. But the people did not welcome the Word because it condemned their life and foretold a judgment which they did not want to believe would come.

One time when God had commanded Jeremiah to write the words and have them read before the people, the princes heard of it and asked Jeremiah's scribe to bring the roll and read it to the princes. They told the king of the words, and he had the roll read in his presence. But instead of being sorry for their sins, the king took his knife and cut off the leaves and burned them in the fire on the hearth. But God had the roll rewritten and added many like words to them. These were words of warning and judgment for the sins of the people.

When Jeremiah's life was threatened for telling how God would make the land desolate, he pleaded his cause by telling that it was the Lord who had given the words and had sent him to speak them to the people. And when they put him in prison he would not change the message of God to receive release but advised the king to heed the words. And when the princes began to reason that Jeremiah's evil words against Jerusalem would weaken the people from fighting against the king of Babylon, they asked to have him put to death. The king was too weak to stand by Jeremiah and let the princes do as they pleased with him. Then they put him in the dungeon where he would have died unless the Ethiopian Ebedmelech had pleaded for him and delivered him out of it. Jeremiah does not change the message of God as he faces these persecutions.

II. **The Text.**—Jer. 37:11-38:13.—This passage tells the story of the arrest and imprisonment and finally the casting in a dungeon and deliverance of Jeremiah.

III. **Suggestions for Junior Programs.**—Seek to get the entire story of Jeremiah together so that the boys and girls have it clearly before them. It is the unbelief of the people that will bring the judgments of God upon the land. It is the mercy of God to send a prophet with a message of warning so that the people may have a chance to take warning and repent so that God can relieve them of their danger. Jeremiah has a task that brings no thanks from the people. He must look to the Lord alone for his reward. It is the Lord who gives him strength and courage to go on with his work. It is his love for the people that causes him to tell them all that the Lord has said. He is a man of bravery and faith who does not shrink from doing his duty knowing that God is faithful and true and will deliver and help him and reward him in due time.

OUTLINE STUDY

I. The Faithful Messenger of the Lord.

1. Called.—Jer. 1:7-10.
2. Commanded to speak without fear.—Jer. 1:17-19.
3. Speaking, what men do not like, fearlessly.—Jer. 26:12-15.

II. Persecuted for Telling the Truth.

1. The king burns the writing of God's Word.—Jer. 26:20-23.
2. Arrested and smitten on false accusation.—Jer. 37:11-15.
3. They seek to kill him.—Jer. 38:1-6.

III. Delivered From the Dungeon.

1. Ebedmelech's compassion and plea.—Jer. 38:7-9.
2. The king commands him to take Jeremiah from the dungeon.—38:10.
3. Ebedmelech takes Jeremiah out.—38:11-13.
4. He speaks the truth as before.—38:17-23.
5. Ebedmelech is rewarded for his kindness.—39:15-18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Persecute."
2. The Story of Jeremiah.
 - a. Called to a hard task.
 - b. Faithful in telling the people all the truth.
 - c. Sad because they will not heed.
 - d. False accusations against Jeremiah.
 - e. The story of burning the roll.
 - f. The story of his experience in the dungeon.
 - g. God delivered him from death.
 - h. God rewards the faithful Ebedmelech.

For Seniors.

1. The State of Judah in Jeremiah's Time.
2. The Unwelcome Message of God Through Jeremiah.
3. The folly of Suppressing Unwelcome Truth.

PERSONAL THOUGHT

"Great is your reward in heaven." Thus may every faithful person rejoice when others cause them to suffer for the cause of the Lord.

SEED THOUGHTS

The Cross and God's Grace

The cross that He gave may be heavy,
But it ne'er outweighs His grace,
The storm that I feared may surround me,
But it ne'er excludes His face.

The thorns in my path are not sharper,
Than composed His crown for me,
The cup that I drink not more bitter,
Than He drank in Gethsemane.

The light of His love shineth brighter,
As it falls on paths of woe,
The toil of my work groweth lighter,
As I stoop to raise the low.

His will I have joy in fulfilling,
As I'm walking in His sight,
My all to the blood I am bringing,
It alone can keep me right.—Selected.

METHODS OF SERVICE—RELIEVING THE NEEDY.—II Cor. 8:1-9

Topic for July 30

MOTTO

"Ye ought to support the weak."

MEDITATIONS ON THE TOPIC

I. Relief Work and Missionary Motives.

—The physical body in need touches a sympathetic chord in people. Actual suffering and want will stir the hard-hearted to action as nothing else will. But to the Christian there is not only sympathy for the needs of the body but a sympathy for the needs of the ones suffering spiritually. It is not surprising, when famine conditions have opened the hands widely to save people from starvation, that ministering to physical needs has been followed by the service of bringing the Gospel to these same people who were delivered from physical death. One cannot wonder that when the bearer of merciful relief goes out with food and clothing that he carries in his heart a deep longing to use the opportunity thus opened to give the same persons the "Bread of Life."

There seems to be some common ground between the Red Cross worker and the Christian relief worker as far as bringing bodily support in time of need, but there is a vast difference in the outlook of the two kinds of service. The Red Cross does not plan anything for the souls of those they help except as such help would increase their physical welfare. The Christian worker gives the physical help through a Christ-like compassion and reaches out for the soul with all the powers of their being that the higher part of the sufferers might be brought to the way of life and salvation.

The Saviour had compassion on the hungry multitude, and fed them with bread miraculously provided, but His compassions were more deeply kindled for their spiritual need "as sheep without a shepherd."

II. The Text.—II Cor. 8:1-9.—The apostle here holds up before the Corinthian brethren the beauty of the grace of sharing the bounties which God has placed in our hands for the relief of others who have not been blessed with all that they need. Jesus is the pattern held forth as any one who did a like deed in coming to the world and giving Himself for the salvation of the lost.

III. Suggestions for Junior Programs.—This is a topic which the Juniors can readily grasp and in which they may have a share in a practical way. There is something so touching to each individual in being hungry and cold that it does not take many hours' privation to feel a touch of what it means. To see the contrast between weeks and months of scanty fare and our plenty awakens in the hearts of any honest person a feeling of compassion that stirs them to do without something so that others in need may have relief. Food, clothing, care, and medical relief have their place, which those who have means can supply. Then it is easy to draw out the need of the soul, and through tangible relief as Bibles, teachers, and preachers, one can bring the message of eternal life to perishing souls. This should be the aim and plan of the program.

OUTLINE STUDY

I. Old Testament Plans.

1. Gleanings allowed.—Lev. 19:9, 10; Deut. 24:19-22.
2. Eating from the field.—Deut. 23:24, 25.
3. A second tithe.—Deut. 14:29; 26:12-15.
4. Wages not delayed.—Deut. 24:15.
5. Lending.—Deut. 15:7-18.
6. A promise to the liberal.—Isa. 58:6-11.

II. New Testament Suggestions.

1. Jesus' sermon on the mount.—Matt. 5:42.
2. To the young ruler.—Matt. 19:21.
3. A test at the judgment.—Matt. 25:35-45.
4. The reward for service.—Mark 9:41.
5. Apostolic.—Acts 6:1-4.
6. Relief service.—Acts 11:29, 30; Rom. 15:25-27; I Cor. 16:1-3; II Cor. 8:1-9.
7. Relatives.—I Tim. 5:8.
8. Rich in good works.—I Tim. 6:16; Heb. 13:16.
9. Material needs supplied.—Jas. 2:15, 16; I Jno. 3:17.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Poor," "Needy."
2. Relief Work We Can Do.
 - a. Food for the hungry.
 - b. Clothing for the destitute.
 - c. Service for the helpless.
 - d. The love of Jesus in our heart.
 - e. Love for needy bodies and souls.
 - f. Giving the word to needy souls.

For Seniors.

1. Methods of Bringing Relief.
2. The Connection Between Relief and the Gospel Message.
3. Our Relief Work in Spain.

PERSONAL THOUGHT

What can I deny myself to bring greater health and spiritual joy into other lives?

SEED THOUGHTS

"Not for ourselves but for others," is the grand law inscribed on every part of creation.—Edward Payson.

My brethren, surely the time has come for us to return to the Lord's plan. Among us there are children to be clothed, widows to be aided, and afflicted ones to be cared for. As you draw near to the poor, the Saviour will come nearer to you.—Geo. C. Lorimer.

While the souls of men are dying,
And the Master calls for you,
Let none hear you idly saying,
"There is nothing I can do."
Gladly take the task He gives you,
Let His work your pleasure be;
Answer quickly when He calleth,
"Here am I, O Lord, send me."

—Daniel March.

The sick must be soothed and the hungry be fed,
Something to do, something to do;
The naked be clothed and the erring be led,
There's something for all to do.—Sel.

Down in the human heart, crushed by the Tempter,
Feelings lie buried which grace can restore;
Touched by a loving heart, awakened by kindness,
Chords that were broken will vibrate once more.—Sel.

GROWING UP INTO HIM.—Eph. 4:11-16

Topic for August 6

MOTTO

"Unto the measure of the stature of the fullness of Christ."

MEDITATIONS ON THE TOPIC

I. Progress in Christ.—"If any man be in Christ, he is a new creature." This "new creature," a new-born babe, needs the kind of nourishment adapted to its stage of development. This has been provided for in the gifts given to certain individuals who are entrusted with the work of feeding and caring for those under their care in the Church. The Word of God has milk in it suited to babes. It also contains strong meat for those of more mature growth. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." The feeders of God's children need a spirit of love in them by which they speak "the truth in love." The Holy Spirit who has been given to all those who have trusted in Christ becomes a teacher to God's children. By walking in the Spirit, they are kept in heavenly paths and are enabled to make progress in heavenly things and to "know the things that are freely given to us of God." Fellowship with the saints is a means of strength and growth and "rounds out" our Christian character.

The individual who expects to grow up into Him in all things must have a readiness to receive the things provided for growth. There must be a desire for the milk of the Word. There must be an open face to behold the glory of the Lord as in a mirror that the result might be a changing of the character into the same image from glory to glory by the Spirit of the Lord. There must be no feeding upon the poisonous things of deceptive doctrines. Christ is the end of our growth and hence we need to look to Him continually as our Saviour, our Master, our Lord, our all in all.

II. The Text.—Eph. 4:11-16.—This passage describes how Christ prepared the way and perfected a plan for the saints, giving gifts to certain individuals who would be responsible for the nourishing and upbuilding of the body of Christ in which each member

receives that care and sustenance which will cause them to grow up in Him.

III. Suggestions for Junior Programs.—The subject of growing is a familiar one to all, especially those who live on farms where plants and animals are cared for. All boys and girls hope to grow into men and women some day. None are much dismayed at their being below the attainments of older ones so long as there is yet room and prospect of growth physically, intellectually, and spiritually. After treating the subject of growth in general, concentrate the thought upon spiritual growth. There can be no growth as a Christian until we become a Christian. We can learn many things about Christ and good, but unless we have received the new birth and have the seed of good within us there can be no real growth in the Christian life. The suggested topics for Juniors on this phase of the subject will develop the line of thought which should have consideration and be impressed.

OUTLINE STUDY

I. Life Beginnings Before Growth.

1. Partakers of the divine nature.—II Pet. 1:4; I Pet. 1:23.
 - a. A new mind.—Rom. 8:2-9; Eph. 4:23.
 - b. A new man.—Eph. 4:24.
 - c. A new creature.—II Cor. 5:17.
 - d. A new heart.—Heb. 10:16; Ezek. 36:25-27.

II. Means of Growth.

1. The Word of God.—I Pet. 2:2.
2. Loving words of truth.—Eph. 4:15.
3. Diligent application.—II Pet. 1:5-8; I Tim. 4:15.
4. By the blessing of God.—I Thess. 3:12; Eph. 3:14-19.
5. Avoiding sin.—I Jno. 2:14; II Cor. 6:14-7:1.
6. By the Spirit of God.—II Cor. 3:17, 18.

III. The End of Growth.

1. The fullness of God in Christ.—Eph. 3:19; 4:15.
2. Manhood.—Heb. 5:14-6:1.
3. Likeness to Jesus.—I Jno. 3:1-3; II Cor. 3:18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Grow."
2. Growing.
 - a. How the body grows and keeps strong.
 - b. How the mind grows.
 - c. How the soul life grows into the likeness of Jesus.
 - Becoming a new creature.
 - Feeding on spiritual food.
 - Exercising in Christian work.
 - Living in the sunlight of heaven.

For Seniors.

1. Life Before Growth.
2. Essentials to Healthy Growth.
3. Christ the Source, Substance and End of Growth.

PERSONAL THOUGHT

Lord, plant in us the divine nature and lead us into the ways of progress in Christ Jesus.

SEED THOUGHTS

The highest point of Christian experience is to press forward. It is a distinguishing trait in the character of every good man that he grows in grace. Grace in the heart as certainly improves and advances as a tree thrives in a kindly and well-watered soil.—Gardiner Spring.

There is no such a way to attain to a greater measure of grace, as for a man to live up to that little grace he has.—Thos. Brooks.

Hide God's Word in your heart,
If you would grow in grace,
And like Him be until you see
Your Master face to face.

Hide God's Word in your heart,
And seek the Spirit's power
To understand each blest command
He gives from hour to hour.

—Robert Harkness.

All growth that is not towards God is growing to decay.—Sel.

Grow as a palm tree on God's Mount Zion; howbeit shaken with winds, yet the root is fast.—Sel.

THE ACCUSER OF THE BRETHREN

"Now is come salvation, and strength, and the Kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down" (Rev. 12:10).

To the spiritual saint the reality of the devil is an unquestioned fact. And, as the age draws nearer to its end, his impact upon the masses of humanity becomes to the Scripturally instructed observer a most noticeable and solemn thing. There seems today to be an increasing control of the affairs of nations, the ultimate object of which is the revelation of the mighty superman, whom the Word of God sets forth as the representative of unregenerate mankind in its final rebellion against the authority of the Most High. Understudies of that half supernatural being are today manifest, each with his own special mimicry of the coming one, who shall head up in himself all that men admire and eagerly follow.

The enemy of our race is revealed in the Bible under many names and manifestations. He is the dragon, whose sphere of action is among the nations as their unseen world dominator; the old serpent, whose very name suggests the ministry of deception, in which from the beginning he has been engaged; the devil, a malignant accuser and slanderer, ever seeking to revile and destroy the people of God; and the Satan, or the adversary, who constantly opposes and hinders the servants of the Lord in all their ministry of grace and obedience. These and many other appellations set forth his nature and his work.

But the form in which he most generally confronts the saints is that in which he is presented in our text. He is "the accuser of our brethren," the false witness against the great fellowship of the Family of God. In a former age, he himself was numbered among "the sons of God" (Job 1:6), and, fallen from his place, he seeks to divert the brethren of Christ from their allegiance. In this endeavor he uses many methods.

He accuses the individual. Job, the perfect and upright man, was said to be not serving from pure love. Paul was charged with seeking his own glory, and a "thorn" (itself an "angel" of Satan) was permitted by the Lord, even as in the case of Job. Peter was denounced as insincere, and was for a brief time delivered to the enemy (Luke 22:31), that he might be sifted as wheat.

But the adversary not only accuses believers before the throne; he also reproaches them before the bar of their own conscience. What a picture is given us of David, writhing under his unforgiven sins of adultery and murder. "My bones waxed old through my roaring," he recalls; "day and night Thy hand was heavy upon me." Satan has been

called by some "the hound of God," his fierce accusations driving convicted souls to the place of confession and of cleansing.

A special delight of the accuser is to torment weak saints. He brings against them grave indictments, past sins which they may have forgotten, scruples concerning nonessentials, spiritual difficulties which have entangled them in painful doubts. He delights to torment the soul that he cannot destroy. Many a poor sufferer has wept and sorrowed intensely, who might have walked in the joy of the Lord, if clearer light had been theirs.

Against all his wiles, there is a perfect shield. "They overcame him by the Blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11). The Blood represents not only cleansing from the guilt and power of sin; it is as well the witness of the overwhelming victory gained at Calvary. The believer is more than a conqueror, as he holds against his fierce accuser a fully accomplished triumph in which he is a sharer.—The Alliance Weekly.

UNKNOWN RICHES

Gustaf Gillman, a Chicago lapidary, was at work in his shop. John Mihok, of Omaha, entered. His appearance proclaimed the laborer. Reaching into his pocket he drew out a rough, red stone and handed it to Gillman.

"I want you to cut and polish this," he said.

Gillman's eyes almost popped out of his head.

"Where did you get this?" he gasped.

"My father picked it up in Hungary fifty years ago," replied Mihok. "He thought it was a pretty pebble. When I landed in this country in 1903 I found it in my valise. I guess my mother had chucked it in. It has been lying around my house ever since. The children played with it. My last baby cut his teeth on it. Once a rat dragged it into a hole and I found it by accident. It was lost several times but it always bobbed up again. I came to look on it as my luck stone. One night I dreamed it was a diamond and worth a lot of money. But it's not a diamond—it's red."

"No," said Gillman, "it's a pigeon's blood ruby."

"What might it be worth?" asked Mihok.

"I'd say anywhere from \$100,000 to \$250,000," answered Gillman, and Mihok leaned against the door.

The big rough stone was cut to a flawless ruby of twenty-three and nine-tenths carats. It is believed to be the largest ruby in this country.

John Mihok had been a laborer all his life. Michael Mihok, his father, was a laborer before him. For fifty years father and son toiled to keep the wolf from the door and all the while they had in their careless possession a gem that an emperor might have coveted.

You have in your possession the priceless Word of God, with its wealth of promises and riches. Are you drawing upon it? They are yours to draw upon!—The Prairie Pastor.

"Teach me thy way, O Lord..."

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

"THE LULL IN THE EUROPEAN STORM"

"And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass. . . . For nation shall rise against nation, and kingdom against kingdom" (Matt. 24:6, 7).

At present there is a lull in the troubled sea of European national affairs, for which we are glad. However, many are asking the question, "How long?" Some are asking, is it the usual quiet before the crash? Such questions are timely, but hard to answer. To assume the role of prophet is dangerous, unless one leaves adequate room in one's predictions for escape. Nevertheless, there are some straws that show which way the wind is blowing.

In the first place, "wars" are declared by Jesus Christ to be the order of the age. He with His prophetic insight, knowing the pride, greed, selfishness, and hateful passions of the human heart expected nothing else. He even stated that "these things **MUST** come to pass." In this category He included wars. He saw no chance of a warless world.

It remained for a Harvard University professor to show how accurately the Lord Jesus Christ diagnosed the political affairs of the world, and foretold with uncanny accuracy the future course of nations, kingdoms, and empires. This professor analyzed 902 wars, and 1,615 internal disturbances in the world the last 2,500 years. His analysis shows Spain to have the most warlike record, which nation has been at war over 67 per cent of her history. Runners-up in the war stakes are England, 56 per cent; Greece, 57 per cent; France, 50 per cent; Russia, 46 per cent; and Italy, 36 per cent. Germany, the Nation of Aryan Warriors, comes last of the big European nations, having been at war only 28 per cent of its history.

The hopes for peace in Europe do not look inviting when we listen to the foreboding words of Mussolini, when he said:

We wish to hear no more about brotherhood—because relationships between states are relations of force, and these relations of force are the determining elements of their policy. We must arm. The watchword is this: More cannon, more ships, more airplanes, at whatever cost, with whatever means, **even if it should mean the wiping out of all that is called civic life.** . . . When one is strong one is dear to one's friends and feared by one's enemies. Since prehistoric times one shout has come down on the waves of the centuries and the series of generations: "Woe to the weak!"

Lately, when Reichsfuehrer Hitler was examining the line of steel fortifications which guards his western frontier, after an extensive examination of the mighty fortifications, he pronounced them invincible and impregnable to any attack. His words had scarcely grown cold before the Rhine River rose in a sudden flood and poured water into the first line of defenses, causing a rapid evacuation. The situation was rather ironic. Some of the great ones of earth need the reminder of King Philip of Macedon, who arranged for himself, every morning, to be awakened by a retainer, whispering in his ear: "Remember, Sire, you are but a man." This Napoleon found out when he sought to

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

set up his world empire, and the snowflakes of heaven ended his dreams in Russia.

Before the World War Earl Grey uttered these prophetic words, "The lamps are going out all over Europe; we shall not see them lit again in our lifetime." The World War is now history, and the twenty-one years following the same have not lit those lamps of civilization, good will, love and peace among nations. The same background is again evident that led to the World War of 1914-1918. Only Divine Providence by a gracious act of mercy and power can stay us from the fate of a brutish and criminal war.

This is no time for incendiary speeches. The world is sitting on a powder magazine. It is time for the spirit of give and take, the willingness to make reasonable concessions. Arthur Bud McCormick, in "The Presbyterian," cites one such concession:

The center of the stage now is held by the free city of Danzig and the Polish Corridor. Danzig is a very old city and has been claimed by a number of Powers. For a long time it was under the protection of Poland. For one hundred years before the World War it belonged to Prussia, being the capital of East Prussia. By the Treaty of Versailles it was made a free city under the League of Nations. The bulk of its population is German and Germany wants it included in the Reich. There is something to be said for the Nazi side.

Poland has no seaport. The Treaty of Versailles awarded a strip of Germany, along both sides of the Vistula River, to Poland to give her an outlet to the sea. In so doing it cut Prussia in two, and for these twenty years East Prussia has been set off by itself. Hitler recognizes that Poland should have harbors and access to them, and therefore he does not demand the return of the Pomorze Province. Let the Poles have their Corridor! But let Germany have the right of way across to her territory on the other side by granting special privileges for roads and railways! From this side of the sea that looks like a reasonable request. And because the Poles have built themselves a great new seaport, so that they are not dependent upon Danzig, why not let the Germans have their city? Surely there is no real cause for a war over either Danzig or the Corridor, or both.

The root causes for war are inherent in fallen human nature. The Apostle John reveals the deep understanding of Jesus Christ of those potential forces for evil resident in the human heart, when he said: "Many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he **KNEW ALL MEN**, and needed not that any should testify of man: for he **KNEW WHAT WAS IN MAN**" (John 2:23-25). The pride of leaders and rulers drives them into attitudes and positions from which there is no escape but by fighting and war.

Nevertheless, there are some pleasanter outlooks. William Philip Simms, Washing-

ton, D. C., a noted observer, declares that unless war breaks out this summer, there are large chances that a general conflict will be avoided for a long time to come—perhaps years. He states this is the studied opinion of many in London, Paris, Washington, and elsewhere. Let us hope they are right.

Here are the chief reasons advanced:

1. The big danger spot is Danzig. But Danzig, in fact, is already Nazi. War would net Hitler little or nothing he cannot gain by negotiation, as suggested by the Polish foreign minister. That is, unless his purpose is to destroy Poland.

2. Forcible seizure of Danzig, therefore, would be the signal that Hitler has begun his final step to dominate Europe. That would precipitate a general European war, which the Fuehrer is said to be secretly as anxious to avoid as is Prime Minister Chamberlain.

3. The moment for an Italian coup in the Mediterranean is believed past. France's Mar-eth line—the Maginot line of Tunisia—is now regarded as invulnerable against any force Italy is likely to hurl against it. The Angli-French navy has a 2-to-1 superiority over the Italian, and Egypt, Suez and the eastern Mediterranean area are considered safe, thanks to Turkey and the British-French-Greek coalition.

4. Spain is now thought to be definitely out of any Rome-Berlin lineup, so far as actual fighting is concerned. France could take Spanish Morocco without great difficulty, in case of need, with native troops. The Nazi fleet has returned to the North sea after maneuvers off Portugal. All these factors combine to relieve the anxiety over Gibraltar.

5. If war comes, Franco-British strategy would be to concentrate on Italy and knock her out as quickly as possible. Mussolini is aware of this, hence he can scarcely relish being dragged into a profitless war over Danzig.

6. Not since the crisis has optimism been so high as now among the French and British general staffs—especially the French. Admitting that the first few weeks might be difficult, they seem more than confident that ultimate victory would be theirs.

7. Mussolini is said to be increasingly against a new world war. And confidential sources report that Hitler believes such a war would deliver Europe—Germany and Italy included—to the Bolsheviks.

8. If war over Danzig resulted in the destruction of Poland and her ally, Rumania, the Nazis at last would be on the Russian border. Whereupon, like it or not, Moscow would be obliged to climb down off the fence and side either with the anti-aggression powers or with Germany.

The issue of peace or war, therefore, hinges to a considerable degree on the good faith of the Soviet Union. If her hostility to the Nazis is all she pretends, she could not stand by and see her western neighbors destroyed even if Britain and France held aloof. Her position would be comparable to that of France if Germany invaded Belgium and Switzerland. She would have to fight in self-defense.

That is, Russia would have to fight or make some sort of deal with Hitler. She might, for example, give the Fuehrer a free hand in Poland and Rumania in exchange for her own temporary security in the hope that Germany and Italy, on the one hand, and France and Britain, on the other, would bleed themselves white and in the end leave her the master of

Europe. That would be strictly within the Lenin tradition.

However, the feeling here as on the other side of the Atlantic is that Hitler will hesitate to plunge Europe deliberately into a war the end of which no man can foresee and which he, like everybody else, should have reason to fear. And certainly he must know that neither Poland nor the western European democracies can afford to let him wipe out the Polish Corridor. For that would destroy Poland.

But some incident could cause the situation to get out of hand against the wishes of all concerned. Or, given the tender skins which even the most hard-boiled dictators invariably seem to have, one or the other of them might feel the need to start something regardless.

THE AMERICAN MOTHER FOR 1939

"Honour thy father and thy mother" (Deut. 5:16).

Mother's Day, celebrated in the month of May, has become a national institution. Properly used and rightly evaluated it has accomplished some good. The Lord incorporated into His divine law proper respect and honor towards fathers and mothers. Lately, the "Golden Rule Foundation" has been naming and honoring with a Gold Medal an outstanding American mother. The first one chosen in 1938 was Mrs. Grace Noel Crowell, who is also noted for her fine poetry.

This Gold Medal is two inches in diameter. The front bears the inscription "Motherhood" engraved at the top. The figure of a mother with a child in her arms occupies the remainder of the front. On the reverse side is engraved the name of the mother chosen for the year, around the top. There is a figure of a nymph, and at the left the names of the children. At the right is the date, and across the bottom, "The Golden Rule Foundation."

The mother chosen has some especial interest for the Mennonite Church in that the 1939 mother chosen credits her Christian and early Mennonite training as the reason for her success in raising a successful family. The mother chosen for 1939 was Mrs. Otelia Augspurger Compton, Wooster, Ohio, the mother of four children. Three sons are Doctors, and one daughter a missionary in India.

Mrs. Elias Compton was requested to speak over three national radio hookups to the mothers of America. On one of these chains she was introduced by Mrs. James Roosevelt, the mother of the President of the United States.

Following are the words Mrs. Compton spoke after receiving the medal of honor:

You will, I am sure, understand the pleasure and the sense of appreciation with which I accept the distinction which you have conferred upon me as the American Mother of 1939.

I accept this medal with a sense of humility and of gratitude; of humility, because I know full well that whatever creative gift I may have had as a mother is due to the guidance and sustaining grace of God; of gratitude, because it may afford me an opportunity out of the experience of a happy life to give a word of encouragement to thousands of younger mothers who are puzzled by the complexities of our modern ways of life.

The thought that constantly occurs to me is, "The Lord moves in a mysterious way His wonders to perform." Today, to me, the wonder is that I, a daughter of unassuming Mennonite parents, who for fourscore years has merely tried to do her duty as a child of God, as a wife and as a mother, should now so unexpectedly be honored by the Mother's Day committee of the Golden Rule Foundation with the designation of the American Mother of 1939. So may I again simply and from my heart truly say to the committee, I thank you.

Mrs. Elias Compton is personally known to many of the writer's friends, who are members of the Mennonite Church, in the Wooster, Ohio, area, who called our attention to this greatly beloved American mother. These friends made possible the following words of her radio address, in which she gave the secret of her success, as a mother:

Friends of the radio audience: I first want to thank Mrs. Roosevelt and the committee for the gold medal inscribed with the names of my children.

I greet those everywhere who look upon me as a second mother. Mrs. Grace Noel Crowell, the American mother for 1938, has thrown her cloak around my shoulders. It makes me especially happy, as it symbolizes the highest achievement for the American woman—motherhood.

I am an old-fashioned mother. It is beginning to come back to me as it did not occur to me then, the significance of the inscription . . . "Each for the other, and both for God," and upon that foundation we build our lives and our home. How inseparable divine and human love are.

Some people say they don't have time for daily devotions, but we solved that problem by rising a few minutes earlier each morning. These moments created a bond of fellowship and interdependence which strongly persist to this day though thousands of miles may separate us.

Today there are many helpful books mothers can use, but at that time we relied mainly on the Bible and common sense for instruction and discipline. I feel that the parents as well as their children need discipline. The mother influence is strongest during early years, but later the sympathetic influence of a father is greatly needed and a son is far more likely to follow his father's example. My husband wielded a great influence in character building in our home. I had a wonderful husband.

The things that mean most to us in life do not cost money, and they are within reach of all who have a true sense of values. All this is epitomized by the Golden Rule, and I accept charter membership in the Golden Rule fellowship, the purpose of which is to follow the golden rule as a life precept. This, I am sure, if universally adopted, would end strife in the home, strikes and lockouts in industry, and promote international good will.

THE KING AND QUEEN LEAVE AMERICAN SHORES

"My son, fear thou the Lord and the king: and meddle not with them that are given to change: for their calamity shall rise suddenly; and who knoweth the ruin of them both" (Prov. 24:21, 22).

The unprecedented visit of the King and Queen of Great Britain to both Canada and the United States is now history. It may be of some value to think through some of the results so as to evaluate the same.

The idea of kingship is deeply rooted in the human race. In the Bible itself the terms, "king" and "kingdom," are used some 980 times. The Bible also urges respect to kings and rulers. The New Testament urges that "first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority" (I Tim. 2:1, 2).

Their coming to American shores was anticipated with a great deal of satisfaction and gladness. Their reception from Quebec to Vancouver; from Vancouver to Niagara Falls, Canada; from Niagara Falls to Washington, D. C.; from Washington to Halifax, Nova Scotia, was more than could be expected. The ovation and the loyalty promised to them, that is to the "Crown" which they represent, was everything that could be expected. Millions lined the railways, millions lined the streets, thousands shook their hands, and millions heard their voices over the ether waves. They literally thrilled the nations, both Canada and the United States.

Why such an ovation, why such thrilling

receptions? The world is jittery; civilizations are tottering; men are losing their faith; kings have fallen; governments have been changed over night. Great uncertainty exists in the world universally. Here is one nation that God has used through the ages, which still stands—and stands for something. This young couple is the visible embodiment of this something. This nation stands for law, order, justice, liberty, freedom of conscience, religious liberty. This nation recognizes God, and realizes that her powers to rule are delegated powers from the Lord, who made the heavens and the earth. This young couple is not afraid to say so. The name of God was on their lips from the day they took the throne, until today. They referred to this name from the Atlantic to the Pacific Oceans, and back again. They were thrilled as the crowds by the thousands and tens of thousands sang:

"God save our gracious King,
Long live our noble King,
God save the King.
Send him victorious,
Happy and glorious,
Long to reign over us,
God save our King."

Another factor in the popularity of this royal couple is their democratic spirit. They have respect for all men. They are not afraid of the common contact. For them the common man may be an uncommon man. They abstain from snobbishness. They did not feel a sense of superiority. They love the common people. The Queen comes from a commoner's home. She had no royal blood in her veins. The kings of bygone days, when all too often they ruled with iron and despised the common fellow, are gone. The days of dictators, who seem to delight to crush out the last bit of human liberty, are upon us, and this royal pair does not partake of that spirit. They did not covet the throne, it was granted to them by a train of circumstances, beyond their control.

One of the most heartening results of their tour was that Communism and Fascism received one of their hardest blows by their visit and reception. In most cities the Communists pulled for shelter. They were in hiding. The acclaim of their sovereigns by the millions of children spelled uphill work for the Communists of today.

From the time the King and Queen embarked, until they left the shores of Canada, their welcome was fervent. They were hailed by all elements of the population—including the "Quints," whose special train brought them to Toronto. The French, the English, the German and all other nationalities in the nation showered their acclaim, and promised their loyalty to the throne.

The Ontario Mennonite Conference, in session at Waterloo, Ont., did not go into session until the royal train left the "Twin Cities"—Kitchener and Waterloo. The Conference wrote a long letter of gratitude to their sovereigns, thanking them for the liberty and happiness given them under their reign. This letter was mailed by air-mail to Washington, D. C., so as to reach them before they left Canadian shores on their return home. The Conference in session after the train rolled out of the depot, engaged in special prayer for their safety, for their guidance, and closed with the singing of, "God save the King."

The King and Queen's visit to the United States is without parallel. They were the first British sovereigns to do so. They were accompanied by the Canadian Prime Minister, the Hon. Mackenzie King, the highest ruler in Canada, on par with the American President. It may be of interest to our readers to know that Mr. King was born, reared at Kitchener, and some of his very personal friends were Mennonite youths during his school days.

With warmth and depth of feeling the Canadians, as well as many Americans say, "Long live our noble King."

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ITALY AND ETHIOPIA

Italy has been putting through a most imposing and expensive road project in recently conquered Ethiopia. During the last thirteen months 2,028 miles of "new pivotal highway," most of which is asphalt-surfaced, has been constructed and opened to traffic. To join this Ethiopian unit with the entire imperial system, important harbors are being developed at Massawa and Assab, on the Red Sea, which will make the Italian colony comparatively independent of the French-controlled Djibuti railway and harbor. When the projected road south to Mogadiscio, now under construction, is completed, and a port

Christian Monitor, July, 1939

constructed with a canal leading in from the shallow, monsoon-ridden roadstead of that place, Italy will be still freer from Djibuti. This new system of roads was supposedly constructed for the domination of the conquered territory, and the commercial development of Ethiopia's rich resources. The latter needs badly to be emphasized, for Italy paid \$84,208 per mile for the road building, four times what it would have cost in Italy for the same mileage. This outlay was caused by the need of erecting 4,448 small bridges, 128 large bridges, 477,187,400 cubic feet of excavation, 265,397,000 cubic feet of fill, and 29,235,460 feet of walls and abutments of rain-proof cement. The funds for the project were drawn from Italy's already bankrupt financial system and the capital assets of her people. And yet, already the roads are being used for purposes of military threat to the neighboring French colonies to satisfy the ambition and colony-hunger of Italy's dictator.—Sel.

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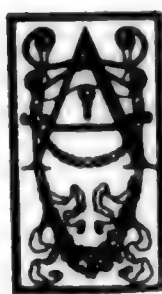
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A TWELVE-INCH BOARD

By Ada M. Zimmerman



ALL day long the missionaries had lumbered across the rugged road of the desert. With parched throats and eyes dim from the dry air and the glaring sun, they had pressed on in search of, what? Indians! Once they had stopped in a pinon grove where they had spied two hogans. Only an old grandmother, a mother, and a child of seven appeared. The missionaries gave a greeting in the Navaho tongue and were accorded a welcome. Crossing limbs they sat at the low door of the hogan in true Navaho fashion for a bit of friendly chatter.

"Are there more hogans in this country and where does the sick medicine man live?" asked the missionary.

"Yes, a few beyond the mesas. I think he dwells there," and the grandmother's bony hand pointed to the long ranges of sharp ledged mounds.

Strong coffee and brown bread were set before them in generous proportions. "Have you heard the story?" asked the missionary's wife. They said they had not. So once more, as hundreds of times before, the missionary told the story of Creation and the Great Gift of the Holy One.

"It is a good story," said they after an hour's telling. "Come and tell it again to the men when they return from the mountains."

So they had gone on hour by hour, sweltering in heat, fording deep streams, dashing across dangerous quicksands, climbing narrow ledges, and rumbling through deep canyons. All this was done for the conquest of the soul of the Navaho.

No, they did not find the Indian of story-book lore who whiles his hours in dance and song, nor the Indian that tourists see, grim and silent. Here they met a lassie tending her father's flocks, there they passed a woman with a back-breaking load of blankets and pots on her way to the trading post. There lay a youth languishing in the last stages of a dread disease while here was another who had heard the story before and was ready to believe. There were smiles, cheerful greetings, a pouring out of deep heart longings by some, and open wonder from others.

As the little old car rumbled on toward the mission settlement, a blaze of golden splendor lit up the west where the sky and the desert met. Ere long the brilliance faded into the mellow blue of the desert twilight. The giant cacti stood like mysterious monsters in the gathering night while the mesas lent to all a scene of mystic wonder.

As the car came to a dead halt before the bungalow, a tall figure loomed up in the dark.

"Missionary," grunted a low voice.

The missionary peered through the darkness, "What is it, White Cloud?"

"You know baby up at Dulcans. It dead. Die just now."

For a while the Indian's voice was silent. Then from his pocket he produced a cord

made of cedar bark with a knot one foot from the end.

"Dulcan say you promise help him. He very poor. Have nothing. He need a box this long," he showed the length of the cord, "and so wide where knot is. He say you know."

A dead Indian baby. A sorrow-stricken mother in the land of friendless nowhere, and no casket companies on the reservation. It was 9:30 Saturday night. "He say you help him, you know," rang in the missionary's ears.

"Tell him we'll make the box. I'll be over for the service tomorrow afternoon. Tell him we are praying."

Of course it was late. The next day was Sunday with its busy round of services. The missionaries had traveled ninety rugged miles and had told the Story six times. Nevertheless the missionary found a twelve-inch board in the basement of the church and his wife a simple cloth to line the box.



THE BURDEN

"O God," I cried, "Why may I not forget?
These halt and hurt in life's hard battle
Throng me yet.

Am I their keeper? Only I? to bear
This constant burden of their grief and care?
Why must I suffer for others' sins?
Would God my eyes had never opened been!"
And the Thorn-crowned and Patient One
Replied, "They thronged me, too; I too, have
seen."

"Thy other children go at will," I said,
Protesting still.

"They go unheeding. But these sick and sad,
These blind and orphans, yea, and those that
sin
Drag at my heart. For them I serve and
groan,
Why is it? Let me rest, Lord. I have tried—"
He turned and looked at me: "But I have
died."

"But Lord, this ceaseless travail of soul!
This stress! This often fruitless toil
The souls to win!
They are not mine. I brought not forth this
host
Of needy creatures, struggling, tempest-
tossed—
They are not mine."
He looked at them—the look of one divine;
He turned and looked at me: "But they are
Mine."

"O God," I said, "I understand at last,
Forgive! And henceforth I will Thy bond
slave be
To Thy least, weakest, vilest ones;
I would no more be free."
He smiled and said, "It is to Me."

—Lucy Rider Meyer.

Here was true love. A mutual understanding between a missionary and his people. Here hearts beat alike as do all hearts the world over in time of sorrow. White Cloud silently disappeared in the dark leaving a missionary with a cedar cord in his hand—thinking and praying.—Adapted from Navaho Sketches, Limouze.

THE OTHER SON

One day two well-dressed but somewhat intoxicated young men staggered into a Marcon studio, and said they wanted to have their pictures taken.

"All right, my boys," said the photographer; "how do you want me to pose you?"

"We'll 'tend to—(hic)—that," one of the lads replied; "won't we, Josey?"

They pulled out a couple of whiskey flasks and zigzagged over to the background screen. There they arranged themselves, each with an arm around the other's neck, while each free hand held a bottle to the lips.

"Now, shoot away, old man!" one of the boys directed the photographer.

The two young men lived back in the country. Instead of taking the cars home they decided to walk on the track. On a curve around the hill one of the boys was run over and killed by a train. At the inquest the half-empty whiskey flask which was not broken, was in evidence.

Some weeks later an old woman, attired in mourning, visited the studio and gave her name to the photographer. "I heard you took a photograph of my son a while back," she said; "I want it."

The photographer tried to protect the memory of his customer. "It wasn't a very good picture," he explained. "Maybe you've got an old one at home; send that down and I'll copy it for you without charge."

"But I want the one he had taken last," she insisted.

The photographer still hesitated. He was a good man, and he had a gentle old mother of whom this woman in black reminded him. "I'd rather not make the picture for you," he told her; "it's not good. You won't like it at all. The truth is," he added desperately, "he had it taken with a bottle of liquor to his mouth."

"That's just why I want it," said the mother. "You see, I've got another son!"—C. E. World in, World Wide with Tongue and Pen.

SALVAGING THE WRECKAGE

Only the Gospel can save debauched humanity. Humanitarian schemes and political panaceas are ephemeral and superficial. The Gospel furnishes a dynamic power that transforms, renovates, and renews human lives. Every efficient pastor knows many instances of "twice-born men."

Jesus came to seek and to save the lost. The lost may be rich or poor, they may live in mansions or hovels, may be reputable or disreputable. Our mission is to save them. We know only two classes—saved and lost. The saved must seek the lost.—Publisher Unknown.

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No. 8

THE TEMPEST

By Beryl Martin



HE sky was strangely gray and mysterious; all morning it had been so. By noon, the wind, which was quite strong, began to increase appreciably. Word reached La Rouche that a storm was on the way.

Quickly that intelligence circulated among the fisher folk and townspeople on both sides of the bayou, which like a knife in an apple cleaved the village in two. The darkies shivered in their whitewashed cabins down in the "nigger quarters," and black mothers trembled and clutched tightly their wide-eyed pickaninnies.

At the big schoolhouse where the white children attended, Lucia Warwick had romped with the rest of her playmates during the noon hour. Like Lucia, they, too, noticed the density of the sky and its general mysteriousness, but were blessedly unconcerned. They played on. However, when the news of the storm reached the ears of the teachers, they decided upon an early dismissal.

The storm was predicted to reach its height sometime in the night and La Rouche was dire tly in its course. Some of the pupils lived a mile or more from town and needed an ample margin of safety in which to get home and alarm their folks. By the time the children were all duly cautioned and instructed about getting home promptly, some really shared the fear of their teachers, and would have been in a state of mild terror had not their innocent curiosity somewhat equalized that emotion.

Lucia summoned about all the strength her seven years could command to resist the forces against her on the way home. The wind howled and snarled like some savage beast, and quite threatened to carry her away with him. Indeed, there was no loitering along the way—not this day. No sensitive plants were tormented by the touch of her bare feet, no water hyacinths plucked, and no vultures disturbed at their carrion feasts.

She sensed keenly the importance of getting home quickly. She was not as fearful of the storm as she was eager to convey to her mother the delicious morsel of news in her possession. Lucia rather gloried in the thought of exciting her.

She and Little Brother trudged laboriously with the group who lived on their road. She urged him on by recounting such examples of disasters as her brief memory contained. There was the time, for instance, when the

Millowang's roof was detached and they awakened in their beds to find the rain beating down upon them. Little Chester forbore all this with great patience and interest, but then, that was his solemn duty, too, for wasn't he thirteen whole months younger than she? The breaths she had drawn were hundreds and hundreds of times more numerous than his; therefore, she was entitled to his respect.

Occasionally, her little nose sifted critically a fresh intake of air. She discerned a subtle odor about it,—a faint, yet distinct flavor of deep-sea water and nightmares, and it had an uncanny way of creeping into one's marrow.

This storm, like most of its predecessors, was coming from the Gulf—another mystery that bordered on the *bete noire* side. She understood it meant a huge body of water,



THE LISTENER

Oh, how I love to listen
To the heralds of the dawn,
As they warble from the treetops,
Or flit across the lawn.
The crowing of a rooster,
The cackling of a hen,
The passing of a wagon,
The hurried feet of men.

To listen to the gentle wind
A-whispering 'mong the leaves,
Or to the singing of the rain
A-drooping from the eaves.
The chirping of a cricket,
The humming of a bee,
The whir of wings above me,
The murmuring of the sea.

As twilight falls I listen
To the voices of the night.
Soft calling of a whippoorwill,
Or song of birds on flight.
The noises from the woodland,
The babbling of a brook,
The hooting of a lonely owl
From out its hidden nook.

Of course I like to listen
To words of learned men.
A mother's song at twilight;
To joys one cannot pen.
But best of all I listen
To a Voice so small, and still,
That whispers to the souls of men,
And helps them do God's will.

I believe we'd gain more wisdom,
And speak with greater ease,
If we would be "the listener"
To voices such as these.

—H. Margaret Kurtz.

larger and wider, ever so much wider than the Mississippi was wide at New Orleans. It was situated across the flatlands to the south. It was down! For once, she could appropriate the term her aunt used when she wrote them letters from her complacent perch in Indiana, "How are you way down there?" Lucia resented the implication that her family might be sitting in a mean mud-hole just because they lived in the south.

Like the extended arm of a mother, so each lane along the way reached out its hand to receive its allotment of children from the group that pressed by. By the time the Warwick lane was reached, the little band had diminished almost to half its original size. Lucia was a bundle of tense excitement as she rushed wildly into the house, shedding first the upper layer of her mind, and then her coat. With all that superfluous weight unloaded, she was quite ready to settle down to hard play with her brothers and baby sister. The storm, in fact, was forgotten except when her mother would mention it. Then again she would become aware of its eerie sound, of writhing trees, and of possible destruction to all of them.

Lucia may even have briefly pondered the outcome of her own self in the event that destruction did descend upon them in the night. She frequently did think in that vein. Her mind would not have eased had she prayed, for she knew full well that God would not hearken to any prayer from a wicked child. Her propensity to mischief was as inborn and natural as a blackbird's went to pulling corn. Literally, oceans of iniquity had multiplied themselves between her and God,—and there was nothing, just nothing that she could do about it, so rather sorrowfully she resigned herself to the fate of burning always and always. She was just a black little sinner,—doing a real job of being one. However, although these things sometimes entered her child mind, Lucia never dwelt to great lengths on her unhappy destiny; she was simply too busy thinking up naughty things to do. She had evidently not yet reached the age of full accountability.

Father and mother discussed the storm in low, anxious tones at the supper table. Its violence was constantly increasing. They were at a loss to know what to do. Would their house stand this battery of the elements? They prayed that it would.

Soon after supper the children were put to bed. They slept under the rafters upstairs.

As the evening wore on, the house rocked more and more on its wooden block foundations. It moaned and creaked, and several

times it seemed to be at the point of being lifted up and away by the forces without. The Warwicks considered it too dangerous to be occupied in such a state, and decided to leave it at once.

Mrs. Warwick came upstairs where Lucia and the little boys were sleeping, oblivious to all that was happening. The flame of the kerosene lamp threatened to be blown out any moment.

"Lucia! wake up! Danny! Chester! Wake up! See, the walls are shaking! We must get out of here in a hurry." She threw back the covers.

"Wake up! She shook them vigorously and pulled them out. Though very sound asleep, they did awaken in short order, rubbing eyes, and whimpering like hungry puppies. Father, at hand too, gave more directions, helped them into their clothes, and got them downstairs. Mrs. Warwick had by this time wrapped the baby, and with it snug in her arms, and Father carrying Chester in one of his and holding to Danny's and Lucia's hands with his free one, he led the little procession out of the quaking house.

Now, whither to?

The rain beat furiously upon them, they knew not which moment their feet would be lifted upward by the wind, or one of the buildings in the yard planted upon them.

Surely God watched and directed their slow but steady progress. They headed down the back lane, the way being revealed by

lightning. Some distance back they halted at a little foot bridge that spanned the ditch alongside the lane they had followed. Carefully they descended into the ditch, crouching on its sides, with the bridge as a canopy above them. Snug and safe they were.

They had not huddled there long, ere Mr. Warwick's gratitude pealed out a challenge to the thundering tempest.

"We have a rock, a safe retreat,
A shelter in the time of storm."

Even Lucia felt strangely calm and at ease. The song had a new meaning for her, too.

Mrs. Warwick's eyes were loathe to stare in the direction of the buildings. Was the house still standing? Yes! thank God, it was; every flash of lightning revealed it still on its foundation.

As the hours wore on, they noticed the storm gradually beginning to slacken, and at last Mr. Warwick considered it safe to return to the house, and to their dry, comfortable beds.

When, the next day, they learned of the damage wrought in the community, they were indeed moved to thanksgiving for the protection their heavenly Father had given them.

And, in later years, Lucia found refuge in Him also from the tempests that beat upon the soul.

THE DECADENCE OF APOSTOLIC CHRISTIANITY AND THE FIRST DIVISIONS OF THE CHURCH

By John Horsch

Our readers will not want to miss this interesting glimpse into the early history of the Christian Church. We can learn much from the experiences of the past as revealed to us by our painstaking historians.

We can here barely touch upon the decadence and deterioration of the Christian church of which Catholicism was the final result. A noticeable decline of the faith and of apostolic spirituality set in as early as about the middle of the second century A. D. Untoward outside influences were brought to bear upon the church, and under existing circumstances, proved too strong to be effectually resisted.

One of the fundamental deviations from New Testament teaching was the supposition that the Christian ordinances are possessed, as it were, of magical power and are the means of salvation. Baptism in the course of a brief period came to be looked upon as the instrument of regeneration, and the observance of the communion as the means of obtaining forgiveness for the sins committed after baptism. Within a few centuries various other grave errors and unscriptural practices found their way into the general church.

A Christian Emperor

With the conversion to Christianity of Emperor Constantine of the Roman world empire, persecution ceased. There began an era of great outward growth and expansion for the church. Constantine and his sons, who succeeded him as rulers, made Chris-

tianity the religion of the state, to take the place of the old Roman paganism which had been the state religion. The Christian church was made the state church. Church and state were united and the population was compelled to make a profession of Christianity. All preliminary conditions for church membership were abandoned, except baptism which was made compulsory. Since this ordinance was supposed to be the instrument of regeneration, the membership in theory consisted of regenerated persons. Infant baptism was introduced, which means that the church could no longer claim to be a body of believers. Scriptural church discipline ceased to be practiced. The consequence of this great decline in faith and practice was that the church all but lost what was yet left of the apostolic standard of life and practice.

Constantine did not undertake a sudden abolition of heathenism, however. He recognized the danger of political disturbances, and first granted general religious freedom (A. D. 312). Later he proceeded to forbid heathen worship. The amalgamation of the heathen masses with the church was in part responsible for the continuation of the paganizing process. The principle of nonresistance was abandoned with the consummation of a union of the church with the state.

The Supposed Repetition of the Sacrifice of Calvary

The idea of a literal priesthood was substituted for the spiritual priesthood of the believers. The priests of the established church were believed to be the mediators between God and man. Now, a priesthood in the literal sense required a literal altar and sacrifice. This was provided through the so-called Mass, on the strange supposition that the host or bread in the communion service is the Lord Himself, and that He must be literally offered up again and again in the daily Mass, to atone for sin. Thus the sacrifice offered once for all on Calvary is supposed to be repeated on the altars in the churches, the place of the Roman soldiers being, strange to say, taken by the Christian priest. To Constantine belongs the doubtful honor of introducing sacerdotal vestments or peculiar, gorgeously wrought garments to be used in saying Mass.

Further Departure From the Faith

Prayer to Mary and the saints came to be looked upon as necessary. In the language of Scripture the saints are the believers. In consequence of the general decline of the Christian life this use of the word "saints" was abandoned. Only those were supposed to be saints who were canonized, that is, declared to be saints after their departure. Images of Christ and the saints also in course of time became the objects of adoration and worship. In the Eastern (Greek) church the use of images was restricted to paintings. Statues of stone or wood were forbidden, while the Roman or Western church made no such restraint. Among the most popular images were those of the cross and the crucifix. While the Greek church never sanctioned the use of musical instruments in public worship, no such restriction was in force in Western Christendom, where after the seventh century organs were used in the churches.

Among the evidences of departure from New Testament teaching was the doctrine of the purgatory and indulgences, the use of holy water and holy oil, the practice of exorcism preceding the act of baptism, the superstitions regarding relics, etc.

The First Divisions of the Church

Naturally the gradual departure of the church from primitive Christianity was not assented to by the whole of the church. It is needless to say that many were keenly aware of the deviations made from original Christianity. At least three divisions took place in the church in consequence of the departure of the church from New Testament Christianity.

The first of these divisions, that of the Montanists, occurred toward the end of the second century. Their first leader was a certain Montanns of Phrygia in Asia Minor. Tertullian, the most notable Christian writer of that period, was of this church. The Montanists endeavored to maintain the purity and earnestness and church discipline of the apostolic age. Tertullian's writings indicate that they disapproved of infant baptism, the oath and worldly conformity in dress. They defended the principle of nonresistance and

the prayer veil. Some of their congregations existed into the sixth century, as is evidenced by the fact that Emperor Justinian in that century repeatedly enacted laws against them.

About one hundred years after the rise of Montanism the Novatianist Church was first organized. The Novatianists differed but little from the Montanists. They withdrew from the general church and were persecuted by Constantine.

The Donatists represented another movement having for its object the preservation of apostolic purity of the church. They severely criticized the state church on various grounds. Notwithstanding persecution by banishment, confiscation of property, and death the Donatist Church existed until the

seventh century. Augustine, who is considered the most prominent of the so-called church fathers, approved their persecution.

Persecution by Protestant Churches of the State-church Type

The general persecution of the Christian sects dissenting from the creed of the state church continued through the centuries until over a half century after the beginning of the Reformation period. The leaders of the Protestant Reformation of the state-church type—Luther, Zwingli and Calvin—did not approve the principle of general religious toleration. The Netherlands was the first Protestant country to grant toleration to the dissenters (principally—Mennonites),—and Switzerland the last.

Scottdale, Pa.

WEATHER WISE

By Julia W. Wolfe

It is an old saying that the weather is a safe subject to discuss. In these days when we have weather bureaus in almost every section of the country, people rely on the bulletins issued by them, but there is so much lore in regard to weather that it is not to be forgotten. Scientific meteorology is not yet sufficiently advanced to prophesy with any degree of accuracy whether a season will be cool or warm, good or bad for crops. Not so with proverbial meteorology. There are a number of proverbs that rush in where angels of science fear to tread, and, according to government experts, not a few of these homely sayings hit the mark fairly true.

"Frost year,—fruit year," or "Year of snow—fruit will grow," is one of the proverbs that farmers have known to be truthful. This proverb, known in still another form as, "A year of snow,—a year of plenty," has its basis in the fact that a more or less continuous covering of snow, incident to cold weather, not only delays the blossoming of fruit trees until after the season of killing frosts, but also prevents the alternate thawing and freezing that is so injurious to wheat and other winter grains.

Scientific prophecies concerning the immediate weather are usually based on the appearance of the sky, the sun, moon, and stars. "A red sun has water in its eye" is usually a faithful forecast of rain, because the redness of the sun is induced, for the most part, by the moisture in the atmosphere, which holds in suspension the particles of dust and smoke that cause the peculiar color. Water vapors both scatter and absorb the blue and other short-wave length colors of sunlight to a greater extent than they do the longer, red waves. This effect becomes more marked as the particles come closer together. Hence, when the atmosphere is heavily charged with dust particles that have become water laden, we see the sun as a fiery red ball.

Next to the color of the sun, the appearance of the sky is the favorite indicator to prophets of the coming weather. From an old poet we have:

A red morn that ever yet betokened
Wreck to the seaman, tempest to the field,

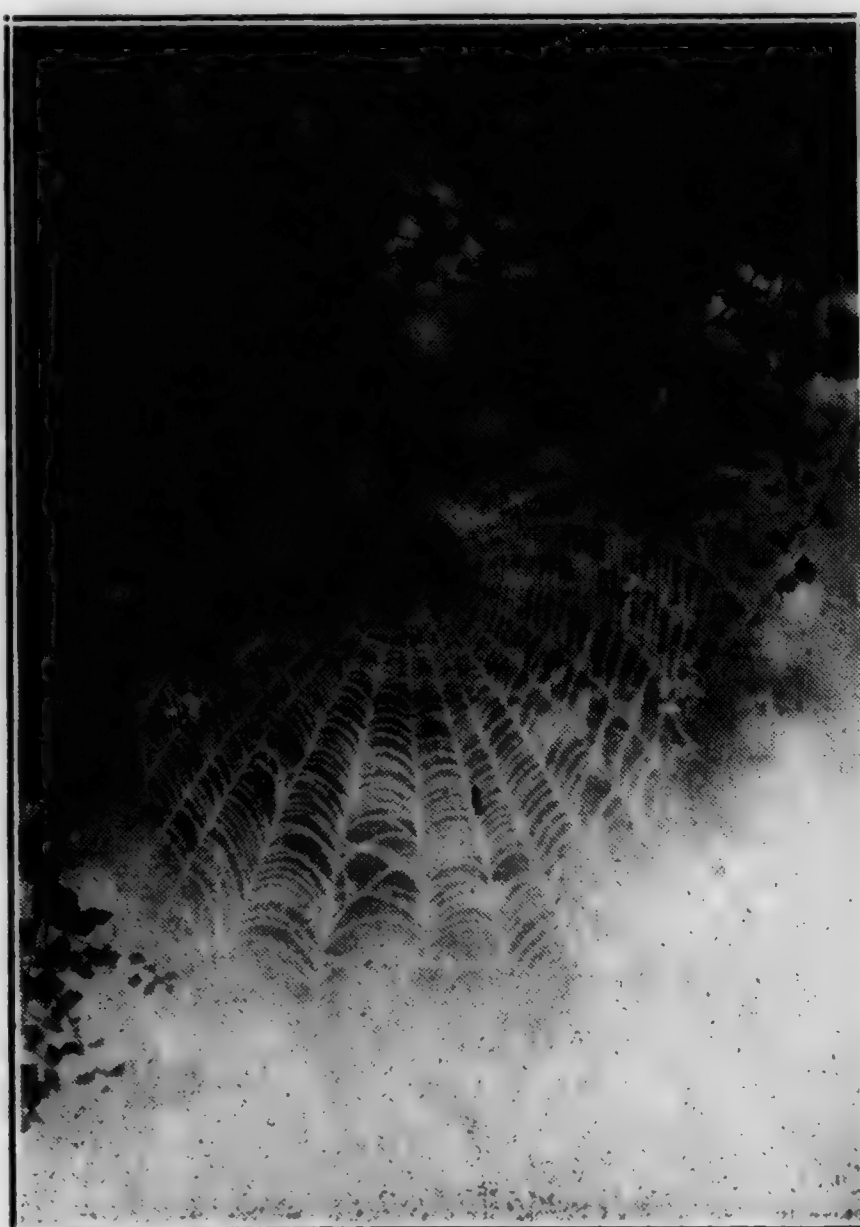
Sorrow to the shepherds, woe unto the birds,
Gusts and foul flaws to herdsmen and to herds.

There are other and more easily remembered lines that express the same thought, for example:

Sky red in the morning
Is a sailor's sure warning.
Sky red at night
Is a sailor's delight.

One of the most interesting proverbs that deal with the weather and the color of the sky is the one that Christ used to answer the Pharisees when they asked that He show them a sign in the heaven. "He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowring" (Matt. 16:2).

More than nineteen hundred years later the Weather Bureau has officially approved



The Spider's Tapestry as Revealed by the Morning Dew

proverbs of this nature, for scientific meteorologists have discovered from the causes of the fair weather that follows a red sunset that they are as nearly infallible as any general forecast can be.

Shakespeare, who appears to have been a good weather prophet, gives us another sign by which to interpret a different kind of sunset:

The weary sun hath made a golden set,
And by the bright track of his fiery car
Gives signal of a goodly day tomorrow.

This is an expression of the scientific truth that an absence of moisture in the air brings into prominence the yellow (short wave length colors), and therefore presages dry weather.

If the sky be neither red nor yellow, but is overcast with a uniform gray, we know that innumerable tiny water globules are present, a condition that favors rain and justifies the proverb:

If the sun is set in gray
The next will be a rainy day.

Many proverbs foretelling rain and bad weather are based on the appearance of solar halos and coronas, and, as these are only visible when there is much moisture in the air, such proverbs are well founded.

Many persons have supposed, and some still maintain, that the moon controls the weather, and there are numerous proverbs based on this assumed relation. That belief is no doubt due to the fact that the appearance of the moon depends upon the conditions of the atmosphere, and, therefore, proverbs based upon phenomena of this nature are more or less sound and of much value when applied to local conditions.

Thus, "Clear moon,—frost soon," and "Moonlight nights have the heaviest frosts" are true because on the clearest nights the cooling of the earth's surface by radiation is greatest and most likely to cause precipitation in the form of dew or frost.

"Sharp horns do threaten windy weather" is another interesting proverb, based on the fact that when the air is clear and calm, sight is interfered with by atmospheric inequalities that more or less blur outlines. Therefore, when the moon's horns appear sharp, we know that these inequalities do not exist, and the natural inference is that they have been smoothed out by strong winds, which will later reach the surface of the earth.

Like the sun and the moon, the stars have furnished a number of proverbs concerning the weather. Many of these are only nonsense, but a few have decided merit, as, for instance:

When the stars begin to huddle,
The earth will soon become a puddle.

This contains a germ of truth. The scientific reason behind the couplet is that when a mist, caused by the beginning of condensation, forms over the sky, the smaller stars cease to be visible. The brighter ones shine dimly with a blur of light about them, each looking like a small confused cluster of stars. Hence comes the notion that stars can "huddle" together.

The height, extent, and shape of clouds depend upon the humidity, temperature, and

motion of the atmosphere. Consequently they often furnish reliable warnings of the coming weather. Thus one proverb correctly says, "The higher the clouds, the finer the weather." But this saying must be restricted to stratus clouds or other more common clouds. It does not apply to those wispy or cirrus clouds, the highest of all, that float from five to eight miles above sea level. In connection with those the proverb says:

Mackerel scales and mares' tails
Make lofty ships carry low sails.

Part of the air that forms the strong upward current near the center of a storm arises to great heights and there comes into contact with the swiftly moving layers of air that carry its ice particles far ahead of the rains. As the resultant clouds are only the forerunning part of a storm that is coming from the same general direction, the proverb is evidently well founded.

When the air is damp and the day is warm, great cumulus or thunderhead clouds are likely to form and produce local showers. Hence:

When clouds appear like rocks and towers
The earth's refreshed by frequent showers.

The equalization of the temperature by means of the presence of a large amount of moisture,—warming the cold places by condensation and chilling the warm ones by evaporation,—is responsible for the easy transmission of sound on a rainy day or when rain is imminent. Therefore there is good reason to accept the proverb that runs:

Sound traveling far and wide
A stormy day will betide.

Decrease in atmospheric pressure and increase in humidity are two other storm portents that have led to a number of well-founded proverbs or accurate observations. Thus we find it stated that the approach of a storm is heralded by the rising of water in wells, by the more abundant flow of certain springs, by the bubbling of marshes, by the foul odor of ditches, and various other phenomena, all of which are due to that decrease in atmospheric pressure which precedes a storm. The increase of humidity, favorable to precipitation, is indicated by the gathering of moisture on cold objects, by the collecting of perspiration on our own skin, owing to diminished evaporation, and by the dampness of many substances that easily absorb moisture. The last effect is illustrated by the packing of salt, the tightening of cordage and the strings of musical instruments, the damp appearance of stone walls and columns, the settling of smoke, and a number of related phenomena, all of which have been appealed to, with more or less justification, as evidence of a coming storm.—Christian Youth.

"It is no loss of time to pray. Many think it chiefly or wholly lost time. I tell you that your business, if it be of such sort as ought to be done at all, will go all the better for much prayer. Get time somehow, by almost any imaginable sacrifice, sooner than forego prayer. Are you studying? It is no loss of time to pray. If I am to preach with only two hours for preparation, I give one hour to prayer."—Chas. G. Finney.

WHAT'S WRONG WITH GAMBLING?

By Banes Anderson

Gambling is becoming one of the major vices of our land, and it is rapidly being legalized in one form or another. We should keep up a constant Christian testimony against it in all its myriad forms.

Gambling is contrary to the spirit of brotherhood because it is motivated by covetousness—the desire for that which is our brother's. As Herbert Spencer says, "It is a kind of action by which pleasure is obtained at the cost of pain to another." The fact that it is the result of mutual agreement does not change the principle. The loser gives up what he has lost, not from any love of the winner, but because he took a chance in the hope of winning something; it is a sort of reciprocal covetousness; each wants something from the other without paying for it, and they enter into an agreement to decide by chance whose covetous desire shall be gratified. Two wrong motives do not make a right act. It is the very opposite of a gift; our Lord said, "It is more blessed to give than to receive," but no gambler ever said, "It is more blessed to lose than to win." There can be no gambling between men who truly love each other; they cannot take from each other, they cannot seek pleasure at the cost of pain to another, nor covet each other's money. They would rather share than gamble.

Gambling is thus a form of stealing, for it is seeking to get something from another without paying for it in goods or service.

It is stealing by mutual agreement, but it is still stealing, and it proceeds from the same motive. Duelling is murder by mutual agreement, but the whole world recognizes that it is not less truly murder. So gambling is not less truly stealing because it is by mutual agreement.

Gambling is also a sin against God, because it is contrary to the spirit of stewardship. It is contrary to the principle of the stewardship of money. The gambler says, "My money is mine to do with as I like; if I want to gamble it away, that's my affair." But a man's money is not his; it is God's, and he is only the trustee. He may not do with it as he likes; he must use it in a constructive, brotherly way and to God's glory. Some day he will be brought to account for his use of that money. It is common to read of a bank cashier or some other person in a place of financial trust "borrowing" the funds committed to him to gamble in the hope of recouping previous losses. That is a scandalous misuse of the money of others, a scandalous abuse of stewardship. But every gamble is just as truly an abuse of stewardship; it is misusing that which belongs to God.

But it is a deeper sin than that, for gambling is contrary to the principle of the stewardship of life. The stewardship of life means that each man has a service to render society, under God, and as he renders that service is entitled to a return from society for the provision of his needs. "From every man according to his ability, to every man according to his need." But no man is entitled to a return from society except as he contributes, according to his ability, to the sum total of social wealth, material and spiritual. Gambling runs directly counter to this basic principle. It is an attempt to get a return from society without making any contribution. It is a desire to get "something for nothing," and that desire is not only folly, it is sin.

It may seem a little silly to apply these principles to "pitching pennies." But principles apply in small things as well as in great. If it is wrong to gamble with large sums, it is wrong to gamble with pennies. We see that clearly enough in stealing. The boy who "snitches" an apple from the grocery store may protest, "Aw, nobody'll miss it!" And that is true enough, but it is stealing just the same. So the fact that no one will lose very much "pitching pennies" must not be allowed to obscure the more important fact that it is gambling and contrary to the principles of brotherhood and stewardship.

It may be objected that a great deal of business violates, in spirit, these same principles. Many a man is in business seeking to take business away from another man, seeking profit in such a way that it will mean loss to his competitors. He is in business, not as a

"GOD'S BANK AIN'T BUSTED YET"

The bank had closed; my earthly store had
vanished from my hand;

I felt there was no sadder one than I in all
the land.

My washerwoman, too, had lost her little
mite with mine,

And she was singing as she hung the clothes
upon the line;

"How can you be so gay?" I asked; "Your
loss, don't you regret?"

"Yes, ma'am, but what's the use to fret?
God's bank ain't busted yet."

I felt my burden lighter grow, her faith I
seemed to share;

In prayer I went to God's great throne and
laid my troubles there.

The sun burst from behind the clouds, in
golden splendor set;

I thanked God for her simple words:
"God's bank ain't busted yet."

And now I draw rich dividends, more than
my hand can hold,

Of faith and love and hope and trust and
peace of mind untold,

I thank the Giver of it all, but still I can't
forget,

My washerwoman's simple words:
"God's bank ain't busted yet."

O weary one, upon life's road, when every-
thing seems drear,

And losses loom on every hand, and skies
seem not too clear;

Throw back your shoulders, lift your head
and cease to chafe and fret,

Your dividends will be declared:
"God's bank ain't busted yet."

—Alice P. Moss.

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CHRISTIAN MONITOR PULPIT

FORGIVENESS OF SINS

By Wm. G. Detweiler

TEXT: Thy sins are forgiven.—Luke 7:48.

My text is one of four words. And yet these four words are wonderful words, and they are very beautiful words to those who know what it means to be convicted of sin. Many of you know what it means to have unforgiven sins. If you do not have them now, you may remember the awful feeling when the conviction came that there was unforgiven sin in your heart and life. Really, friends, I do not know of anything in my past memories that was more dreadful, more tantalizing, more burdensome, and more painful than the consciousness that there was unforgiven sin. But in contrast I like the memories and the thoughts of the blessedness of the time when the voice of Jesus sounded into my heart, "Thy sins are forgiven." All of us are in either of two classes. I wish I could speak to you face to face and have you to answer me truly in which of these classes you are: the class that has their sins forgiven and the class that has not their sins forgiven. In which group are you? Are you sure that the Lord has forgiven all your sins? All of us, were we honest with ourselves would have to acknowledge the fact of committed sins. Some of us have had these sins forgiven through appropriating to ourselves the merits of the shed blood of Jesus Christ. Others of you have not had this glorious experience. Before I go into the lesson story of our text, allow me yet to say this word, that if you are unhappy because of your sin, why not decide to get rid of that burden at once? Listen to the Bible account of a sinful woman who found relief from her great burden of sins, and then you follow the same procedure, and see if you will not get rid of your sins likewise.

Now for the setting of our text: "Thy sins are forgiven." In the latter part of the seventh chapter of Luke we have the account of a visit Jesus made to the home of Simon the Pharisee. He went there at the invitation of Simon and sat down to a meal. As he was there in the house a sinful woman of the city came into the house uninvited, it seems. She was a character who seems to have been notorious for her wickedness. The Bible does not tell us very plainly just why she came, but we are told that she knew that Jesus was there, and that she brought an alabaster box of ointment. The account that follows seems to indicate that she came because she had a burden of sin on her heart. I want you to notice a number of things that she did after she was inside the house. The first was that she stood at His feet behind Him weeping. Jesus was very likely sitting, according to the fashion of the time, around

the table, that is half-reclining. Just why she was weeping we are not told in the beginning of the account. But keep in mind that she was weeping. The second thing we are told that she did was that she washed His feet with her tears. The third thing was that she dried His feet with her hair. Next we are told that she kissed His feet, and lastly that she anointed them with the ointment she had brought with her.

When Simon saw what was happening he said within himself, "This man [that is Jesus], if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner." Jesus knew what was passing through Simon's mind, and so He spoke to him, "Simon, I have somewhat to say unto thee," and Simon told Him to say on. Then Jesus gives the parable of the certain creditor who had two debtors, one of whom owed him five hundred pence and the other owed him fifty. Because they had nothing to pay the creditor frankly forgave them both. Then Jesus asked Simon, "Which of these two debtors will love the creditor most?" And Simon answered rightly that he supposed the one who was forgiven the greater debt. Then Jesus continued to Simon, "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins which are many are forgiven; for she loved much; but to whom little is forgiven, the same loveth little." Then he said to the woman the words of our text, "Thy sins are forgiven." Wonderful words they must have been to the woman. She may have recalled in a moment her many past sins, but there was no burden anymore, for her sins were forgiven. There are a few practical lessons we want to see in this account.

In the first place, I want you to see that regardless of how much we have sinned we can be forgiven. This woman was a great sinner. Jesus Himself said that her sins were many. Friend, take heart. You may have gone far into sin; you may have wandered far away; you may have tasted the depths of the pits of Satan. But you need not despair, for you too can be forgiven.

The next thing I want you to see is that sin requires forgiveness. Do not think for a moment that you can get by with your sins. Your sins need to be forgiven. Without for-

givenness there can be no peace. You may lull yourself to sleep and try to make yourself believe that you are all right, but that will never take away your sins. Your sins need to be forgiven.

The next thing we want to see is that there is only one source for forgiveness. Try what you will, you can never find forgiveness anywhere but with the Lord Jesus. You may go to the spring of morality, but its waters can never take away your sin. You may bathe in the fountain of ritualism, but that will never take away one small sin. You may wash in the waters of good works, but that will not suffice to have your sins washed away. Try what you will, nothing can wash away your sins. You need to come to the Lord Jesus Christ by faith, and then you will find that only the blood of Jesus can wash away your sins.

The next thing I want you to see is just why it was that this sinful woman heard these beautiful words, "Thy sins are forgiven." Did Jesus speak these words to her because of what she had done? Were her sins forgiven because she was willing to humble herself and to wash His feet and even to kiss His feet? Was it because of her humility that she was forgiven? No, it was not, for humble yourself with ever so great a show of humility and you will never be forgiven. Was this woman forgiven because she wept? No; you and I can weep for our sins until doomsday and still go to hell. Do not misunderstand me: I believe in sorrow for sin. I like to see sinners cry when they come to God. Personally, I do not give much for a professed conversion where there is no manifestation of heart sorrow for sins. I fear we have gotten too far away from the mourners' bench, and for this reason probably have gotten just as far away from experimental religion. But tears will never wash away your sins.

Well, why then was this woman told that her sins were forgiven her? Was it because she washed the feet of Jesus with her tears? No, neither was that the reason. Was it then because she dried His feet with her hair? No, regardless of the devotion it showed to the Saviour, this did not take away her sins. Was it then because she anointed His feet with the ointment? No, it was not that either. It was nothing that the woman had done, nor could do that took away her sins. Here is a lesson we need to learn. We need to ponder this deeply, for the human heart is so prone to try to DO things in order to be saved. And yet Paul tells us that we are saved not by works, but by faith. I wonder whether some of you have tried to find forgiveness and peace through something you could do. It may be that you did not do just like this woman, but at the same time you tried to do things in order to be

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Editorials

Jottings

"The Lord reigneth; he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is established, that it cannot be moved" (Psalm 93:1).

* * * *

In the present welter of world conditions, when there is much international bickering and strife, seething turmoil within the nations themselves, and a widespread feeling of fear for the future, there is constant need that we as Christians remind ourselves that the Lord is reigning, that He is still on the throne, overruling to His honor and glory and caring for and providing for His own. It is also well for us to remember that present world conditions will not always continue. The time is coming when it will be said: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

* * * *

The value of right choices has been made to stand out very strongly in our present series of Sunday-school lessons. One after another of the leaders in Israel were either made or wrecked, as far as their influence and usefulness were concerned, through the choices they made at strategic times in their lives. Solomon, Jeroboam, and Rehoboam are typical examples, but the list is long and extends down to our present time. We make or break ourselves by the choices which we make, just as truly as did our fathers and remote ancestors of ages past. Of Rehoboam it is said, "He prepared not his heart to seek the Lord" (II Chron. 12:14), but of Jehoshaphat the inspired writer says, that "he sought the Lord God of his father" (II Chron. 17:4). Those divergent choices made the great difference in their careers, and the choice for or against God just as effectually spells success or ruin to people today. Have you made the good choice, and are you consistently living up to your decision for the Lord?

* * * *

"God's Way is the Best Way." We sing that sentiment with considerable feeling at times, and we like to repeat the phrase as if we really believed and practiced it. But how often we fail on that very point! To illustrate: We get into some sort of difficulty, perhaps unwittingly, and then instead of taking the Lord's way of peace and nonresistance we are tempted to take the arm of flesh and resort to some carnal means of defending ourselves or to get even with the other person or persons involved. Thus you find professed Christians involved in bickering and disputing, evil speaking and vituperation, and resorting to legal procedures to obtain their supposed rights. On such occasions we should remember that God's way of love and peace is far the best and will bring us rich blessings in the end. Then again, in times of trial or sorrow, when things look dark and we cannot understand why pain or sorrow or death has come into our experience, let us again remember that "God's Way is the Best Way." The way of trust is always infinitely better than

the way of doubt, bitterness, and despair. Where He leads, whether the path is one of sunshine or shadow, that is the way of blessing, and that is the course in life which we should always follow.

"Rejoicing in God's Blessing"

This is the Young People's Meeting topic for August 13. It is primarily intended as a Harvest Home subject to remind us of the blessings of the field that God has so richly bestowed and which are gathered in at this time of the year. It is hard for us to appreciate fully the blessings of the harvest. Some become so familiar with the products of the soil, since they are constantly working with them, that they are prone to forget that they are only partners with God in providing foodstuffs for His creatures. They do the seeding and the cultivating, but He sends the sunshine and the rain and provides the natural conditions suitable for the growth of crops.

Then there are others who are so far removed from the soil that they do not realize where their daily food comes from. Children grow up in cities and know nothing different than that milk and fruit are obtained from the trucks which deliver them. And even after they are better informed it is difficult for them to realize that the things which they eat from day to day are derived from the soil which was created and is nourished by the Great Creator. Only those who have some sort of adequate conception of the facts and laws of the harvest can appreciate its blessings. And the biggest fact to be considered is that of the Lord of the harvest. If once we are impressed with the truth that it is God who, through the blessings of the field, gives us our daily bread, then we are in a position to appreciate and rejoice in His temporal blessings. This truth is well expressed in the familiar verse:

"Back of the loaf is the snowy flour,
And back of the flour is the mill,
And back of the flour is the wheat and the shower
And the sun and the Father's will."

Yes, there are many reasons for rejoicing in God's temporal blessings to us as a nation and as individuals. Once more we have been blessed with bountiful crops, sufficient to supply all our needs and to help other lands that are less fortunate. Last year much flour was sent to the suffering and hungry ones in Spain. There are other places where people go hungry, while we have such a superabundance of foodstuffs that crops are curtailed and even at times have been destroyed. Few of us know what it means to retire at night hungry, even in the midst of so-called hard times. For all of these blessings of food and clothing, and consequent health and strength, we should rejoice in the Lord, who is the bountiful Giver. We should enter into the spirit of Isaiah when he said, "They joy before thee according to the joy in harvest" (9:3).

It makes us sad to think that there are so many people who have no appreciation for the blessing of God in providing their daily bread. They partake of their food three times a day without even a recognition of thanks to the Giver of it all. They forget, if they ever knew, that our Saviour always gave thanks before meals. "Grace before meals," is becoming entirely too obsolescent even among professing Christians. But it makes us sadder still that multitudes of people might be enjoying the spiritual blessings and riches of love

in Christ Jesus, yet they have no appreciation for the "grace of God that bringeth salvation," which has appeared to all men. We can only really rejoice in God's blessings if we appreciate and appropriate them.

Mennonite General Conference

During the month of August, the Lord willing, this biennial meeting of the Mennonite Church will again be held. The dates, including the preliminary meetings, are August 20 to 24, and the place is Allensville, Pa. Because the place of meeting is easily accessible to the largest Mennonite communities in the United States, it requires no prophet to foretell that the attendance will probably be the largest in the history of the organization. But we feel sure that the brethren in charge will arrange to have adequate provisions for the accommodation and entertainment of the crowds.

General Conference embraces fourteen district conferences which elect delegates to represent them at the meetings. All bishops are delegates by virtue of their office. Besides, there are several other conferences whose people attend and take part in the meetings. It is the one body which unites and provides a working organization through which the various district conferences can share their common problems and labor together on matters of mutual interest and for the advancement of the cause of Christ. Three large boards are under its supervision—the Mennonite Board of Missions and Charities, the Mennonite Publication Board, and the Mennonite Board of Education. The Mennonite Commission for Christian Education and Young People's Work is the latest organization created by General Conference. This commission cares for the work of the agencies for Christian instruction apart from our regular church schools, such as the Sunday school, young people's Bible meeting, summer Bible school, etc.

Besides the above there are six major committees responsible to and working under the direction of General Conference. They are the General Problems Committee, Interboard Committee, Music Committee, Church Polity Committee, Historical Committee, and Peace Problems Committee. General Conference has the power to call into existence any additional or special committees which it may deem advisable in order to meet new responsibilities or problems that may arise from time to time. This recital gives some idea of the nature and scope of the work of General Conference. Many may have the first opportunity of their lives to attend the sessions of this greatest deliberative body of the Mennonite Church. They should not fail to embrace it. Not only will they acquire much information concerning the work of the Church, but they will, if receptive, receive new inspiration and zeal to go on in the service of the Master.

It is still a few weeks until the meeting of General Conference. Make your plans to attend if you can, but whether you attend or not, remember in your prayers the work of this great organization of the Mennonite Church.

The Treasure of Our Young People

The Bible tells a story of a man who found a treasure hid in a field, and then, in the joy of his newly found discovery, went and sold all that he had in order to purchase the field where he had located the treasure-trove. He reacted in a

manner much similar to what people do today when they make what they consider a great discovery. It is strange, however, that some of the greatest treasures of life are unrecognized and unsought for. Thus, although available for all, many of life's greatest values become hidden treasures. We refer to such great treasures as Christ, the Bible, and salvation. It was such a treasure that, in a figure, was discovered by the man of the parable.

There are other great treasures, apart from the inestimable ones which we have just mentioned. For the Church one of the greatest is that of her young people. The world is not slow in recognizing this and is constantly making great bids for their devotion and service. Riches, fame, and pleasure are some of the rewards the world has to offer, and that they are tempting to young people both observation and experience abundantly testify.

In order to preserve this treasure to herself the Church must first of all recognize its value, and then be ready and willing to labor and sacrifice in order that this treasure may be preserved. This the Church has been aiming to do and is continuing to do in increasing measure. Out of this attempt grew to a large degree the Sunday school, the young people's meeting, and of more recent times, the young people's institute and the literary society. And we are encouraged to know of the fine interest our young people are taking in these activities. Reports from our recent young people's institutes show that our young people appreciate social contacts which are upbuilding both intellectually and spiritually, and that they are interested in activities which will help to fit them for more effective Christian service.

Another of the means which the church has established and is maintaining in order to preserve the treasure of her young people is that of our church schools. Quite a few years ago the church felt the need of providing a means whereby our young people might obtain a higher education while under Christian church environments and without being subjected to the worldly and ungodly influences which are so prevalent in secular institutions of learning. The heavy loss to the church of some of her best and most talented young people, through just such influences, showed the need for church schools very forcibly. As an outgrowth of this conviction three schools, under the control of the Mennonite Church, have been established over the course of the years. Each has been recognized in its field as meeting the educational standards of the state in which it is located. Along with high educational standards these schools have maintained healthful spiritual atmospheres and strong Christian influences that tend to build up the spiritual life along with the intellectual.

The important place which the church school fills in the present-day life of the Mennonite Church is stressed in a number of special articles in this issue. Representatives from each of our schools have furnished these articles. We urge you to read them, either as parents or as young people of the age groups that go to high school and college. Read also the illuminating article on this same subject by Bro. Derstine in World News. And, above all, pray that this priceless treasure, the hope of the church for the future, our young people may be preserved blameless until the coming of our Lord Jesus Christ.

Christian Life

OPENING CLOSED DOORS

By Ava M. Rohrer

This is one of a number of articles on educational subjects furnished by writers from our three church schools. Sister Rohrer is writing as a representative of the Eastern Mennonite School, Harrisonburg, Va.

Doors are openings into a wider space,—into larger rooms. They are gateways leading into a place for fuller activity. They allow us to expand and to cover more territory. But when doors are closed, they are real handicaps. They become obstructions to the natural desire for freedom and expansion when they are closed. They keep our area for working small because we do not know how to get beyond.

A good key; a key that will fit most of our locked doors is an education. It is certainly not the only key, but it is a most desirable, most effective and most necessary key to swing wide the doors that limit our possibilities.

So often we find ourselves closed to expression, closed to a readiness to say what we think and feel. Sometimes we find ourselves hindered by a lack of general information. We feel incapable because our experiences are limited and do not provide us with the understanding of people that we need. We hesitate to engage in some service because we are uncertain of our own resources.

Education is not to be presented as the remedy for this natural incompetency that we all feel, but it is a good starting point and it furnishes a beginning to work from. It is a stimulus that shows people the possibilities of their own lives and gives them the urge really to try. It offers a peek into all the fascinating things of the world in which they live. It opens the doors of their own interests and abilities. It opens the doors to the real self.

But mere education is not enough. We demand more of it. To open the doors that need to be opened for Christian people one must secure a Christian education. The difference between non-Christian education and Christian education in administration, in purpose, in approach, and in effect is vast.

The aim of the former is to prepare people for life, for work, and for usefulness to their fellow men. The aim of the latter is to prepare people for life, for work, and for usefulness to their fellow men and to God. The former makes no provision for fulfilling any responsibility to God. In the latter the whole theme is the fulfilling of the personal responsibility to God through the satisfactory working out of purposeful activity. The one prepares men for success so that they will find in themselves the power and resources needed to bring independence and happiness to themselves. The other prepares men for success, too, so that they find themselves useful and successful in carrying out God's plan for His people. It prepares for the suc-

cess that is the result of a life lived for Christ, through Him and in Him.

The one appeals to human intellect alone. The other appeals to the intellect through a realized spiritual responsibility and a zealous urge to fulfill that responsibility. Education opens the doors to intellectual expansion in new worlds. Christian education opens the door to the broader expansion of spiritual understanding in the use of knowledge.

Sometimes a door needs to be opened to a new view of the world. We Christians are people with changed hearts and changed minds, hearts and minds that are one with Christ. When a Christian with Christ by his side takes a look at the world, the picture he sees is altogether different from the one the unchanged person sees, looking at the same world. The man who has made his name a word of power in the business centers will register high on the barometer of greatness as one sees him. He may not register at all with the other. The man who has lived an insignificant material life but whose name spelled power in the work of the Lord will be the greatest as the other sees him. One will see honor in the athletic champions

THE POTTER'S HAND

But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand" (Is. 64:8).

To the potter's house I went down one day,
And watched him while moulding the vessels of clay

And many a wonderful lesson I drew,
As I noted the process the clay went thro'.
Trampled and broken, downtrodden and rolled,

To render more plastic and fit for the mold,
How like the clay that is human, I thought,
When in Heavenly hands to perfection brought,

For self must be cast as the dust at His feet,
Before it is ready for service made meet.
And pride must be broken, and self-will lost—
All laid on the altar, whatever the cost;
But lo! by and by, a delicate vase
Of wonderful beauty and exquisite grace.
Was it once the vile clay? Ah, yes; yet how strange,

The potter has wrought so marvelous a change!

Not a trace of the earth, nor mark of the clay,
The fires of the furnace have burned them away.

Wondrous skill of the potter—the praise is his due,
In whose hands to perfection and beauty it grew;

Thus with souls lying still, content in God's hand,
That do not His power of working withstand.
They are molded and fitted, a treasure to hold;
Vile clay now transformed into purest of gold.

—M. F. Clarkson.

of the day. The other will see it in the heart of one who has completed his course in life with the smile of God's approval on him always. A Christian education establishes a definite change of viewpoint. It gives a substantial basis for a new mental picture or evaluation of worth. It places eternal values,—spiritual values,—in their proper relationship to material things. Christian training opens the door to a new view of the landscape of personal attainment.

Once a college professor, speaking to a group of students, mostly freshmen, said something like this:

"You are in an altogether different class of society since you have been in college for a year. You will no longer enjoy the same kind of people you used to like for your interests have changed. You have placed a wall of separation about yourself. You know what a megasporangium is and you can talk about mitosis. You are cultured." Cultured—perhaps, but cultured for what? Culture is no end in itself. For its own sake it is emptiness. But a purpose of modern education today seems to be to add culture and polish, to develop personality. Christian education makes no pretense of polishing. It is not so cold as to be cultural only, but really increases personal worth which is genuine.

Christian education will make no attempt to refine to the extent of cutting off old friends. It doesn't make you a separate person. It strives to make you the kind of person people need, the kind of person that is a useful and necessary part of his circle always. It gives you a background of wholesome experiences to enrich your life. It gives you a sincere appreciation of the true, the strong, the beautiful, and the eternal. It gives you an acquaintance with things and people that will make your own character true, strong, and beautiful. Christian education would increase your personal worth by upholding for you the one perfect character pattern, Christ. It would open wider the door for your further growth in the Christian graces.

Before you face the world with your doors flung wide, you will need a solid foundation of doctrinal teaching on which to stand. It is impossible to hold out on a doctrine which you practice just because the Church teaches it. A definite understanding of the Biblical background for that doctrine is necessary. In the face of modern philosophies and religious teachings a vague idea of what the Church believes will not keep the Christian safe. A ready scriptural reason that will stand against the press and a positive belief in those scriptures is necessary to carry him through. A real conviction within and a fund of information to back that conviction must keep the Christian untouched by the free-thinking of modern-day educators. Let a Christian education open the door to a clearer realization of what our church teaches for you. Let it place a secure foundation of Bible truth under you.

Wadsworth, Ohio.

The heart filled with envy, hatred and jealousy will always find a cause to discriminate irrespective of actual happenings.—M.

PROFANITY DRESSED UP IN SUNDAY CLOTHES

By Fred Beck

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26).

More than seventy-five per cent of Christians I know, and I try to make friends with the best, use one or more of the following expressions: "What the deuce," "dickens," "darn it," "gosh," "golly," "heavens," or "for heaven's sake," "for goodness' sake," "goodness," "goodness gracious," and "gee." There are many more which could and should be mentioned but these will suffice to justify our subject. "The deuce" is the lowest throw of dice in gambling, hence the expression, "what the deuce" is the language of the gambling den. In later use it means "devil." Therefore when you say "What the deuce" you are really saying, "What the devil." (See Webster's New International Dictionary.) Any Christian using this word after reading this message is surely gambling with his soul. "Dickens" is another euphemism for the devil. A euphemism as described by Webster is "a way of describing an offensive thing by an inoffensive expression." In other words it becomes in this treatise, "Profanity dressed up in Sunday clothes." "Darn" according to Funk and Wagnall's Practical Standard Dictionary means "to damn." "Dern," often substituted for "darn," is the Scotch form and means "hidden, dark, drear, something concealed." Why use it?

Webster defines "gosh" as a substitute for God used in oaths. Therefore, if we use this word we transgress the second commandment, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain" (Exodus 20:7). I have heard Christians put the two together, saying, "gosh darn it," whereas they are actually saying, "God damn it." "Golly" is another euphemism for the profane use of God and is recognized by language authorities as meaning God.

Many who throw up their hands in horror when they hear the word "hell" in an oath, repeatedly say, "Oh, heavens" or "for heaven's sake," which is much worse, for it gets closer to God and His throne. "And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon" (Matt. 23:22). Webster says that the phrases "for goodness sake" and "goodness gracious" refer originally to the goodness of God. Jesus said, in Luke 18:19, "None is good, save one, that is, God."

"Gee," commonly thought of as slang is listed in Webster's Dictionary with a capital letter and said to be "a form of Jesus used in minced oaths." Men who are authorities on etymology have traced these words to their origin. All disputes on words are settled by consulting the dictionary. How then can there be any gainsaying with reference to the above assertions?

"And now, brethren, I wot that through ignorance ye did it" (Acts 3:17) and that very few have been guilty of "presumptuous sin," and therefore we hope and pray that this little ray of light on the subject may

help many to reverence the name of Jesus and God. "And thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

But someone may say, "I don't mean it that way when I use those words." I gladly grant that very few mean it that way, but it is just as true that many unsaved people who use the name of God in vain do not mean it but do it from force of habit. A number of unsaved persons whom I have spoken to about cursing have humbly apologized with the words, "I'm sorry, I didn't mean it that way." However, this does not enter into the second commandment, which says: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." We take it in vain whether we dress it up in Sunday clothes or speak plainly. Dear Christian friend, I'm sure you would not use these expressions if you considered what you would be saying in speaking them out plainly. Certainly you would never think of taking the precious name of Jesus in vain.

"Jesus, Wonderful name,
Sweeter than all the world to me,
Jesus, ever the same,
Now and through all eternity."

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2). "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (James 3:10).

Some one asked me, "What can I say then, if I can't use any of these words?" It is said that the average person has a vocabulary of only three or four hundred words and some have placed the figures much lower than this. There are, however, 400,000 words in the English language and I dare assert that ninety-five per cent of them would be safe to have on your lips when you are dying.—The Evangelical Beacon.

CAN A CHRISTIAN BE A MODERATE DRINKER?

Grace C. Howard

So much is heard today about the advisability of MODERATE drinking that one almost forgets that there is such a thing as not drinking alcoholic beverages at all. Even the liquor advertisements stress the need for being moderate in the amount taken; but they do not say that the safest path is total abstinence.

What is a "moderate" drinker? Like the "average" man, he is a person hard to define. To begin with, there seems to be no fixed point in this moderate drinking for many; either less and less is drunk until it is given up entirely or more and more is taken until the alcohol habit is formed. Alcohol creates an appetite for itself; for that reason, to remain at the same point in the scale of moderation is well nigh impossible.

It takes a steadily increasing amount to satisfy the drinker because without increasing the dose, the "thrill" formerly experienced by a small amount cannot be realized as drinking goes on. Moreover, there are certain things of which a moderate drinker can never be sure, says the "British Temperance Advocate:"

1. That he will never, at any time, go beyond his idea of moderation.
2. That alcohol will not beget a craving for itself, and lead him into drunkenness.
3. That no young man or young woman will be led to ruin by following his example.
4. That he will never transmit to his children a tendency, which, backed up by the example of father or mother, may prove irresistible to the child.

"Though the moderate drinker may be a better man than the drunkard," says R. J. Denholm, "his example is far worse. While the drunkard often drives his observers to teetotalism, the moderate drinker is the man who leads others to drink."

James Black, D.D., tells of a poem that describes the reasons why lost souls were brought to the Inferno. He mentions one young man "with a twisted face, young, with some lingering glory left in his dazzled eyes." When he was asked, "How did you come here?" he replied simply, "I had a friend."

"Some friend, by his careless ways," says Black, "had brought him to ruin. If our friendship means the curse of some soul, God forgive us for what we do! Tempered strength—that is the only power that can be an inspiration to the thousands who are weak. There are statistics, there are medical, social, physiological reasons, for temperance; but the deepest, the final thing in this question for me is to look for one moment into the eyes of Jesus, to see how He loved the world—the poor, the lost, the tempted, and the lonely; and if I see Christ truly, and do anything other than He would do, I deny Him."

"You profess to be a Christian," says F. C. Spurr, "which means that you accept Christ as the Lord of your whole life. You believe, I take it, that your body is a temple of the Holy Spirit. Do you believe that, as a Christian, you represent Christ to men, and that you have a responsibility toward them? Do you know that non-Christians watch your manner of life and judge Christianity by you? What do you think of Paul's principle, 'It is good neither to eat flesh, nor to drink wine, . . . whereby thy brother stumbleth'?"

Can a Christian be a moderate drinker? There can be but one answer, it is unequivocally, NO!—Selected.

GIVING

Nothing that is given grudgingly is pleasing to God or man.—

If given to receive it is Exchange.
If to receive more, Covetousness.
If to receive thanks, it is Vanity.
If to be seen of men, Vainglory.
If to corrupt, it is Bribery.
If we give for example, it is Formality.
If given for compassion, Charity.
If we give because of Bible command, Obedience. The motive in giving, gives it the name.—Adapted.

MISSIONS

CURRENTS AND CROSSCURRENTS IN INDIA

By Geo. J. Lapp

We feel sure our readers will appreciate this illuminating discussion of the economic, social, and religious forces that are at work in remoulding the thought and action of the people of India today. Bro. Lapp will continue to favor us with articles concerning India from time to time.

India with its three hundred fifty millions of people, its one hundred eighty or more languages, its differing tribes and races, and also its differing social, economical, political and religious tendencies and loyalties most certainly represents a motley assemblage of currents and crosscurrents. We shall discuss a few of these in the order of our interest as Christian workers and soul winners.

1. **Currents and crosscurrents in religious India.** During the great Nestorian Revival of the first three or four centuries, when the early church was really on fire, Christianity rapidly spread throughout the Eastern countries. It has existed in organized form in India since the first century. Previous to this time Hinduism had gained its hold upon the thought of the people of the country and Brahminism hermetically sealed the social classes known as castes of Hindu society. As a result of compromises and lack of evangelism on the part of early church leaders, on the one hand, and the persecutions of Mohammedans who invaded India from the fifth century, on the other, Christianity ceased to be a strongly propagating religion until the rise of the modern missionary enterprise. Soon after the Christian era, Buddhism ceased to be one of the main religions of India. But Christianity and the Christian Scriptures influenced the thought of both Hindu and Mohammedan reformers. The most if not all of them read and knew the Bible. In the twelfth century Akbar the Great, a Moghul Moslem king in India, called to his court Christian as well as other religious teachers in order that he might know the principles of each religious belief. He sought to set up an eclectic religious system which failed in permanency but which did influence the leading thought of the time. Ramanuja and other great reformers of India, also including Ram Mohan Roy, included in their system of reform Christian thought and such of Christian ideals as would raise the status of their followers. The recrudescence of this is being discovered in our day and unfortunately too often taken as the finest of Hinduism or of Mohammedanism when it really never was a part of the actual formation of these religious systems, except in Mohammedanism which does contain in its teachings references to Christ and the characters of the Old Testament but very few if any of their teachings or principles. Along

with all these religious systems in India we have the Animism of the non-Aryan tribes and clans of India. They are spirit worshipers, especially venerating demons and forces of destruction. The basic teachings of the non-Christian religions are fatalism, transmigration, karma or good works for future merit, and moral rectitude. While it is being advocated by some that Christian forces working in India should recognize the finer things of all the other religions and incorporate them into our system of teaching and observance, they go too far in actually compromising the very basic principles of Christian teaching in their attempts to synchronize, that is, build up a system which makes as a part of itself those principles and practices of the non-Christian religions which, as they say, will enrich our system of thought and interest. In this connection we would highly recommend a careful reading of the book written by Dr. Kraemer of Holland, entitled "The Christian Message for a Non-Christian World" in which he clearly shows that no compromise can be made by the Christian forces of any land but that Christ must be held up as the only Saviour of the world.

There is an interest manifest among all religious leaders in India in keeping up or increasing the numerical strength of their communities. This interest generally is more political, but it has aroused individuals and groups to action. In our evangelistic work in India we have found that where there were families or groups of people who were more or less responsive to the Gospel message, it would not be long until representatives of non-Christian organizations would come a-

mong them and seek by both fair and foul means to divert their attention away from any tendency to accept Christian teaching and become believers in Christ. In some areas in India this organized opposition is very strong. We cannot expect that evangelistic work for the purpose of bringing men and women to Christ will not be opposed by the enemies of the Cause. It will, but these very crosscurrents stand out as a challenge to the courage and faith and also faithfulness of the messengers of the Word. One notes with a great deal of satisfaction that there is a seeking for spiritual comfort and security in India. They acknowledge that their own non-Christian systems of belief and philosophy have failed and that they are longing for light and eternal life. This gives us greater hope for the future of Christianity in India. Also the fact that socially submerged and economically depressed classes of India are coming into the Christian fold in great numbers gives us hope that the Gospel message will find an increasing number of responsive hearts in India.

2. **The social currents and crosscurrents in India.** We have mentioned the caste system in India set up as a result of Brahminism. Among Hindus this has resulted in thousands of different castes and subcastes with their social distinctions in the matter of eating, marrying, and religious observance. A casual observer would not notice this social distinction as he would mingle with the people on the street or in the marketplace. He would not recognize the difference except as outstanding distinctions would be brought to his attention. There is less of social distinction among Mohammedans and other classes, excluding Hindus, in India. But there are the sixty or more millions in the socially submerged classes known as the untouchables or depressed classes. Mr. Gandhi tried to have the name Harijan (God's man) generally recognized as applied to them, but they themselves resented it, for Hari is one of the great gods of the Hindi pantheon of thousands of deities, and the leaders of these submerged classes say that Hinduism has failed them on so many counts that they want nothing to do with

even the name of what might be their greatest god. We have found that the thousands of depressed classes in our own mission field are definitely and in an organized manner seeking social and economic emancipation. Many of them have expressed the conviction that only Christianity can bring them release. It can reasonably be expected that this response to Christian teaching may at any time break out in a mass movement toward Christianity. When they do come, it will be with a social or an economical motive prompting to a response to the appeal of the Gospel message. Then it is that the Christian Church in India including our own in our field will have the tremendous responsibility of helping those who openly confess Christ into an understanding of what it means to be His followers.



An Interesting Group of Old and Young in India

As far as our own Christian community is concerned, there are no social distinctions manifest on the part of those who have come from so many different castes and have united with us. Our Christian workers are keenly interested in these submerged classes and are bringing the Gospel to as many as they can reach. This active interest is increasing. We believe it will bear fruit.

3. **Currents and crosscurrents in the matter of health and sanitation.** Through careful provision and propaganda, the Indian Government under the guidance of the British Empire is seeking to increase the intelligence of the people of India regarding the dangers of unsanitation and disease. There is little of segregation when infectious scourges break out in any area. The best that can be done is to rush in antitoxins and inoculate at great expense all who might become infected. Alarming percentages of people have been found to be infected with syphilis, hookworm, amoebic dysentery, leprosy (over one and a half million), malaria, while other disease such as tuberculosis, yaws, beri-beri, etc., exist to an alarming extent in different parts of the country. Due to their ignorance of the devastating effects of these diseases the people are indifferent to them. They actually worship the smallpox patient to appease the wrath of the goddess of the disease. This indifference also allows plague, cholera and other scourges to spread rapidly, and it is almost impossible to get them under control. Then, too, quacks and ignorant village medicine men and magicians ply their trades to the further spread of these terrible diseases. Medical science is gaining in influence and effectiveness, but unless more rapid strides are made the day is far distant when all classes of people will benefit by the latest discoveries and applications of the medical world. Drugs and alcohol are a curse to India, let alone the cigarette traffic. India, therefore, may be regarded as a sick country with the forces making for its health and cleanliness inadequate to meet its need.

4. **Currents and crosscurrents in economic India.** The one word which best describes financial dealings with the masses in India is **exploitation**. Exorbitant interest, charged by the avaricious moneylender; indentured labor, as a result of indebtedness; and other methods of exacting money out of those who are becoming poorer to the advantage of those who are becoming richer have oppressed many of the peasants of India until they have lost all initiative and all hope of ever becoming self-supporting, self-respecting members of Indian society. The government has established various means to relieve this economic pressure through co-operative societies, which have been a success in certain areas and also through co-operative stock, dairy, and other industrial enterprises even including barber, sweeper and other co-operative societies with the power to borrow from Central Co-operative Banks at a low rate of interest on easy payments. The effectiveness of all such measures will increase with the increase in general intelligence. All these educative and other processes are slow, and only time will tell of their effectiveness.

Politically, India is quiet, realizing, that under the pressure of present-day development in both East and West, its safety lies under protection and in co-operation with the British government.

In our own mission field in India we have found that during the forty years of the Mission's life it has been necessary to build up the whole life of the Christian community, considering spiritual nurture of the greatest importance of course, in order that its witness to the love and grace of God might be with the hand and head as well as from the heart. With such a background as Christian

India has had, it is difficult for us to realize what a spiritual desert we had to cultivate until the harvest of what we now have in India could be realized. It has meant prayer, great faith, patience, plodding, the implementing of a balanced program of Christian teaching to what seemed at first a very hopeless new Christian community. We thank God for the results in the growing, active, intelligent, religiously devoted and for the most part consistent, loyal Church in India in spite of all currents and crosscurrents that exist in the country.

Manheim, Pa.

MISSIONARY JOURNEYS—PAUL'S AND OURS

By Daniel Kauffman

By common consent we call Paul the greatest of all missionaries (besides Christ) who lived during the Christian era. A prince among persecutors of the Christian Church, before his conversion, he became a prince among "ambassadors for Christ" after he owned the persecuted Christ (Acts 9:4, 5) as his Saviour and Lord. Once in the fold of Christ, he was called from one position to another; finally called by the Holy Ghost to preach the Gospel to the Gentiles. Acts 13: 1-4.

We think of Paul's work as being largely devoted to the three missionary journeys reported by Luke in the book of Acts. But did it ever occur to us that his journeys were simply incidentally connected with his work? Paul was not commissioned to make journeys, but rather to bring the Gospel to all people where he had opportunity. In this respect Paul was like all other Christians, in his day as well as in ours—"strangers and pilgrims on the earth." He and Barnabas started out from Antioch after their ordination, preached the Gospel in many places, and a few years later came back to Antioch. We call that "the first missionary journey," although they made many journeys during this time. The same may be said of the so-called second and third missionary journeys which Paul and his companions made.

But our object is not that of counting and describing journeys so much as to call attention to the similarity between Paul's work and ours. He was among many whom Christ commissioned to "preach the gospel to every creature;" to witness for Him "in Jerusalem, in all Judaea, in Samaria, and unto the uttermost part of the earth." His journey of life in the Christian service began with his conversion and closed with his martyrdom. Wherever he went, he was a faithful witness for Jesus, an exemplar of the standards of the Gospel which Jesus left with His disciples before He departed for the glory world. When he was persecuted in one city he fled to the next, as Christ had instructed His disciples to do. When the Lord had need of him in a certain place even though there was danger ahead, He gave him loving assurance and Paul remained to complete the work which the Lord had for him to do. And whether he remained at one place but a few hours or a few years, he was about his Father's business. Under all circumstances the outstanding characteristic of

his life was that of faithfulness in service, loyalty to the King whose ambassador he was.

So much for Paul; now what about ourselves? As for the details of our journey of life, they are quite different from that of Paul's. He lived on one continent, we on another. He lived in the apostolic age, we in the twentieth century. He was an apostle to the Gentiles, we hold some other position in the Church. He labored in many provinces and nations, most of us only in one or a few communities. He was a minister, most of us belong to the class called laymembers. He had personal characteristics which distinguished him from his fellow workers, in his day as well as in ours. He was different from all other people in personal characteristics and fitness for service along certain lines; and just like all other people who were (or are) fully upon the altar of the Lord and whose lives were (are) "hid with Christ in God."

We, like Paul, are on a journey. This journey may take us across the ocean, or some distant part of our own country, or may be confined to our own immediate neighborhood. But the question is not so much, Where does it lead to on earth? but, Does it lead us and those under our influence toward heaven? Are we real missionaries, witnesses for Christ, exemplars of the standards of the Gospel, our "life hid with Christ in God," true soldiers of the Cross, "unspotted from the world," personally interested in and trying to win souls for Christ? Among the human family are two classes; namely, "the people of God" and "men of the world." Do we belong to the same class to which Paul belonged? The highest compliment that can be paid to any one is this: "She [he] hath done what she [he] could."

To every journey there is an end. When Paul came to the end of his journey he was able to say, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness." If we stay on the right road, keep our eyes set upon the heavenly goal, walk in paths of "righteousness and true holiness," and do what we have opportunity to do in the way of winning souls for Christ and building them up in Christ, we also will be able to make the same speech at the end of our journey.

Scottdale, Pa.

Educational

SOME BASIC ASSUMPTIONS OF THE CHRISTIAN COLLEGE

By Paul E. Mininger

This article on education is furnished by a representative and teacher of Goshen College, Goshen, Ind. Be sure to read this carefully thought out message.

The Christian college of today is on the defensive. At one time there were few questions raised as to her right to exist but today her critics are legion. Some secular educators are convinced that the church-related college has served its generation but must now give way to the state university and purely secular college. Others feel that perhaps the Christian college has a place to fill, but they are not sure what that place is to be. This group of educators has challenged the Christian colleges to formulate their distinctive purposes and objectives and justify their right to a separate existence. Another group of critics is from the church itself. These friends tell us that experience has proved that it is impossible to keep a college distinctively Christian. They, too, point to that large number of colleges which have allowed themselves to be influenced by the secularism of the modern world and have lost every semblance of their Christian origins. They point to many institutions which have been disloyal to the ideals and faith of the founders and are today producing men and women with a thoroughly naturalistic outlook upon life and are indifferent if not antagonistic to the church and its program.

To those who believe in the Christian college, these criticisms are disturbing and they cannot be thoughtlessly cast aside. They must be faced realistically. This means that the entire program of the Christian college must be re-examined by its friends. Its aims and fundamental purposes must be clarified and restated. Its curriculum and program must be evaluated in the light of these purposes. Where there has been failure or where there is weakness, this must be admitted. Clear evidence should then be given that the Christian college of the future will be distinctively Christian, more so than merely in name.

As a first step in this direction a statement of the presuppositions or basic assumptions underlying the establishment of the Christian college is suggested in the following analysis. They are prerequisite for all subsequent thought about the Christian college and should be determinative of objectives, curriculum, organization, and policies at every point.

1. The church has a responsibility to her youth beyond that of membership in the local congregation. There was a time when the whole task of the church was thought to be to lead individuals to the point of acceptance of Jesus Christ as Saviour and initiate them into church membership by baptism. This continues to be a very important part of the church's work, but it cannot be separated today from the equally valid demands

of young Christians for nurture and teaching. They must be guided in their Christian experience, and the church must make provision for the spiritual needs of all persons committed to her care. This idea of the primacy of the spiritual needs of persons is evidenced in the ministry of Jesus and of the Apostle Paul. In their relationship to their disciples they were not limited by traditional practice if there was a problem of personal and spiritual need.

The church has a responsibility to her people outside of the regular Sunday service. Where there is personal and spiritual need, some provision must be made by the Church to supply that need.

2. True culture and piety are not mutually exclusive. They are complementary. An education without Christian experience is not a true education. To possess knowledge without a knowledge of God is like hearing a foreign language without an interpreter. Its true meaning is lost. Christian experience is not dependent upon an abundance of knowledge. However, it may enrich Christian experience and increase the usefulness and sphere of service of any Christian. To place education in opposition to Christian experience is to miss the true significance of both. There is nothing inherent in the idea of education itself which is inimical to the welfare of the individual Christian or to the interests of the Christian church. In fact education of some kind is indispensable to the normal development of the Christian life in the individual and the maintenance of a healthy growth in the church.

3. The education given to youth in state universities and secular colleges endangers the values which the church desires to conserve. Few will deny that the thought and life that is advocated and exhibited on the campus of state universities today is in conflict with the thought and life which the church seeks to perpetuate and for which Christians stand. To place the Christian youth in a purely secular and irreligious environment while he is securing his education handicaps him. It denies him the privilege of a true Christian education and endangers his faith at a time when he is immature.

4. A truly Christian education can be given only in a Christian institution by Christian men and women. There can be no compromise between Christian education and secular education. The conflict between the two systems of thought is becoming more articulate, and as the difference becomes greater, the need for a separate institution which is distinctively Christian becomes more apparent.

5. The church needs men and women with training to carry on her work. God works through the medium of personality in the building of His kingdom. He has given men gifts which may be developed and used in His work. The person himself must be consecrated to God and have his gifts quickened by the Holy Spirit. This, however, is not a substitute for personal effort and training on the part of the worker. It needs to be emphasized again that there is no antithesis between consecration on the part of a worker and the necessity for thorough training and preparation. The church needs capable men who have dedicated their powers to the kingdom of God and developed them to the point of their highest efficiency.

6. The Christian college can make a contribution to the church. Most colleges in America were established to prepare a qualified leadership in the church. For many years the churches recruited their leadership from the colleges. The Christian church represents a faith and a way of life. As soon as the colleges began to deviate from the faith that is taught in the Bible and began to substitute another way for Christ's way of life, the seeds were sown for the separation of the colleges from their obligation to the church. It is essential that the college interpret and perpetuate this faith and exemplify and teach that way of life if it is to contribute to the church.

Young people coming from such a college will provide leadership for the church. Their services will be indispensable as the church faces its many-sided task in the midst of so many obstacles.

Not only should the college provide a general cultural education for those who are to serve the church, but provision should be made to give special Christian training to those who will work within the church. This special training should include a mastery of the English Bible, a thorough understanding of the teachings and doctrines of the church, an appreciation of the origins of the church and its history, an understanding of the methods of carrying on Christian work today with some practical experience in various types of work. By inspiring young Christians with Christian zeal and providing them with the tools for actually putting that zeal to work, the Christian college will make an invaluable contribution to the Christian church.

7. The Christian college should operate under standards which are equal to or superior to those of any other college. A teacher is no less a scholar because he is a Christian. The administration of a college should be more efficient because it is managed by Christian men. The equipment and facilities for working should be the best.

8. Those who are teachers and administrators in the Christian college are stewards of the church. Instead of being motivated with the desire to accumulate wealth, they are controlled by a spiritual purpose that makes them willing to sacrifice in order that young people may be given the very best opportunities for receiving a Christian education. They should be specialists in their fields, but they should seek to find ways to make their department of the school contribute its

share to the Church and the kingdom of God. They should be interested in the development of Christian personality more than merely in the extension of their own particular fields of knowledge.

9. Provision should be made for the education of capable Christian students who are prevented from receiving an education because of financial handicaps. The Christian college which is satisfied to serve only the rich is not truly Christian. There are many young people in the church who deserve a Christian education and who could increase their usefulness to the kingdom of God if they had the opportunity to get an education. The church cannot afford to deny them this privilege merely because their parents do not have money to send them to school. The church and college should co-operate in making funds available to those who otherwise would be unable to attend a Christian college.

10. The church should support the Chris-

tian college by its gifts. The college which is working with the Church to promote the interests of the kingdom of God will need financial support over and above the income received from students. If the work of the Christian college coincides with the purposes of the church, they will work together harmoniously and be indispensable to each other. The church will realize her indebtedness to the college and will gladly invest money in the conservation of her youth.

The above principles would seem to be axioms which may serve to guide the church and the college in their mutual relationships. Both are facing an unfriendly world and there is no time for a family quarrel. The world and the church need the Christian college. Our Christian colleges need to be made positively and thoroughly Christian. The implications of the above principles may point the way.

Goshen, Ind.

ABANA AND PHARPAR, RICH IN HISTORY AND ROMANCE

By Anis Charles Haddad

This article supplements the Sunday-school lesson for August 13, "Elisha: A Life of Helpfulness."

One spot there is upon the globe where a city had to be, and a city has always been. Northward of it, bursts out of the white-walled canyon—like a gift from heaven, a mighty mountain stream that wanders a thousand miles across the plain—waters for the city, waters to slake the thirst of man and beast, waters to lave the roots of plant and tree, waters for the fish, waters for the wild fowls. This is the river Abana.

Westward of the city's site, on yon high slopes of Hermon, a torrent, like a lamb in springtime, skips and leaps and circles down the broken steeps, rejoicing through cascades and plunging in cataracts, until it falls upon the lowlands, cool from the snows of Hermon, crystal as the sunlight, making the plain to southward laugh with harvest bountiful. The name of this river is Pharpar.

At the horizon eastward, barren ridges shoulder off the blasts of burning winds that sweep the desert stretches. Northward jagged summits shut out old winter's fiercest gales. Tall Lebanon at the sunset stands a mountainous guard against the Mediterranean tempests. Out of the south, summer suns bear forth God's plenitude of light and warmth, upon this paradise nestling betwixt the mountains and the burning sands. The name of this city is Damascus.

Many, many ages ago there was a malady in Egypt, slow and deadly. It spread from Egypt to Babylon, from Babylon to Palestine, from Palestine to Europe and from Europe

around the world. In the city of Damascus was a famous general, triumphant on many a hard-fought battlefield. Unconquerable by his enemies, he was conquered by that malady—he became a leper! Soon he would be isolated from men, to putrefy and die.

On a raid in Palestine he had captured a little Israelitish maid. Captivity cannot extinguish feelings of compassion in woman's heart. Seeing her master's sufferings, she was heard to sigh, "Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy." This little captive girl has left the whole world the useful lesson that there are no circumstances in life in which we may not do good.

The king of Syria sent his general Naaman, the leper, to the king of Israel bearing a letter requesting Israel's king to heal Naaman's leprosy.

"Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?" quoth the Israelitish king. Elisha the prophet heard of it and requested that Naaman be sent unto him. Naaman's retinue, Naaman's prancing steeds aglitter with caparison, Naaman's chariot wheels grinding the gravel, halt before the prophet Elisha's door. Elisha merely sends out word "Go and wash in Jordan seven times and thy flesh shall come again to thee and thou shalt be clean!"

Naaman flies into a rage and exclaims: "Behold, I thought he will surely come out to me and stand and call upon the name of the Lord his God and strike his hand upon the place and recover the leprosy. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?"

The whole scene was thoroughly oriental. The servants now interfere. Better counsels prevail. Just as the irate general is heading back his equipage for Damascus, one of his own servants pleads with him. "My father, if the prophet had bid thee do some great thing wouldst thou not have done it? How much rather then, when he saith to thee wash and be clean?"

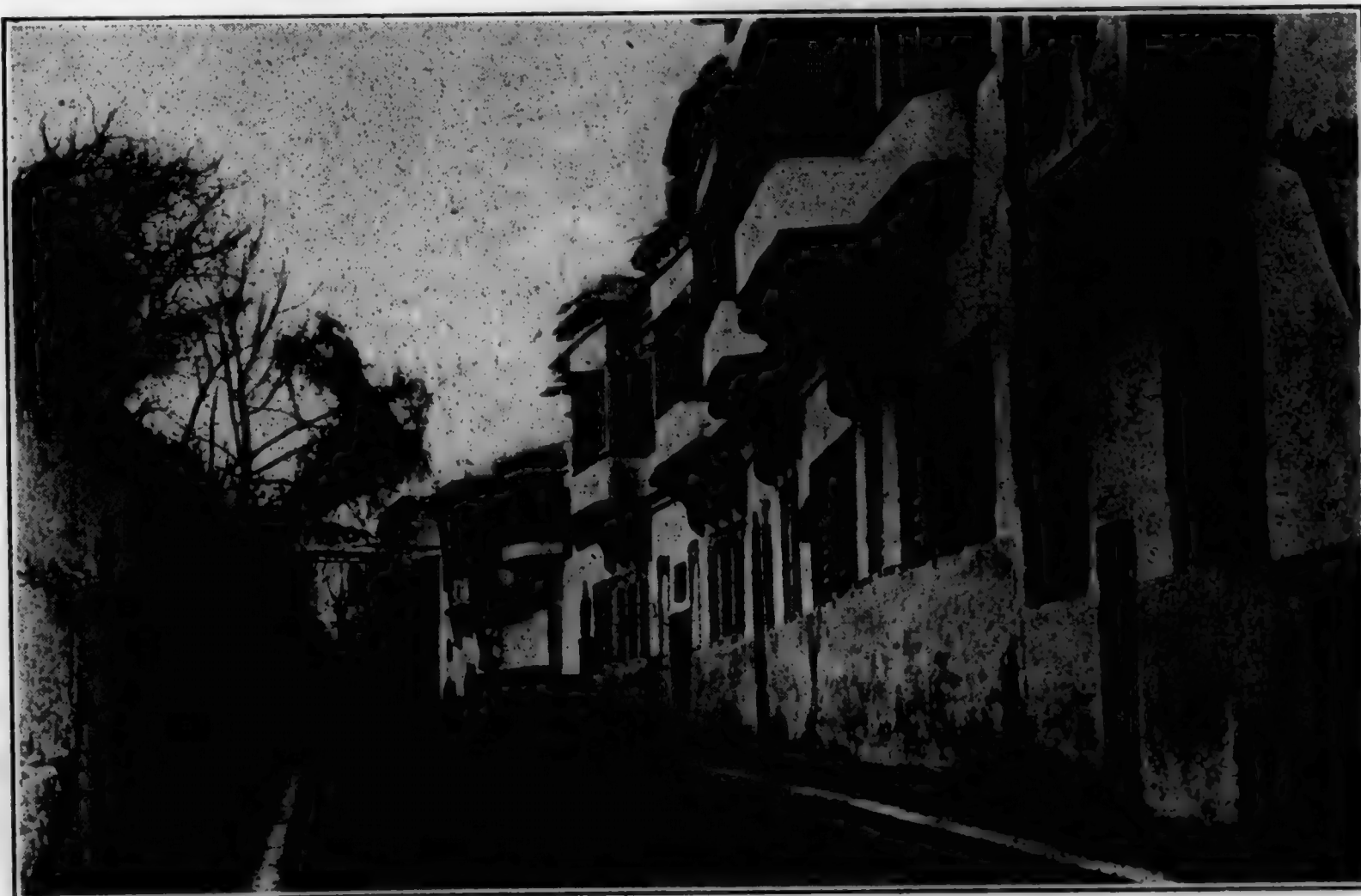
Down to Jordan Naaman goes. He dips himself once—no change. Twice—not a particle of difference. Thrice, a fourth time, a fifth time, a sixth time—still a leper! Why not end the absurdity? Who knows what urging it took to persuade him to dip that seventh? Then the transformation!

Elisha is not unwilling to help Naaman, a Syrian general warring against his people as he is, though he will accept no favors from him; the little maid at Naaman's house, who, though a prisoner of war, is sorry for her master and mistress. Both provide not merely a touch of "human interest," but stand for sympathy which overrides the fiercest national antipathies.

Apparently the maid was happy in her new home, for she did not ask to return to her own land. Any kindness that she received from Naaman's wife was amply repaid by the suggestion which resulted in the leper's healing by Elisha.

There is something awful the matter with mortals. We are all Naamans with an incurable disease, not of the body, not of the mind—but of the soul! The bacillus leprae is estimated to have three million living victims in the world today. The bacillus leprae of the soul has sixteen hundred million—every member of the human race. As leprosy of the flesh has many forms, leprosy of the soul has many, too; but all are deadly.

The leprosy of the flesh does not blight the whole body at the first onset. It rather seems beautiful in its first flush. Sin is like



A Street in Damascus, Showing Latticed Windows

that. The sinner cannot imagine that the first indulgence may be fatal at last. On the contrary, the initial pleasures of iniquity have their charm. Surely as leprosy separates the victim from the healthful members of the human race, so surely does sin drive its victims forth from pure and wholesome society. At last the sinful soul itself takes up the wail of the ancient leper at the approach of any uninfected human, "Unclean! Unclean!"

* * * *

Damascus is one of the most ancient cities in the world. It looks one of the newest. The approach to it is strangely alluring, but the visitor is deceived. There is nothing to lead him to suppose that he is nearing the "great and sacred city," a capital to this day full of religious fanatics.

Long before the great plain, in which Damascus lies, opens out from the gorge of the Abana—that "golden stream" of the Greeks which to this day is the joy of the Easterns who dwell in the "earthly paradise;" long before the green cloud of woods which encircle it floats into sight under the radiant sky; long before the first minaret lifts itself up toward heaven, he who goes to Damascus is thrilled with anticipation.

Damascus is created geographically by two perennial rivers called in the Old Testament, the Abana and Pharpar, which rush out from the roots of Mount Hermon, flow in that direction until they lapse into the sand of the desert. Between their sources, however, and that lapse, they create by their irrigation an oasis that is, in one sense, a jutting peninsula of cultivation pushing its way into the desert. Orchards of peach, almond, fig, date, and other fruits with fields of grain make it a splendid spot for the habitation of man. For this reason the camel caravans from across the desert naturally hasten towards this promontory of fruit, grain and abundant wells. So Damascus, to change the metaphor, becomes the spot at which the ship of the desert, the camel, rejoices to come to rest. Damascus has been overwhelmed and destroyed times without number since the dawn of recorded history. Yet if she were destroyed a thousand times, a new city would inevitably spring up where the water perennial runs toward the desert and its thirsty men and animals.

Many miles before Damascus is reached, one is in sight of a stream that looks curiously mischievous and happy as it winds between the hills through an avenue of poplars. At first it is small and furtive, as if bent on keeping its frolicsome joy to itself. The red and golden hills enfold it closer and closer, like arms of the desert determined to silence its silvery voice forever, to arrest its dancing feet, by crushing its life out in a long and sterile embrace. The silver poplars gradually increase about it, as if to afford it protection against the cruel but beautiful hills.

It would be easy to lay the plot of a fairy tale in the midst of these weird rocks and ravines. The river Abana runs through the gorge. It is literally the river of the "Water of Life" amid the death and desolation all around. Life and beauty are brought into existence all along its course, and groves and

orchards are spread in a bountiful profusion even up the steep hillsides.

The road climbs slowly, the orchards keeping us company. The stream swirls round willow roots and rushes through forests of poplar. This is a delightful way at all times, whether in autumn or winter, when the landscape is clothed with variegated color by the abundant rose-hips and the yellow-poplar leaves and the snow-powdered heights; or in spring, when the banks are carpeted with celandine and dandelion and the fruit gardens are one flush of delicately-tinted blossom; or in summer, when the ways are emerald. It is impossible to say how beautiful the effect of the mass of green is to eyes!

Along the beautiful river Abana we see lovely weeping willows and trees on either bank making a cool inviting shade. As far as the eye can reach, a long waving line of poplars marks the course of the stream. These minaret-like trees and dome-like masses of the sycamore's heavy foliage against the evening sky resemble a strip of some oriental city. Beneath ran the river in channel of emerald green, with here a foam-like mill, and there a vine-sheltered inn upon its banks. At times the low singing of unseen water threaded the air so faint with laughter, laughing all the poets to sweet scorn who had deserted Damascus.

The vitality of the town of Damascus and indeed its very existence depend upon the two famous rivers, the Abana and Pharpar. It brings water to the more distant gardens, but has no concern with the city itself, being some seven miles beyond the circuit of its walls. Above Damascus the Abana breaks up into seven streams, two of which go direct to the city. It is in the northwest corner of the town that the Abana makes its entry into Damascus. It is a cheery stream, dancing along with all the impetuosity of youth. It keeps at first to a staid channel, beneath orderly bridges, but when it reaches the actual town, when it should be the most decorous, it suddenly dives underground and disappears!

From this point the river and its thousand streams play a mad frolic in the place, a gambol of hide and seek with all merriness and mischievousness. What tricks it perpetrates beneath the square where the camels wait, I do not know, but it turns up again, bubbling with laughter, by the fruit market, makes happy a garden or two, cheers a dull street, whispers music under a cafe wall, and then bolts out of sight beneath a sober house to begin its underground pranks once more. I spent a morning following this sprite of river, but was compelled to abandon the chase as too bewildering.

One is never quite able to understand why Naaman was so loath to wash in the river Jordan. I had heard of a number of reasons advanced, and among them the correct one; but one could not fully appreciate it until one sees with his own eyes! Here the water gushed, gleamed, and sparkled around us. The water is swift and clear as crystal. One could see the bed of the river at every point. Trees and vegetation are dense on both banks. At this time I remember my boat drive on the Jordan and had a good chance

to study the character of the water which we found to be muddy almost to the point of filthiness. The river at this point is more than thirty feet deep, but even in the shallows by the shore the bottom could not be seen. Here the comparison of Naaman rises spontaneously to our lips. It was no wonder Naaman objected to washing in it. In fact I believe he was perfectly right. And how true the statement of contrast remains to this day!

It was impossible to believe that this frivolous, gossiping stream was the ancient Abana, for which Naaman had so reverent a regard, or that such a flibbertigibbet could be responsible for supplying electric power to Damascus.

The river breaks up in the town into a triangle of streams which penetrate to every nook and corner of the city. You peep through the back door of a humble shop and there beyond the stone courtyard is the stream. In a gap in a street you hear the splashing of water, and behold over a parapet is the mad-cap river welling up from under the road. Its waters eddy through a hundred gardens, drop into a hundred pools, and splash the pigeons that come to drink at innumerable fountains.

Just outside Damascus, the Abana emerges as a somewhat much little stream, shorn of its blithesomeness, slower of foot, and sobered as to be well nigh silent. It is no longer impetuous. It no longer rollicks along. It has been sullied by the city. Its waters have become dull. The Abana is middle-aged, disillusioned and tired of the world.

The end of the once joyous river is very sad. It wanders listlessly among the orchards and the fields. Plum blossoms and rose petals fall unheeded upon its sallow surface. The merry life has come to a close, and the happy company that danced into the city is broken up. The weary stream never reaches the sea. It enters into a sullen and unsympathetic marsh. It hides its face in the mud, among the barren rushes, and in this slough of despond it dies.

The memory of Naaman clings to Damascus yet. Outside the walls, on the banks of the Abana, is a leper hospital, which tradition says occupies the site of Naaman's house. I have visited it and when looking on its miserable inmates, all disfigured and mutilated by their loathsome disease, I could not wonder that the heart of the little Jewish captive was moved by her master's sufferings.

Jerusalem, Palestine.

WHAT MAKES A NATION GREAT?

Not serried ranks with flag unfurled,
Nor armored ships that gird the world,
Not hoarded wealth nor busy mills,
Not cattle on a thousand hills,
Not sages wise, nor schools, nor laws,
Not boasted deeds in freedom's cause—
All these may be, and yet the state
In the eye of God be far from great.

That land is great which knows the Lord,
Whose songs are guided by His Word;
Where justice rules 'twixt man and man,
Where love controls in art and plan;
Where, breathing in his native air,
Each soul finds joy in praise and prayer.

—Selected.

THE CONTRIBUTION OF OUR MENNONITE SCHOOLS TO THE LIFE OF THE CHURCH

By Milo Kauffman

Bro. Kauffman, as president of Hesston College, Hesston, Kansas, gives us an able discussion of what our church schools contribute to the life of the church which established them.

The question of the contribution of our Mennonite schools to the life of the Church is a fair question. It is a question that should be asked, considered, and answered. Various opinions have been held, and are held today, as to whether our schools are making a worth-while contribution, and as to what that contribution is. I believe, however, that most of our people today realize that Mennonite schools are filling a real place, and that we must have them. One still finds an occasional person who questions, or even doubts, that Mennonite schools are needed. These conclusions are usually arrived at by considering only a few cases. One man argued that church schools were not worth-while because he had never attended one and yet was making more money than those in his community who had attended. Another man pointed to a few who had attended a church college and had not turned out well. For this reason he was opposed to church schools. He did not seem to realize that in perhaps nearly every Mennonite Church that he might name there were some members, or former members, who did not turn out well. By the same process of reasoning one might condemn our churches, our public schools, and many homes.

In spite of these differences, I believe there is more unity of mind in regard to the contribution of our Mennonite schools than ever before. The rising generation is taking the church school for granted. It is a necessary element in our church life.

There is still another reason why the question of the contribution of Mennonite schools should be asked and answered. Colleges can be built and operated only at a great cost. A great deal of energy must be poured annually into these colleges. Men and women must give their lives for the cause of Christian education. The Church is asked for thousands of dollars to build buildings, to endow the institutions, and to operate them. Unless we are convinced that our schools are making a real contribution, this energy and money should be directed into other channels. Are the returns commensurate to the costs? Is the Church getting a good rate of interest on its money? A thrifty people will ask these questions, and will expect a satisfactory answer.

I am convinced that the question can be answered satisfactorily, and that it can be shown that our Mennonite schools are worth all that they cost, and much more. Energies and money expended in the building and maintenance of Church schools are well invested and will produce large dividends.

1. I believe our Mennonite schools are making a definite contribution to the spiritual life and fervor of the Church. Especially is this true where a number from one church have attended one of our schools. The opposite effect is often seen where young people have attended other than Christian schools.

One minister remarked that the spiritual life of his church was being wrecked by so many of his young people attending public institutions of higher learning. He strongly urges that his young people attend Mennonite schools.

A mental training without a corresponding spiritual training is dangerous. In our Mennonite schools emphasis is placed on the study of the Word of God, and courses are offered in Bible. The young person receives training in an atmosphere where God and His Word are revered. He is encouraged to be a Christian and to live as a Christian. I have heard and read testimonies from a number of young people who have attended Mennonite schools something as follows: "Money could not buy what I received while attending a church college. I learned to know God there." Or, "I was drawn closer to God while in college." Anyone who has attended a non-Christian institution of higher learning, and also a church college, will not question the contribution of the latter to the spiritual life of the Church.

2. The Mennonite schools contribute to the formation and development of Christian convictions. There are too many professing Christians who do not have deep-seated convictions on Christian principles. If we are going to produce strong Christians we must develop in them strong convictions. I think that our modern educational system is committing a crime against our young people by robbing them of their convictions. The Christian young person has been taught Christian principles in the home, in the Sunday school, and in the Church. He has convictions concerning the Word of God. He has convictions about God, Jesus Christ, salvation, and the future life. He goes to high school and the public college. He sees students, and even professors, doing the things he has convictions against. He sits in class and hears the professor teach things that are contrary to the Bible, or perhaps even ridicule statements in the Bible. He begins to wonder whether his own convictions and views are right. He may become bewildered for a time. Too often the pressure is too much for him. His convictions weaken; the Bible no longer means to him what it did before. He gets back into his community but no longer takes the interest in the Church and its work.

Dr. Norman E. Richardson of the Presbyterian Theological Seminary says in his late book, "The Christ of the Class-Room":

"Youth when scientifically trained but spiritually neglected, can wreck this present civilization. Its power to do harm may get beyond the restraints of its disposition to practice the virtues that are sanctioned by the Christian faith. Its tendency to test knowledge in order to find out what is trustworthy has in many instances, developed into a general attitude of skepticism toward those

superscientific or ultrascientific truths which the divine Word of God and centuries of human experiences have validated. The present generation of adults has created conditions in the midst of which youth's passion for experimentation, in order to discover truth or to validate an hypothesis, is in danger of leading into tentative trial of sin. The achievement of freedom from some forms of antiquated knowledge has suggested disregard for other kinds of knowledge which cannot be disregarded, even tentatively, without extreme danger. . . .

"Such a time as this calls for moral courage and incisive action on the part of adults.

"It is the judgment of an increasing number of thoughtful Christian people that the most important and imperatively needed aspect of the task of the local church just now is its educational program. To neglect this program is to fiddle while Rome burns. . . . The time has now come when the entire adult division of the Church should support, with the utmost loyalty and intelligence, an educational program thus conceived and thus consecrated to its task."

He speaks of religious education of the local Church, but the same may be said for our church schools. In fact, the religious education program of the Church depends, in part at least, on our church schools.

3. Our Mennonite schools help produce the leadership of the Church. With the numbers of our members today receiving high school and college education, the churches must have a trained leadership. If we have not our own colleges, where are they to be trained? Can we afford to let the State schools or the schools of other denominations train leaders for our Mennonite churches? I think not.

One Mennonite leader writes, "Our church colleges have helped me as a minister in knowing the will of God, and in leading our young people to the Word of God." Dozens of our ministers would give the same testimony. Our colleges have been a help to the leadership of today, and we may predict that they will be of still greater help to the leadership of tomorrow. Churches are calling for a trained leadership.

4. Another great contribution that the Mennonite schools have made is the conservation of Mennonite youth for the Mennonite Church. Our Mennonite youth are not the kind that will sit back while others go forward. Our youth are blessed with a spirit of progress and of enthusiasm. They will attend high school and college, and if there are no Mennonite schools, they will attend elsewhere. That has been proved in the history of the past century. Hundreds of young people have been lost to the Mennonite Church in that way. Some of the best of our blood has been lost because there were no Mennonite schools for our youth to attend. Dozens of persons of Mennonite parentage are filling places of responsibility in the world of business and of education, or in some other denomination, who would today be making a great contribution to the Mennonite Church had they had the privilege of attending Mennonite schools.

We do not want to be narrowly sectarian, yet if the Mennonite Church has a specific task to perform, if it has a message that the world needs, we should be vitally interested in conserving our youth and enlisting them for the furtherance of those eternal principles for which the Mennonite Church stands.

5. Our Mennonite schools are promoters of evangelism. Christ's last commission to the Church was that the Church should go and make disciples of all nations. Our Mennonite schools are missionary centers. Missionaries receive their training here. When they return they visit our colleges and give inspiration to the young people in preparation, helping them to get the vision of service to Christ and their fellow men.

Our schools are active in sending out Gospel teams and in doing extension work. Services are held in jails, hospitals and other institutions. Students receive training in evangelism, and have the privilege to put to practical use the training they receive.

I think that our schools could be doing much more in this way than they are. There are so many needy fields where the Gospel is seldom heard. There are large areas in the Ozarks that are unevangelized. Would it not be a good thing if each year a number of persons could be sent from the church schools to distribute literature and preach the Gospel in these places? The Russelites do effective work in that way. Why shouldn't we as Mennonites? I am convinced that the experience would be good for our young people, and that a great deal of good could be done. It would

also help to create a more evangelistic atmosphere in our schools, and, I believe it would increase the support of the schools.

6. The Mennonite schools help build Christian homes. As the home is affected, the Church is also affected. The schools help prepare young people for the important duties and responsibilities of parenthood. Many leaders today recognize the fact that if the crime wave is to be checked, if Communism and Fascism are to be successfully combated there must be improvement in home life. There must be more of a spiritual atmosphere in the home. The parents must be Christians and know how to lead their children to Christ and in the way of Christ. Many have found that attending a church school has helped them to fill a larger place in the home.

I have pointed out only a few of the many contributions that the Mennonite schools have made, and are making to the life of the Church. I believe they are making definite contributions along these lines. If they are, then they are worth all they cost, and more. If the colleges are doing these things, they are deserving of the support of the Church.

The Mennonite Church needs its own institutions of learning if it is going to continue to carry out its divine commission. These schools should seek to make more and larger contributions than ever before, and as the Church gets back of her schools and supports them they will continue to further the interests of the Church and contribute definitely to the life of the Church.

Hesston, Kans.

MOVING PICTURES AND MODERN YOUTH

II

By Walter H. McDowell

Do not miss reading the concluding discussion on this important subject. The Mennonite Church has consistently taken a stand against the modern movie. That she is justified in maintaining this position is ably shown in this study of the moving picture problem as presented by our brother.

Useless Expenditure of Money

What are the results of movie attendance in the growing generation? The first is, of course, the wrongful expenditure of money. If the 11,000,000 minors under thirteen years, who attend the movies weekly, pay only five cents to see a show, it means that every year \$28,600,000 goes from the children into the treasure chests of Hollywood. This enormous amount received from innocent children goes for the making of more pictures for the ruination of more children. Why don't we come to a sensible principle of values? We are admonished in the Scripture not to spend our money for that which is not bread, nor labor for that which does not bring us satisfaction. Let us remember that we are stewards and we should use our substance as God wishes us to. Let us admonish others of this, especially those who have already been caught in this alluring snare. This wrongful expenditure of money, however, to me, seems the least of the results of the movies.

Mental Attitudes

The mental attitudes of the children are changed from the wholesome to the vulgar.

Whole classes of school children were aided to do a number of things in which the contents of their minds and fancies would emerge freely without constraint or external compulsion. They were asked to draw pictures of some action of any interesting phase of life that came to them or that they could imagine. What emerged in the sketches almost invariably were: cowboys, Indians, airplane combats, mystery characters, and other familiar motion picture types and themes. After seeing a moving picture in which Chinese were pictured as criminals, a college senior said, "To this day, I do not see a Chinese person but what I think of him as being mixed up in some evil affair." Another said, "I cannot pass a Chinese laundry without increasing my speed, glancing through the window to detect him at some foul deed expecting every moment to see one of his white slave girls come dashing out of the door."¹³

The extent of fright caused by movies amongst children is quite large. Of two hundred and thirty-seven children in the fourth to seventh grades in one school who were asked if they had ever been frightened or horrified by any moving picture, 93% an-

swered in the affirmative. Of four hundred and fifty-eight high-school students who wrote biographies 61% had the same experiences. Among the movie objects that produce fear in the young are spooks, ghosts, devils, gorillas, tigers, bears, bandits, "bad" men, fighting, shooting, killing, and falling or hanging from high places. After seeing a picture that is thrilling and extremely exciting or connected with crime, their mental attitudes change from reality to daydreams inducing phantasy.¹⁴

The relation of this unordinary mental attitude and actual behavior is quite noticeable. Motion pictures will incite daydreaming built upon images of crime or other questionable behavior. Let us again look at a survey. Thirty-two per cent of the truant and behavior problem boys, 32% of the high rate delinquency area grade boys, 29% of the medium and 40% of the low rate delinquency area boys stated that exciting movies made them imagine they were having a lot of adventure. A large per cent of the high rate delinquency boys indicated that a thrilling burglar or bandit picture made them imagine doing daring things and fooling the police. Twenty per cent of a group of convicts studied declared that they thought of being gangsters or burglars when they saw an adventuresome gangster; 26% imagined themselves doing "big jobs" and fooling the police. The following are a few confessions of young people in the high rate delinquent area; "As a result of the movies I would sometimes daydream that I was rich and sometimes attempted to act like some of the movie stars did that I had seen." Another said, "When I see a gangster or burglar picture, I figure if they can do that so can I. I imagine myself as a gangster and try to act the same way they did."¹⁵

Another confession comes to us from a girl who said, "After seeing a wonderful picture full of thrills and beautiful scenes, my own home life would seem dull and drab. Nothing unusual would happen, and I would become dissatisfied and wish I could run away. My clothes were never smart enough, and I felt my parents were too strict with me. The girls in the movies always had more privileges than I did."¹⁶

Relation to Morality and Crime

How sad it is to think that the mental attitudes of children and young people are being changed through this influence of the pictures. But does it stop with merely changing a few attitudes or is it carried into actual life? But the old ladder of destiny here helps us to decide the answer; thoughts reap words, words reap actions, actions reap habits, habits reap a character, character reaps a destiny. Of the convicts previously mentioned 20% affirmed that the movies taught them ways of stealing. Twenty-one per cent stated that motion pictures taught them how to fool the police. Here are a few confessions that prove this point without the shadow of doubt. The first, a young man, age 23, white, sentenced for burglary, an ex-convict. "I learned something in ———. It's a gangster picture. It shows how to drown out shots from a gun by backfiring a car." The second, a Jewish lad, age 18, sentenced

for robbery and rape, inmate of reformatory. "I have learned a lot from the movies as a burglar." The **third**, a young man, age 30, white, sentenced for robbery and an ex-convict. "In the picture the rich girl was speeding and a motor cop caught up with her. She swung her car and killed the cop. Now I think that this would be a good way to end the chase if ever I was being followed by the cops. This is just one fugitive idea I got from that show." The **fourth** young man, colored, age 22, sentenced for burglary. "I remember a time when we were trying to rob a flat on the south side of Chicago. We could not open the door. I decided to give it up and try some other place. One of the boys said 'I will show you how.' With a hammer and screw driver he soon stripped the door frame, knocked the bolts out of the hinges and got in. When we got back to our neighborhood, we went under the elevator tracks and divided the loot. He then told us how he did it and that he had seen a fellow do it in the moving picture."¹⁷

From the confessions of convicts, who confessed to have learned their tricks and their "trade" in the movies, a list of the techniques of crimes is given herewith:

How to open a safe by "feeling" the dial.

How to enter a store by forcing a lock with a screw driver and crow bar.

How to cut burglar alarm wires in advance during the day.

How to take a door off the hinges.

How to break a window noiselessly.

How to jimmy a door or window.

How to open a lock with a pair of tweezers.

How to use all kinds of weapons.

How to pick pockets. How to accomplish a jail break. How to use ether on sleeping occupants. The art of not leaving finger prints, etc.

Is it any wonder that burglars are on the increase? The referee of the Juvenile Court of Los Angeles states the following: "The greatest causes of juvenile delinquency are the movies, the automobiles and the dance. It is strange to relate, but the majority of cases that come before this court are, according to the boys themselves, the result of motion picture inspiration." There is no better way of proving this influence than by giving the quotations mentioned. Young men who have started out in life with the purpose of being "square" have started on the downward drift through the suggestion and example of moving pictures, as a colored lad remarked, "I had never pulled a job till I saw Lon Chaney in 'The Unholy Three.'"¹⁸

The influence of these pictures goes still further. There have been young men and young women who had no thought of moral sin in their minds, but on going to the movies and seeing a picture on sex and love, gave way to the suggestions and have gone the utmost into sinful lives. It is impossible to see immorality of the worst sort on the screen and not be affected by it. Parents who have endeavored to keep their children close to a moral standard that they need not be ashamed of have had to give up in despair. A few confessions from both young men and young women will suffice to prove that this influence does affect them. A fifteen-year-

old girl says, "The movies make me want to have a good time, but what kind of a good time is the question. Well! I like to go with a fellow to a cabaret or a lively dance. All I crave is excitement." Another girl, 16, white, a sexual delinquent, "When I see pictures with people who have snappy clothes, automobiles, etc., it makes me feel like tearing the clothes that I have on, right off. I can think of a hundred ways of making money especially in your teens and twenties with a slow or fast life . . . I can think of more ways in a fast life which I will not mention, because I have seen it and experienced it myself. Therefore I know something about it."¹⁹

Just think of it, young girls who could become the saintly mothers of the coming generations turn out to be prostitutes. How terrible to think of them selling themselves body and soul to keep themselves as near like the movie stars as possible. Through all this the movie industrial magnets are unheeding with no care for the welfare of the growing child. But you may ask, Are the movies responsible for all this? Probably not! Yet 38% of the girls in a home for delinquents gave this pathetic succession of steps in their career: Wild parties patterned after what they have seen in the movies, then truancy, then running away from home, etc., etc., from bad to worse. Who is responsible for these ruined lives? The parents—No! The movie stars, directors, financiers; they are the ones responsible for the ruination of these precious lives.

Alarming Emotional Responses

Let us look briefly at the emotional response of boys and young men who are or may be aroused to a high emotional pitch by motion pictures.²⁰ Of a small group of inmates in a certain penal institution a large per cent said that the movies taught them to make love, to flirt and attract pretty girls. Others stated that the same pictures stirred them sexually. A young man, 17, white and a high-school senior, states the following: "In viewing romantic type of pictures, it developed in me a craving for the companionship of girls. I have been kept in that stage ever since. But in viewing one of those intense love pictures, I get a certain burning sensation within to perform those things which I see done on the screen. . . . Many times I have seen actors kiss in a certain pose and at my earliest convenience I would do it as I had seen it on the screen. . . ." The arousal of sex passion by the motion pictures does not necessarily lead to sexual misconduct, but that it plays a large part is proved by these statements of which many more could be given, but they are beyond the thinking of the ordinary run of people. Since these pictures are as they are in bringing high morals to ruination, why should we allow these things to continue? In 1924 the Chicago censorship board made the following eliminations from 788 pictures:

1811 scenes of assault with guns with intent to kill.

175 scenes of assault with knives with intent to kill.

129 scenes of assault with other weapons.

231 scenes of hanging.

173 scenes of horror (as clawing out eyes, biting ears off, etc.).

757 scenes of attacks on women for immoral purposes.

929 scenes of nudity and seminudity.

31 scenes of jail breaking.²¹

In the four years from 1925-1927 inclusive the New York censors eliminated 4,825 scenes as tendency to incite crime, 3,763 as indecent or immoral. In 1929 the Chicago board made 6,470 cuts from the pictures. Last year the weekly audience at the movies totaled 88,000,000. The number of theaters in operation was 14,500 including 550 new houses at an estimated cost of \$26,000,000. Hollywood's production budget was increased to \$135,000,000 and film cuts by censor boards is of necessity keeping pace with it.

Importance of Child Life

When one considers the pictures as they are plus the cuts that were taken out, it makes one shudder. Yet this is the standard of those who are allowed to entertain our children.

Do we realize the importance of a child's life? If we do, then why not put forth every effort to bring them up in the nurture and admonition of the Lord. The Israelites had a law regarding the teaching of their children which if we would at least do a little of, our children might not go into sin. The quotation is in Deut. 6:7, "And these words which I command thee this day, shall be in their heart: and thou shalt teach them diligently unto thy children. . . ." If we do not put any value on a child's life, why allow its little life to continue and do like the old Roman father when a child was born to him. The child would often be presented to him to decide whether it should be kept. He would move its arms and legs to see if they were all right; if not, or if he did not particularly like the child, he broke its back over his knee and threw it out.²² It was only a baby. Cruel, cruel, you say! Yes, indeed, it is cruel. But there are some children who have grown to manhood and womanhood and have gone on to the next world who have died without Christ just because of the unconcern of parents in training them in their childhood. I am sure that they today would be much happier if they had come to the violent death just mentioned. Even Socrates places a higher value on a child's life than do some parents today. That old pagan philosopher used to say that if he could get to the highest point in Athens, he would lift up his voice and proclaim, "What mean ye, fellow citizens, that ye scrape every stone to get wealth and take so little care of your children to whom some day ye relinquish it all?" "You English," said King Khama, "take great care of your goods but you throw your children away."²³

The child is a very important person. Children are the builders of the home. The home is not only necessary for the child, but in the truest sense the child is necessary for the home. The child in the home acts strongly as a deterrent to wrongdoing in the life of the parents. The trustful spirit of a young child is one of the most beautiful

things in the world. There is no compliment that a parent can receive like the upturned face of a child speaking wonder and confidence. His implicit faith disseminates doubt and furthers the mutual faith of husband and wife. Josephus says "Our principal care of all is to educate our children."

Christ magnified child life. We are all in the habit of telling the child to follow the example of the elders. But Christ put a child not an adult in the midst of His disciples, and said, "Except ye become as little children . . ." When mothers brought their children, the disciples were angry and said, "The Master is busy." But Jesus said, "Suffer little children to come unto me, and forbid them not." Christ had a prophetic vision and knew what they would grow up to be if they came to Him in their childhood. He further says, "Take heed that ye despise not one of these little ones." "Whoso shall offend one of these little ones which believe on me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Let us then as Christians do our utmost to

tell the story of Jesus to the children of today who on accepting Him will become the church leaders of tomorrow.

Markham, Ont.

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HISTORY OF THE MENNONITE CHURCH AT CHURCHTOWN, PA.

By Paul T. Huddle

In 1885 a plot of ground was selected four miles east of the Old Erb's Church, on a farm owned by Christian Garver near Churchtown, Cumberland Co., Pa. Fifty dollars was paid for the ground plot, and a substantial brick church building erected thereon. It was dedicated in the fall of 1885, and at the fiftieth anniversary meeting held in the fall of 1935, about twenty-five people were present who attended the dedication services 50 years earlier.

Services were conducted every two weeks in the new house, and the Sunday school of Erb's district was also continued. Jacob Herr was the first superintendent in the new house.

Edwin Strickler, Harry Berkheimer, Isaac Ranck, Lloyd Yoder, Martin Weaver, and William Weaver served as superintendents, the latter being the present superintendent.

George Cockley, Reuben Cockley, Jr., Lloyd Yoder, and Reuben Cockley, Sr., served as assistant superintendent at various times.

The Erb Church or Stone Church (as it was at times designated) was torn down and the plot enclosed with a strong fence including the small burying ground in which few interments have been made since that time.

The Erb Church took its name from John Erb who owned and lived on a farm three miles east of Carlisle, Cumberland Co., Pa., and he gave a plot of ground for church and burial purposes in 1835.

Because of the increase in membership of the Slate Hill Church, and the influx of others coming from Lancaster County from 1830 to 1835, and the district being large, consideration was given for a more convenient place of worship. Hence the Old

Stone Church was torn down, and the new building erected near Churchtown, from which the church derived its name.

In connection with this newly built church and perhaps prior to this, they also had preaching in a schoolhouse known as "Red Schoolhouse" near Hatton, Cumberland Co., Pa.

This is perhaps about six miles south from the Erb Church and near the Homestead farm of preacher Christian Herr who came from Lancaster County in 1833. He died in 1865 and is buried in the little cemetery known as "Herr's Graveyard" on the homestead farm. Services were also held in Cochlin's Church prior to the opening of the new building in 1885 at Churchtown. This building is located just off the Harrisburg-Gettysburg Road, west of Center Square and evidently ministers from both Slate Hill and Churchtown or Erb's district ministered there.

Among others besides Christian Herr who labored in the ministry are:—Bishop Christian Bomberger who came from Lancaster County in 1849 and located in the Erb district, becoming the resident bishop for this

part of the conference district. He died in 1871, aged 84 years.

Henry Weber was ordained in 1865. In 1857 he married Susan Brenner, who preceded him in death a number of years. Bro. Weber, being strong in body, continued active in the ministry to near the close of his life. He died in 1920 at the age of 88 years.

The Bomberger Homestead is now owned and occupied by a grandson, Harry Berkheimer, who has in his possession a large pewter cup used by his grandfather in communion services. The lips which graced this cup in remembrance of our Lord and Saviour Jesus Christ have nearly all passed with the bishop to the Great Beyond. Bishop Bomberger spoke German and was a strong defender of that language. He is buried in the little cemetery on the Erb Church plot.

About 1873 Jacob Herr was ordained to the ministry in the Erb district. Jacob Herr's labors extended to 1907 when he died, aged 63 years. He is buried in Mt. Zion Cemetery, Cumberland Co., Pa., near the farm he owned and lived on at the time of his departure.

Christian Shopp was deacon in the Erb congregation about the time of Jacob Herr's ordination. This district covered a very favorable field, the greater part being rich, fertile, farm land with many Mennonite families located here and there. Several family graveyards, among which there is one called Hertzler's on the Ulrich Strickler farm, contain stones bearing the names Ebersole, Martin, Hoffer, Hertzler, Strickler, Musselman, and Bixler.

In 1907 Reuben Cockley was ordained to the ministry in the Churchtown district and labored until his death May 8, 1924, aged 67 years.

Following the death of Reuben Cockley in 1924 and until 1927 the Slate Hill ministry served the Churchtown congregation.

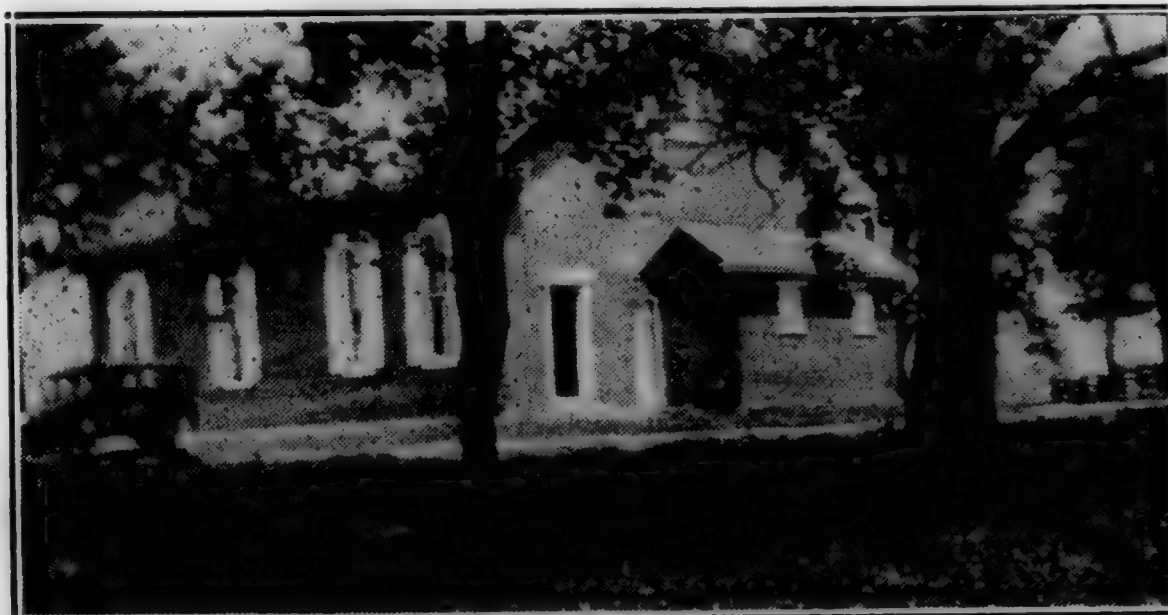
In June, 1927 a young schoolteacher, Paul Huddle, from Bucks County, Pa., Doylestown congregation, moved into the district and was ordained minister, serving until September, 1936. Since 1936 he is living in Huntingdon, Pa.

The Churchtown (Cumberland Co.) congregation is one of the churches in a district of which Noah Mack, Millersville, Pa., is bishop.

In 1879 Jonas B. Zimmerman was ordained to the office of deacon and served until his passing to his reward in October, 1936, a period of 57 years.

For a brief time Christian Zimmerman, a nephew of Jonas B. Zimmerman, served both Churchtown and Slate Hill as deacon. Lloyd Yoder, Mechanicsburg, Pa., now serves in that capacity, having been ordained in July, 1938. He is a brother of Ray Yoder of Wakarusa, Indiana.

Preaching services are held every two weeks in the morning and every four weeks in the evening. Sunday school precedes the morning worship and young people's meeting in the evening worship. An annual Sunday School Meeting held alternately at Churchtown and Slate Hill is usually well attended. Many Slate Hill members attend and support the work,



Churchtown Mennonite Church

(Continued on page 249)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

The Improvement of Our Meetings

On April 30 we had the theme of "How to Improve Our Young People's Bible Meeting." We trust that there was a hearty discussion in all our meetings and that already many have set to work to follow the thoughts and suggestions awakened by the study. As a follow-up stimulus, the editor will endeavor to give a few thoughts on various points to be considered in the improvement of our meeting.

I. The Program Committee

Quoting from the "Handbook for Young People's Bible Meeting Workers," we want to note some efficiency points for the Program Committee:

"The Program Committee is largely responsible for the progress and efficiency of the organization. It is under obligation to foster harmony both among the young people and in their relationship with the church organization. The committee should have a time and place to meet, with a full representation of its members in all of its work. The chairman is expected to exercise thoughtful leadership to avoid unnecessary delay and loss of time while the committee is in session. It is highly important that the group at work put themselves in a position where they can experience the definite leading of the Holy Spirit in all their undertakings. Daily consecration of each committeeman and a season of opening prayer for the committee meeting is indispensable."

Note the points we should emphasize: Responsibility—harmony—thoughtful leadership—leading of the Holy Spirit—consecration—prayer. With these points upon our hearts, the Program Committee is ready to exercise their gifts and originality which they have in providing a program. "In getting out the program it is not necessary to use the assignments exactly as they are outlined in the Topics Booklet. Those are merely suggestive. Let the chairman employ the originality of the group. He may assign certain portions of the work to various members of the committee for preparation previous to their meeting. In combining the suggestions of the committee the aim should be to unify the ideas with some specific purpose. This requires an orderly approach to the selection of the topics so that the subject assigned will contribute to the stated purpose. Good judgment should be exercised in assigning topics to speakers, for not all speakers are equally adapted to all topics. Every program should be arranged with the interests of the young people in mind. It is well to vary the arrangement of topics on different programs. Occasionally a complete departure could be made from regular topics, to meet local needs."

Note again the points of this paragraph: Originality—unity of purpose—adaptability to speakers—variety of arrangement—local needs.

"There should always be proper distribution of subjects among different age groups, being careful to make a good grading of assignments. Enlist the co-operation of the older people, invite them to take part occasionally, but do not neglect the young people. It would be unwise to use all inexperienced speakers on the same program, but this group should be used at some time or other. Give those of lesser experience suitable assignments to which they will likely respond well. Beginning with juniors, they could be asked to give a Scripture verse from memory, to read a poem, or to do something of that nature. As they grow older, they can be assigned character sketches, missionary stories or incidents, and the like, until they are capable of handling the discussion of a topic."

A number of other points may be taken care of in a way to make the work of the committee definite and thorough. Among these points may be mentioned plans for keeping records—offerings and funds—specific undertakings by the organization—plans for junior meetings—plans to meet special needs and trends among the young people, etc., etc.

A further study of this subject may be made through the suggestions found in the "Handbook for Young People's Bible Meeting Workers."

REJOICING IN GOD'S BLESSING.— Deut. 12:5-19

Topic for August 13

MOTTO

"Rejoice before the Lord thy God in all that thou puttest thy hands unto."

MEDITATIONS ON THE TOPIC

I. The Topic is a special harvest topic at a season of the year when many of our farming people have gathered in their grain and hay and many garden products and fruits. But the blessings of the field are not limited alone to those who live on the farm. All are dependent upon God's blessing upon the field for their sustenance and comfort.

But there are many other blessings that come to all the people that ought to be a cause for rejoicing before the Lord. We may rejoice for what God is to us at all times and for the privileges He has given to us

through Jesus Christ. We ought to rejoice for His many providences and overrulings. Even though our experiences may have been galling, there is reason for us to rejoice that the Father in heaven knows our every sorrow and is able to make all things work together for our good and to teach us the needed lessons of life to give us the greatest happiness and success in the end. Even while we are reasoning thus, we are reminded that we could not even understand these things as blessings were it not for the precious Word of God as found in the Holy Scriptures.

It becomes us to give some expression of our joy that will show that we are doing it "as unto him." Many people have "a big time," as they call it, after they have received abundance of gifts from God. But their "big time" is usually without thought of bringing honor to God. It is rather an indulgence for their own honor or satisfaction. But when we rejoice before the Lord, we express by some religious devotion that we recognize these blessings as coming from Him.

II. The Text—Deut. 12:5-19.—The direction of the Lord through Moses was that Israel should bring their offerings of tithes and flocks to a special place prepared for the worship of God, and in this way express their acknowledgment to Him for all the good things which they enjoyed. It teaches us that there is a similar need of special acknowledgment that all that we have and are belongs to Him,—not perhaps on the set day and in the way which they did under the law, but in a similar spirit under the Gospel dispensation. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him" (Col. 3:17).

III. Suggestions for Junior Programs.—This meeting may be made a very happy time to childhood as they recount the many things in which to remember the goodness of God in providing. It may be made very materially blessed if, in the rejoicing by song and prayer, there can also be the giving of offerings for the work of the Lord and for the needy in body or spirit. It may not be possible to bring baskets of fruits and products of the field (though that would be very expressive and appropriate) but some material gift could be dedicated to the Lord in connection with the songs and thanks and prayers.

There are always so many suffering ones in the world today that can receive relief from our gifts, and there are so many who have not the blessings of the knowledge of God and of His Son who may be permitted to have it if we give and pray in their behalf and consecrate ourselves to God for service. Seek in some way to make the lesson and the joy of it vivid to the minds of all.

OUTLINE STUDY

I. Occasions for Rejoicing.

1. The good things of the field.—Ps. 104:10-19.
2. The numberless blessing natural and spiritual.—Ps. 103:1-12.
3. The day of victory.—Isa. 12.
4. In a day of return from captivity.—Ps. 53:6.
5. When the lost are found.—Luke 15:6-10.
6. The record in heaven for the saved.—Luke 10:20.
7. The gift of a Saviour.—Luke 2:10, 11.
8. For receiving the Lord as an heritage.—Ps. 16:5-11.
9. The feast of God's words.—Jer. 15:16; Ps. 119:111, 162.
10. Heart blessing from God.—Ps. 4:7.

II. Ways of Rejoicing.

1. Expressing Thanks in Words and Songs.—Ps. 42:4; Heb. 13:15.
2. Bringing Gifts and Offerings.—Heb. 13:16.
3. Devoting Body and Soul to His Service. Rom. 12:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Rejoice."
2. Taking God With Me in My Joys.
 - a. For an active healthy body.
 - b. For good food to eat.
 - c. For pure water to drink.
 - d. For clouds and sunshine.
 - e. For rain and dew.
 - f. For grass and trees and flowers.

- g. For the glory of the heavens.
- h. For a Saviour from sin.
- i. For a hope in heaven.
- j. For Christian friends.

For Seniors.

1. How to Bring Glory to God for a Harvest.
2. Blessings from God in Which to Rejoice.

PERSONAL THOUGHT

Are my rejoicings godly rejoicings?

SEED THOUGHTS

"In thy presence is fullness of joy." We must not hand this precious passage over to the future and say it applies to heaven, for such joy is the joy of every one that walks with God.—Sel.

"Rejoice evermore"—take everything from God. "Pray without ceasing"—take everything to God.—Christian Womanhood.

O give thanks unto the Lord; for he is good: for his mercy endureth forever. O give thanks to the Lord of lords: for his mercy endureth for ever. To him who alone doeth great wonders: for his mercy endureth for ever. To him that by wisdom made the heavens: for his mercy endureth for ever. To him that stretched out the earth above the waters: for his mercy endureth for ever. To him that made great lights: for his mercy endureth for ever: the sun to rule by day: for his mercy endureth for ever: the moon and stars to rule by night: for his mercy endureth for ever. . . . Who remembered us in our low estate: for his mercy endureth for ever. And hath redeemed us from our enemies: for his mercy endureth for ever. Who giveth food to all flesh: for his mercy endureth for ever. O give thanks unto the God of heaven: for his mercy endureth for ever.—From Psalm 136.

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness:
Come before his presence with singing.
Know ye that the Lord he is God:
It is he that hath made us,
And not we ourselves:
We are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving,
And into his courts with praise:
Be thankful unto him, and bless his name.
For the Lord is good; his mercy is everlasting;

And his truth endureth to all generations.
—Psalm 100.

WORSHIP IN SPIRIT AND IN TRUTH.

—Jno. 4:20-24; Isa. 1:10-20

Topic for August 20

MOTTO

"Worship God in the spirit."

MEDITATIONS ON THE TOPIC

I. **Worship** is that feeling of homage in which we recognize the glory, the greatness, the superiority, the sovereignty of God, and place ourselves in an attitude of adoration, submission, and service before Him, and welcome every act and expression of God's loving favor to us.

We worship a living spiritual Being, who can respond to our inner spiritual nature and enter into fellowship with us. We worship truly when we bring ourselves into that acceptance of His plan of fellowship by which we are made acceptable before Him through the atoning merits of His Son, our Redeemer. Words and acts of worship without a heart preparation are vain and will not be accepted before God. "Bring no more vain oblations; incense is an abomination unto me; the new

moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood" (Isa. 1:13-15). These things mentioned above were things of God's own appointment. But the people who exercised themselves in these things had lost the sense of the presence and glory and holiness of God as they approached in unworthiness and impenitence.

David realized the true spirit of worship in the words of his song, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases" (Ps. 103:1-3).

II. **The Text.**—Jno. 4:20-24; Isa. 1:10-20.—In the first passage Jesus explains to the woman at the well the difference between the formal worship of a god in a certain place in certain forms, and the true worship of the true God in spirit and in truth.

In the second passage the prophet Isaiah speaks the words of God to Israel, in which he rebukes their heartless worship. They kept up the forms but failed to prepare their hearts to serve God.

III. **Suggestions for Junior Programs.**—Boys and girls can readily grasp the emptiness of hypocrisy in worship. What force has a lot of words of praise and profession of love when the life shows that there is no love for God and no feeling of praise in the soul? To worship in a way that God is pleased with us and accepts our words and service, is to have our hearts right and true before Him so that He sees our sorrow for sin and willingness to forsake, gladly forgiving us for Jesus' sake. He sees in our hearts that we are worshiping a living God in our inner spirit and are not depending on words and acts alone. The outline for juniors will suggest lines of thought for the juniors as to the kind of inner and outer life we should have when we worship God.

God is everywhere present in spirit. Our spirit in us must come into fellowship with God who understands every thought and action of our life and knows whether we are sincere in what we say and do. Try to impress the need of a Saviour to make our wrongs right before God. So shall we have fellowship with God and He will be pleased to receive our offered words of praise and thanks and hear our requests.

OUTLINE STUDY**I. Formality Without Spirit is Abomination.**

1. With bloody hands.—Isa. 1:10-15.
2. Hearts far from God.—Matt. 15:7-9.
3. Profession with contrary works.—Tit. 1:15, 16.
4. Denying the power.—II Tim. 3:5.
5. Keeping obsolete and man-imposed ordinances.—Col. 2:13-23.

II. Worship in Spirit and Truth.

1. Anywhere.—Jno. 4:20-24.
2. Inwardly.—Rom. 2:29; 7:6; Phil. 3:3.
3. Heart and mouth.—Rom. 10:8-13.
4. Ordinance and conscience.—I Pet. 3:21.
5. Sincerity and truth.—I Cor. 5:7, 8.

SUGGESTIVE ASSIGNMENTS**For Juniors.**

1. Text Word, "Worship."
2. Worshipping God.
 - a. Holy hands.
 - b. Pure heart.
 - c. Honest lips.
 - d. Faith in God.
 - e. Love for God.
 - f. Love for one another.
 - g. Obedience to God's word.

For Seniors.

1. Worship Not Acceptable.
2. Acceptable Worship.

3. Inward and Outward Harmony in Worship.**PERSONAL THOUGHT**

Do I realize the presence and glory of an invisible, living, Almighty God? Has my spirit bowed before Him in sincere devotion and praise?

SEED THOUGHTS

O worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.—Ps. 96:9-13.

"Holy, holy, holy, Lord God Almighty!

Early in the morning our song shall rise to Thee;

Holy, holy, holy, merciful and mighty,

God in Three Persons, blessed Trinity.

—Reginald Heber.

To the great One in Three
Eternal praises be

Hence evermore:

His sovereign majesty

May we in glory see,

And to eternity

Love and adore.—Chas. Wesley.

Worship, honor, glory, blessing,
Lord we offer unto Thee;
Young and old, Thy praise expressing,
In glad homage bend the knee.
All the saints in heaven adore Thee;
We would bow before Thy throne:
As Thine angels serve before Thee,
So on earth Thy will be done.

—J. Kempthorne.

**SCENES FROM THE PROPHETS—
THREE LOYAL MEN (Jr.).**

—Dan. 3

Topic for August 27

MOTTO

"Him only shalt thou serve."

MEDITATIONS ON THE TOPIC

I. **Hananiah, Mishael, and Azariah.**—These men were among the captive lads who were taken captive by King Nebuchadnezzar. These three with Daniel were chosen to go to the king's school to be trained to serve the king. They stood with Daniel in abstaining from the king's food and in wine, in partaking of which they would break the Jewish law of cleanness. The king named them Shadrach, Meshach, and Abednego. They did well at school and were given a place before the king because they were ten times better than all the magicians and astrologers in his kingdom.

They were about to be slain with other wise men in the kingdom because there seemed to be no one to tell and interpret the dream which the king had forgotten. They with Daniel prayed for mercy from God, and He heard their prayer and gave Daniel the knowledge and the interpretation of the dream. Thus they saved themselves and all the wise men of Babylon.

Their great test came when the king ordered all the people to worship a golden image which he had set up in the plain of Dura. These three men were in this crowd of people and did not fall down at the signal of music. Their refusal was reported to the king, and when he inquired, he found that they had purposely refused to bow down to an idol and that they would not, though they

be given another chance. The king in rage ordered them to be cast into a fiery furnace heated seven times hotter than usual. God delivered them from the fire so that it did not hurt them, even though it slew the men who cast them in. This brought such a lesson to the king that he ordered his people to respect the God of these men. He also promoted them in his kingdom to a higher place.

II. The Text.—Dan. 3.—This chapter tells the story of the image of gold which Nebuchadnezzar set up in the plain of Dura and commanded his chief men to come to the dedication and to bow down before it, at which time the three Hebrews refused to obey.

III. Suggestions for Junior Programs.—Make assignments of the parts of the story as suggested in the outline for the Junior Assignments. Endeavor to bring out the important message of the story. Trouble and sorrow may be a blessing if it drives us closer to God. We can be faithful to God among strangers if we have a purpose to live pure before God. God's blessing attends those who are true to Him in their daily work and study. God's protecting care is over those who are true to Him. He will use men who love God better than life to teach others of the faithfulness of the true God and will make them desire to serve Him also. The same God who kept the three men in the fire will keep us today if we are loyal to Him.

OUTLINE STUDY

I. Who Were They?

1. Children of Judah.—Dan. 1:3-7.
2. Associates with Daniel.—Dan. 1:11.
3. Men of ability.—Dan. 1:17-20.

II. Testing Experience of the Three.

1. As to eating.—Dan. 1:8-16.
2. As to prayer.—Dan. 2:12-18, 19-23.
3. As to worship.—Dan. 3:13-18.
4. Passing through fire.—Dan. 3:19-27.
5. Recognized as loyal by men.—Dan. 3:28-30.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Faithful."
2. The Story of Three Loyal Men.
 - a. How they came to be in Babylon.
 - b. What they would not eat and drink.
 - c. How they learned at school.
 - d. The image they refused to worship.
 - e. The fire that could not burn them.
 - f. Prayers which God answered.
 - g. Lessons which the king learned from their faith.

For Seniors.

1. Tests of Faith for These Men.
2. Tests of Faith for Us.
3. The Essentials for Victory.

PERSONAL THOUGHT

Do we desire to love and obey God more than to keep our natural life? Though our bodies perish, it is always well with our soul.

SEED THOUGHTS

Idolatry gives us fire-worshippers; our cities give us fire-fighters; but salvation gives us fire-walkers. The real moral heroes are those who do not fear them who can destroy the body and do no more, but fear Him who can destroy the soul. Moral textures do not burn in the material fire of earth.—Sel.

A brave man hazards life, but not his conscience.—Sel.

No trials faced in obedience to God will be borne alone.—Maclaren.

Flung to the heedless winds,
Or on the water's cast,
The martyr's ashes, watched,
Shall gathered be at last;
And from that scattered dust,
Around us and abroad,
Shall spring a plenteous seed
Of witnesses for God.—Sel.

DIVINE GUIDANCE.—Pa. 23; Jno. 16:13; Ps. 58:52-57

Topic for September 3

MOTTO

"The Lord will lighten my darkness."

MEDITATIONS ON THE TOPIC

I. Guidance is what every soul craves who has come to know how little it knows and how greatly it needs to know that the true way of life may be found. Guidance is what every soul needs whether they have come to realize it or not. Many who do not realize their true need are inclined to follow guides who do not lead them in the right way. Some take their own counsel and follow their own selfish ambitions. All such shall come sooner or later to know that false guides are worse than none. Everyone needs to follow the guidance of the Lord if they would walk in safe paths.

It is hard to lead anyone who is unwilling to go where he is directed. The stubborn horse or mule pulls backward or sideways and tries to escape the will of his master. The stubborn soul turns away his heart and thought from the heavenly leading to give heed to another voice and be bound to another power to go into a way that is not good.

But if we would be divinely led, we must submit ourselves to divine conditions for leading. Surrender and trust in God; prayer to Him in everything; seeking to know His will and giving heed to what He tells us in His Word and by His Spirit and through His providential leading,—these are conditions that are necessary to find His way for us. Happy is the man or the woman who accepts the heavenly Friend as a guide for life. Then we will know the way to be saved, our safety on life's way, and our path of service which God is pleased for us to take.

II. The Text.—Ps. 23.—This chapter represents the child of God who has received the Lord as his shepherd and who receives supply of food and drink, a safe walk in the path of righteousness, a glorious fellowship in the dark hour, and a place in the house of God forever.

Jno. 16:13.—The Holy Spirit is the guide into "all truth."

Ps. 78:52-57.—This passage shows the marvelous leadings of Israel when God by the hand of Moses led them out of Egypt and established them in the land of Canaan. It was only when they were rebellious that it went ill with them.

III. Suggestions for Junior Programs.—God has given us all intelligence and the power to choose. Boys and girls have been placed under the care of elders. But as they

KEEP POUNDING AWAY

He hammered and pounded from day to day,
At a great hard rock, till his hair turned gray.
And the folks who watched said, "What a fool,"

But he kept pounding the old steel tool.

And then one morn he began to sing—
As he burst the hard old flinty thing;
For right in the middle was a chunk of gold
So big, its value could not be told.
And the old man said, with a cheery grin—
"Ef yuh jest keep poundin', yer bound t'win."

So I've determined, by the will of God:
And the cleansing power of Jesus' blood,
To keep on pounding at the hearts of men
By the Word of God, by voice and pen:

Till my Lord above, says, "that will do—
Come home, old man, your work is through.
Your battered tools of love, lay down:
Receive, your robe and starry crown,
And if some souls should go to hell,—
You did your best for Emanuel."

—George Wallace Scott.

come to an age of accountability they will have to choose to follow the counsels of the godly or the ungodly. Blessed are the children who have godly parents to guide them in the way which God leads. But if they have no such earthly friends, there comes a time of responsibility, nevertheless, when they must decide for or against God. These responsibilities should be pressed home to boys and girls as they take up this topic. Point out the different ways in which they choose bad leadership. Also in a special manner, emphasize the way of good leadership and the helps God has provided for us to walk in heavenly ways. Assign the different phases of these themes to those who are able to work them out. Psalm 23 gives light on the heavenly leading. If any have not committed it to memory, this would be a good time to memorize it and to have it explained.

OUTLINE STUDY

I. Our Need of Guidance.

1. It is not in man to direct himself.—Jer. 10:23.
2. Human devices are overruled or overthrown.—Prov. 16:9; 19:21; Ps. 37:12, 13.

II. God's Ability to Guide.

1. Great in counsel.—Jer. 32:17-19; Isa. 28:29; Rom. 11:33-36.

III. God's Willingness to Guide.—Ps. 32:8; Deut. 5:29.

IV. Our Part in Receiving Guidance.

1. Meekness.—Ps. 25:9.
2. Humble seeking.—Ps. 25:5; Jas. 1:5-7.
3. Acknowledgment of Him in our ways.—Prov. 3:5, 6.
4. Meditate in His law.—Ps. 1:1-3.
5. Wait in faith.—Ps. 37:5-7.
6. Quench not His Spirit.—I Thess. 5:19.
7. Keep self in subjection.—Jas. 1:8.
8. Stand in righteousness.—Prov. 13:6; 11:3, 5, 6.
9. Obey His assured voice.—Acts 16:6-10.
10. Heed the counsel of God-chosen leaders.—Heb. 13:7, 17; Eph. 6:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Lead."
2. Led by the Lord.
 - a. Bad leaders to avoid.
 - b. Self-chosen ways to reject.
 - c. The good leading of God.
 - The Bible light.
 - The light of righteousness from God.
 - The counsel of God's leaders.
 - Godly parents and teachers.
 - The Holy Spirit in the heart.

For Seniors.

1. The Attitude of a Divinely Guided Life.
2. God-appointed Directions for Our Guidance.
3. The Harmony of All Divine Leadings.

PERSONAL THOUGHT

Have we found the blessedness of being in the care of the Good Shepherd?

SEED THOUGHTS

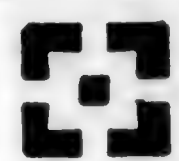
He knows and loves and cares.
Nothing this truth can dim—
And does the very best for those
Who leave the choice with Him.—Sel.

A guiding hand I clearly trace
Along my earthly way,
A Father's hand, in power and grace,
Upholding day by day.
—Geo. O. Webster.

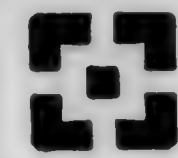
There is nothing so small but that we may honor God by asking His guidance of it, or insult Him by taking it into our own hands.—Jno. Ruskin.

If our circumstances find us in God, we shall find God in all our circumstances.—Sel.

Nothing is or can be accidental with God.—Longfellow.



BIBLE STUDY



CHRISTIAN DOCTRINE.

II

By the Bible Study Editor

Our Christian appreciation of God is that which we have received from the ideas of divinity as revealed and taught in the New Testament, and from our familiarity with the terms used in our times of worship and in our Christian literature. It matters little whether we use the terms "God" or "Lord" as we commonly use them in our services, in our prayers, and in our expositions of the Word of God, for whichever name of the Deity is used, it signifies to us the Divine Being. "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain." Every worshiper holds the names of our Creator and Master in due reverence, realizing that the name represents the only true God and the one eternal Being of the universe, whom we worship and serve.

While this is true of us as present-day believers, it seems not to have been the case with either the Greek or Hebrew worshippers, who had learned that the distinction in names signified distinctions in the character of the being to whom the specific titles applied. This is especially true concerning the titles of God as used in the Old Testament. The variations in the titles of God were not so great in the New Testament. Jesus, our Lord used but few titles of God, His Father, but He used them as they were written in the Old Testament whenever He referred to the writings of Moses or the prophets. The titles most used by Jesus were "Lord," "God," and "Father." The most frequently used of these was "God."

The writings of the Apostles show some variation regarding the use of the titles of God. James, Peter, John, and Jude, in referring to the Father, most frequently use the title "God," and they use the term "Lord" in connection with Jesus Christ, making use of it at times when referring to God, the Father.

Paul uses wider liberties in the use of the divine titles than do the other apostles. His quotations from the Old Testament are more frequent, particularly when using the title "God." In using the title "Lord," he coincides with the other apostles in applying it most frequently to the Lord Jesus. But Paul seems inclined to refer to God in the light of the Jewish appreciation of their God, and he uses terms which are not found in the writings of the other apostles, save, perhaps in the Gospels.

The most interesting and enlightening studies concerning God are those which may

be found in the Old Testament, in the writings of those who for many years had been attached to and were associated with the household of God and had lived in the appreciation of Him who was daily in their presence and who constantly revealed Himself to His family of children. While there may have been some degree of progressive revelation to man during the years of experience with God from the time of the creation until the days of His fuller revelation through Moses and the prophets, the revelations were not by name as much as by manifestations of what the names implied. That is, God did not tell His people by what name He should be called, except in the case of Moses, when this man of God asked for authority to go back to Egypt. "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Ex. 3:13, 14). The name "JEHOVAH" signifies the Eternally Existing One, the I AM. There are other instances in the Scriptures where God uses His name in conversing with men. In Ex. 20:5, in connection with the Ten Commandments, God uses His name, "the Lord thy God," making use of the titles by which He was known to Israel. The term "Lord," is the divine name, which in the Hebrew is "Jehovah," or, "I AM."

The Names of Deity

The first verse in the Bible contains one of the names of divinity, and the one which is most commonly used in the Scriptures. It is the one with which we are most familiar, and one which is understood by men in general as being the name or title of the invisible Being whom we worship. It describes the object of our worship and may apply to the object of men's devotion everywhere. The title used signifies the high, or exalted one. This exaltation does not imply altitude or rank; it rather implies power, or authority, or might. The same term is at times applied to judges or magistrates, or to angels which excel. The form of the word used in Genesis as it applies to God is a peculiar one, a plural form. In this form it applies to God only,—the God of creation and the God of the Scriptures.

The plural form of the title of God has led to some confusion and to misconceptions

of our God. As we know Him, in the New Testament, He is the Godhead, which includes the Father, the Son Jesus Christ, and the Holy Spirit. There is no discrepancy in the use of the name in the first chapter of God's Word and in the revelations concerning Him which follow in the ages. There is no change in the conception of the God of Genesis and the revelation of the God in the Gospel of John, chapter 1. The Godhead of Genesis 1 does not differ from the God whom Jesus Christ revealed, whom He called "Father," and at the same time, who called Himself the "I AM," the Son of God (John 8:58). In the Gospel of John, chapters 5-8, Jesus contends with the Jews concerning His relationship to the Father and concerning His authority from God as revealed by His divine power. John 17 reveals again His claims to divine relationship, thus establishing the plural character of the Godhead. But these facts would prove only a dual nature of the Godhead.

The Holy Spirit was active in the first chapter of Genesis and is also one of the important agencies of the New Testament. Matt. 1:20 declares the agency of the Holy Spirit in the birth of Christ, and Luke 1:35 reveals the fact that Jesus Christ came into the world as the Son of God and of the Holy Spirit. It is not strange that the plural form of the name of God should be found in Genesis 1. It would be more unreasonable to find but the singular name in the beginning of the record of God and discover a later multiplicity of beings who are called God. The Word of God is a consistent revelation of God as He is and as He always has been. It is correct that Christ should later reveal Himself to John on the Isle of Patmos and say to him, "Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore."

From these teachings of the Scriptures, the fact is established which the church has always believed, that the Godhead is One. The Godhead has not developed by a union of three gods. Polytheism has never been able to unify its gods. A perfect co-ordination of such gods has been inexpedient. Unitarianism fails to satisfy the curious or particular declarations of the Scriptures concerning the relationship which Jesus Christ has with the Father God, and cannot give credence to the divine being of the Holy Spirit whom God and Christ describe as a person.

God is a being described by a plural name,—one name. He is manifested throughout the Scriptures as God. He declares Himself as the Spirit of God and reveals Himself as the Son of God, who also is God. There is no effort on the part of the Scriptures to explain the plural nature of the Godhead, and

no apologies are made for the divine claims of Christ and the Holy Spirit. Such a unity is to us a perplexity, but to God it is plain. He declares Himself to be one Lord. "Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4). In this passage the plural form for "God" is used, and the Jehovah name is also used. R. A. Torrey, in "What the Bible Teaches," gives this explanation: "The Hebrew word translated 'one' in these passages denotes a compound unity—not a simple unity." Two texts are cited in the Old Testament, Gen. 2:24 and Gen. 11:6, in support of this use of the word "one." There is no discrepancy in the use of the plural form of the name of the Deity, and there is a proper appreciation of this conception of the plural nature of the Godhead as it is spoken of throughout the Scriptures.

God

The first chapter of Genesis tells the story of creation. The term God used in this chapter is the plural name in Hebrew. It refers to the God of power and might, as the Excellent One of Authority. It is becoming to the nature of the contents of this chapter that such a name should be used. Who could create but one who has might? Who could design and bring to pass by His Word but one who was in a position of authority? The name "Elohim," or "Elohyim," (Young and Strong,) is the plural form of the name of God and refers to the Supreme One. The singular form, "Eloah" (according to the same authorities), is also frequently used but under different circumstances, which will be noted later. But the plural form is the one most frequently used. In it there is a proper conception of the God who is both God and the Father of our Lord Jesus Christ and the giver of the Holy Spirit who functions for God in all of His works and relations with man.

It has often been suggested that the Trinity is present in the first chapter of Genesis; for the Spirit of God moved upon the face of the waters, and the Word was present, which caused the materials of the earth to become manifest, to appear, and to function. Creation is ascribed to the Holy Spirit: "Thou sendest forth thy spirit, they are created" (Ps. 104:30). Creation is also credited to the Word, or Christ—"All things were made by him" (John 1:3).

There is nothing out of harmony with the fact that there is a plurality, even a trinity, in the Godhead as indicated by the form of the word which denotes God. The plural form is also emphasized by the fact that God Himself uses the plural pronoun when He speaks of Himself or concerning His creative purposes in this first chapter of Genesis. Gen. 1:26. The plural pronoun is used three times in this verse: "Let **us** make man in **our** image, after **our** likeness." But this plurality is found elsewhere in the Genesis account (Gen. 3:22): "Behold the man is become as one of **us**" and Gen. 11:7: "Go to, let **us** go down, and there confound their language."

It is a matter of interest that in the first chapter of Genesis only the name "God" is used, while in the following chapters, and in chapters 2 and 3, the name "Lord God" is used and in chapter eleven the name used of the deity is "Lord." Yet, in each of the

instances where the different names are used, we have an account of God expressing Himself in a dual sense, or plural sense, as **us** and **our**. In Gen. 3:22 the reference is made to man becoming like God, knowing good and evil. This reference might apply to the likeness of Christ who is the Word of truth. The third reference, Gen. 11:7, could refer to the work of the Holy Spirit, who was the minister of God in uniting the languages of man again when He came on the disciples on the day of Pentecost. But this is only suppositional and inferential.

Lest we become inclined to lay too much emphasis on the thought that it was only in the earliest times of tradition that man believed in the plurality of the Godhead, we should refer to Isa. 6:8, in which Scripture the Lord speaks, "Who will go for **us**?"

THE TWENTY-THIRD PSALM

The Lord is my Shepherd;
I shall not want.
He maketh me to lie down
in green pastures:
He leadeth me beside the
still waters.
He restoreth my soul:
He leadeth me in the paths
of righteousness
For his name's sake.
Yea, though I walk
through the valley
of the shadow of death,
I will fear no evil:
For thou art with me;
Thy rod and thy staff
they comfort me.
Thou preparest a table
before me in the presence
of mine enemies:
Thou anointest my head with
oil; my cup runneth over.
Surely goodness and mercy
shall follow me
all the days of my life:
And I will dwell in the house
of the Lord for ever.

This appreciation of the nature of the Godhead was continued among the Hebrews unto the time of Christ, who frequently called upon God as His Father who abode in heaven while He as God dwelt among men. It was after Christ's ascension unto the Father, that John gave the record of the Word, stating in Jno. 1:1, "In the beginning was the Word, and the Word was **with** God, and the Word was God." It cannot be said that the idea of the plurality of the Godhead was either old or a new conception. There is sufficient Scripture both from the earliest records to the latest records to appreciate that fact that men who knew God always conceived the plural nature of the Godhead. In the revelation of this truth we have shown to us that this Godhead includes the persons of the Father, the Son Jesus Christ, and the Holy Spirit.

There is another form of the Word "God" as used in our common editions of the Scriptures. It is most frequently found in connection with the name "Lord," and is seen thus, "Lord God." The previous combination of this title is that seen in Genesis 2 and 3,—

"Lord God," introducing Jehovah as the God who created and directed the affairs of the world and the ways of man. The term "Lord God" is first noted in the experience of Abraham, Gen. 15, when the promise of an heir was given to him. The term "Lord" signifies a Master, and the term "God" signifies the same thing as the title Jehovah,—the Eternal Being. It is said that the Hebrews used this form of expression of the name of Jehovah on account of their desire to avoid the use of the holy name Jehovah, which they desired not to use in vain.

While this modified form of the name of God is used most frequently, it is occasionally found in the form "God the Lord" (Ps. 68:20; 109:21; and 141:8). The Prophet Ezekiel uses the title "Lord God" most frequently although it is used by Amos and a few of the later prophets. It is used by Moses, Joshua, and in the Judges, II Samuel and I Kings. It is not an unfamiliar title and gives us the conception of the esteem of the Hebrew people for the sacred name of the Eternal One and their esteem of Him as the Lord or Master to whom they gave honor and obedience.

As a summary of these facts concerning the name of God as used in the Scriptures, let us appreciate the name as the title of His being who is the object of our worship, the Excelling One who is a Mighty One, the Creator of our world and being. Let us appreciate Him as One who includes in Himself all that is contained in the Godhead. He includes the Son of God and the Holy Spirit. It is impossible to separate Him from either the Son or the Holy Spirit. He is the fullness of the Godhead (Eph. 3:19).

Let us read the Word with appreciation for the forms in which the titles of God are found, for they have been so construed by the editors of the Scriptures that it is possible for us to appreciate the original significance of the terms used. We may enter into the thought and worship of our fellow worshipers in ages past, and with them worship our God in a new and refreshing spirit, because we learn to know our God as He was revealed to and was known by them. Let us worship God in spirit and in truth.

HISTORY OF THE MENNONITE CHURCH AT CHURCHTOWN, PA.

(Continued from page 244)

there being only a few Mennonite families now living in the Churchtown area.

Thus briefly we view the men, events, labors and activities of this Mennonite group from small beginnings at Erb's and other points, the organization of the first Sunday school meetings which are held annually to this day and also among the first continued or revival meetings with such men as J. S. Coffman, D. H. Bender, and A. D. Wenger evangelists.

May those living espouse the faith of our Lord and Saviour Jesus Christ and humbly serve Him, then with all God's faithful enjoy an eternity in glory with the Founder and Builder of His Church below.

(Rearranged and rewritten from notes gathered by Deacon Henry Eshelman, lately deceased, of Slate Hill congregation).

Huntingdon, Pa.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

ELISHA: A LIFE OF HELPFULNESS II Kings 5:1-27

Lesson for August 13, 1939

Golden Text.—Be ye kind one to another.—Eph. 4:32.

The same Spirit that indwelt Elijah also rested upon Elisha, but we think of Elijah as stern and of Elisha as being gentle. Both qualities are needed by the servants of the Lord under different conditions and times. Only twice does one read of Elisha being severe,—in the case of the young men who mocked him and in the case of a thieving and lying servant, Gehazi. But even here we are prone to picture Elisha as being harsher than the words of God warrant. The Word does not say that the she bears killed the young men (Hebrew word used here is the same as that used for the three Hebrew children of Daniel, and undoubtedly refers to youths in their late teens) but that they tare them, which suggests that they were clawed or scratched. And it is to be hoped that the scars received then remained as a constant reminder through the years that it is a great evil to mock the messengers of God. Multitudes need to be taught the same lesson today.

II Kings 5:1. Most people have some handicap or thorn in the flesh. We are inclined to think that individuals who attain to greatness do so in spite of their particular handicap. That is largely true, but we must not forget that these handicaps, by the providence of God, also develop noble qualities in the person which would never appear but for them. Overcoming the things that keep us in the class of nonentities while suffering a handicap is only another proof of a great soul within. If you fail to become a great man in the eyes of your heavenly Master, it is because you are suffering from a worse handicap than physical ill; it is because you have a dwarfed soul. Pray that it may be enlarged. **Psa. 119:32; II Cor. 6:11-13.**

Verses 2,3. Elisha was not the only helpful person in our lesson; the little maid who had been stolen was another. She no doubt loved her folks and grew homesick for them; but she adjusted herself to the lot that God gave her. She had learned a lesson which Paul also learned (**Phil. 4:11**) and which we should learn. Instead of fretting, or worse, seeking revenge, she did what she could for the folks that held her as a slave. Her life may have been a cause for Naaman's faith.

Verse 4. The words of the maid that there was a prophet in Israel who could and would heal Naaman if he would but go to him were talked about in the household. We now have

a third helper,—someone went and told the king.

Verse 5. In this verse we have another helper; the king. But the king of Syria got things mixed. The maid had not said that the king of Israel would cure Naaman but that the prophet of God would.

Verses 6,7. The king of Israel was no helper. He himself had no faith in God nor in His prophet, and considered the letter as a provocation to war. If the king had had faith, he would have helped by sending Naaman to the prophet.

Verses 8,9. In the person of the messenger who told Elisha what had happened at the court we have another unknown helper.

Verses 10-13. People are prone to believe in charms and incantations, as is evident in the thousands in this land who run after powwowers and magic healers. But God wants us to have faith in Him, not in a man nor in his incantations. Had Elisha healed Naaman the way that he expected that Elisha would do, Naaman would have returned to Syria with great faith in a man but no faith in God. Elisha avoided this by not even appearing in person, and by ordering him to obey in part at least the divine rule for the cleansing of lepers. **Lev. 14.** But here we have helpers in the person of his servants, who encouraged Naaman to obey the man of God.

Verses 14-19. Naaman returned about twenty-five miles to thank the prophet of God. In the New Testament we read of the Lord healing the multitudes, but we rarely read of their thanking Him for it. Thankfulness is another proof of greatness of soul. How thankful are you? How would you show your appreciation?

Verses 20-27. In these verses we see described a moral leper, one who will go to almost any length to get help for himself, but was never known to help anybody else except for pay. His physical leprosy was not as great a bane to him as his spiritual leprosy. Covetousness is as bad as idolatry and exceedingly hard to cure. It also afflicted Judas Iscariot. Do you know of anyone afflicted with this disease now? He is of the seed of Gehazi.

BEVERAGE ALCOHOL AND THE COMMUNITY (A Social Aspect of the Liquor Problem).—Joel 1:5-7;

Daniel 5:1-5, 17, 25-28

Lesson for August 20, 1939

Golden Text.—Woe unto him that giveth his neighbour drink.—Hab. 2:15.

According to a recent survey, about one half of the murders committed in the United

States are committed while the killer is under the influence of alcohol. A large part of the recklessness that causes accidents in the factory and on the highway can be attributed to the same cause. You can be a fool without drinking, but you cannot be a drinker without being a fool; and the more you drink the greater your folly.

Joel 1:5-7. In these verses the prophet does not condemn drink itself so much as he describes the miseries of the man who, having once become a slave to alcoholic appetite, finds himself unable to satisfy that thirst. It is entirely within God's principles of conduct to destroy through locusts, as here, and by other methods, like drouth or mildew, the things that are necessary for our bodily sustenance when we greatly misuse these things in times of prosperity. Almost any vegetable product can be and is converted into alcohol. Such is not the purpose for which God allowed these things to grow. There are legitimate and profitable uses for your grapes, your corn, barley, rye, etc., and if you persist in inventing means to convert these proper things into things that are harmful to the body and soul of all that indulge in their use, do not be surprised if God will send an army to take these things from you. But the sot will much more lament the loss of his "schnapps" than he will a lack of bread and butter. He will even take the food and clothing from his family that he may satisfy an insatiable appetite for drink. And the more he drinks, the greater his thirst becomes.

Daniel 5:1-5. Belshazzar was the son of Nabonidus and grandson of Nebuchadnezzar. At the time of our lesson he was in charge of the city of Babylon as co-ruler with his father, who was fighting the enemy on the plains outside the city. It is not for kings to drink wine, and at such times as Babylon was having, it is suicidal. The armies of the Chaldeans had met the armies of the Medes and Persians and had been defeated. Such was not the time to make a feast and to yield to the impulses of drunken debauchery. Such was the time to call all the resources of the city to the colors for its defence. Instead, in utter recklessness, Belshazzar and his lords drank themselves into helplessness, forgot to close the river gates, and presently the sober Medes and Persians entered through those open gates, and that night Belshazzar was slain.

The German has two words for eating; "essen" and "fressen." The former is used normally for people; the latter for hogs. "Leit essen und saue fressen." But the word for gluttonous banqueting is "fresserei" indicating that at such times men become beastly in their habits. They really become worse than hogs. Eating and drinking to excess at

feasts and banquets has been the rule from earliest times and is no better now.

It was not the custom for women to appear at bacchanalian feasts in Babylon. Their presence here indicated that Belshazzar planned to go to excesses far beyond the ordinary. Did he already have too much drink? Probably. Drink caused these men to go to excesses, inflamed their passions, and incited them to step upon holy ground in profaning the name of Jehovah and defiling the vessels of the house of God. Such is the course of evil; first, earthly; then sensual; then devilish; then cometh judgment.

In the same hour. From the hour you start in the paths of sin, with every sin you help to fill the cup of your iniquity. Until it is full, both men and nations can ask and obtain mercy; but immediately, as soon as it is full, that full cup of iniquity will be met by the cup of the wrath of Almighty God, and there is no escape. Sodom, the Amorites, Assyria, Babylon, Rome, nations ancient and modern, all alike that tread the same path will meet the same doom.

Verse 17. There was but one king among all the men in Babylon, and he did not wear the royal robe. That man was Daniel. The real kings of earth today are those who in the present deplorable state of social corruption do not allow themselves to be defiled thereby. Such have always condemned the world and always will. Hebrews 11:7.

Verses 25-28. All the nations of the earth are accounted as dust on the balances. As they go deeper into sin, they become lighter and lighter until they are less than nothing and altogether vanity. The Babylonians had become a minus quantity; they were wanting. It is to be feared that the so-called great nations of the earth are going to meet the same fate for the same cause.

UZZIAH: A KING WHO FORGOT GOD II Chronicles 26

Lesson for August 27, 1939

Golden Text.—Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke 18:14.

The title of this lesson is somewhat misleading. Uzziah did not forget God, but he became exalted in his own mind to the extent that he felt himself qualified to do the work of priest as well as that of king. One of the grave dangers to which all men to whom the Lord has given station and honor is that of being puffed up and falling into the condemnation of the devil. The history of mankind, in matters both political and ecclesiastical, has been one in which men through pride have overreached the prerogatives of their office. Kings have undertaken to rule the church; church leaders have undertaken to rule nations; and within the church there has been jealous rivalry and conflict among the various orders for pre-eminence. It is the spirit of Uzziah.

Chapter 26:1-4. If you will make a study of the mothers of the kings of Judah, you will discover the interesting fact that the good kings had good mothers, while the evil kings had alien or nameless mothers.

In the case of our present subject of study we have the son of a father who served the

Lord but not with a perfect heart. As a result, that father sank into apostasy. Uzziah no doubt learned that as long as his father served the Lord he prospered and determined to walk in all the good ways of his father.

Verse 5. Of this man Zechariah we have the description that he had an unusual understanding of the things of God. Uzziah did wisely to select such a man for his spiritual counsellor and guide. While he followed his counsel he and his people prospered exceedingly. We need men today with exceptional insight into spiritual things who are able to instruct others also. But—it sometimes happens that the pupils of such teachers get such a swelled head that they claim that they cannot learn anything from their regular pastors anymore. They set themselves above their appointed spiritual leaders. Uzziah apparently was such an one, of which there has been a long succession to this present day. The only way that such superior persons can be taught is by the judgments of God.

Verses 6-15. "God made this man to prosper;" "God helped him;" "he was marvelously helped till he was strong;"—these are terms to describe the success of this man who strengthened himself exceedingly until his fame was spread far abroad. This success began when he first sought the Lord and continued as long as he sought the Lord. "The blessing of the Lord, it maketh rich" (Prov. 10:22). See also Psalms 84:11.

Verse 16. When Jehoshaphat prospered, his soul was lifted up in the ways of the Lord. When Uzziah prospered, his heart was lifted up to his destruction. The former's heart was lifted up to God in thankfulness, the latter's was lifted up in pride. Satan tempts the weak to discouragement, and the strong he tempts to exaltation. If we yield in either case, it is to the destruction of our usefulness for God and may even mean our ultimate destruction from God's presence.

Verses 17, 18. It takes courage to withstand a successful ruler, but thank God that there are men who have the courage to withstand a Hitler or a Stalin, when they would either try to run the church or destroy it. Such things are never to the honor of the rulers of the earth, and ultimately they will suffer the judgment of God.

Verses 19, 20. When Miriam and Aaron spake against the servant of God (Num. 12), Miriam was smitten with leprosy and was shut out from the camp until the punishment was remitted. In the case of Uzziah, the leprosy stayed. Is it possible that he never sought forgiveness? Let us hope that he sought and found it but that the Lord left the living death upon him as a reminder to all ages of the fearfulness of the sin of self-exaltation that makes us act presumptuously towards God. The best of men can come into the presence of God only through the merits of another, Jesus Christ. Hosea 13:1; Heb. 4:13-16.

Verses 21-23. Uzziah's self-exaltation led to his segregation. The Lord will have the proud in derision. But in the year that Uzziah died, Isaiah saw the Lord, high and lifted up. If I will not honor the Lord by

holy reverence and humble adoration, the Lord will be exalted by the judgments that befall me for my sins. Prov. 16:5.

ISAIAH: A LIFE DEDICATED TO GOD.—Isaiah 6:1-13

Lesson for September 3, 1939

Golden Text.—Here am I; send me.—Isa. 6:8.

These are days when we have much Bible study by books, but to me it seems that we do so much work just because the other fellow does it. Because a Bible teacher a few years ago spoke on the Book of Ecclesiastes as the Queerest Book in the Bible, and it made an appeal, this book has been studied repeatedly to find wherein it is so queer. In the New Testament we study the books of Romans and Revelation again and again, following in the track of predecessors until we have made ruts from which we cannot turn even though in some cases the track leads through the quagmires of error. But I have wondered why we do not have studies on the prophecies of Isaiah. In loftiness of thought, in eloquence of expression, this writer who twenty-nine times speaks of God as the "Holy One of Israel" excels every other writer of the Bible. I am sure that I could spend months with a group of kindred spirits in meditating on these sixty-six chapters.

Chapters 6:1-4. In the first five chapters of his prophecy Isaiah saw the sins of his people Israel, so corrupt that from the crown of the head to the sole of the foot there was no soundness in it; and six times he pronounces woes upon Israel because of their sins. Here he sees the glory of God and confesses that woe is his also. It is easy to condemn others; it requires a vision of God to be able to condemn yourself.

But to see these visions requires a spiritual attitude that is pleasing to God. Moses, Isaiah, Ezekiel, Daniel, Paul, and John had such visions wherein they saw heavenly things.

The seraphim, or fiery ones, are probably the same as the living creatures of Ezekiel, and the beasts of Rev. 4. They are symbolical representations, and probably represent the entire body of the redeemed whose one great theme of praise is the holiness of the Lord. The standards of the Israelites as they journeyed in the wilderness bore respectively the likeness of a lion, an ox, a man, and an eagle. These four figures also describe in symbol our Blessed Lord in the four Gospels, and John says (12:41) that Isaiah saw the glory of the Saviour and spake of HIM. The Father testifies of the Son; so does the Spirit; so does the angelic host; but none of these has more reason to do so than those who have been saved by His blood. The angels fill heaven with His praises, but it is left to the redeemed to fill the earth therewith.

The covered feet symbolize shame; the covered face, awe; and the two wings for flight, the speed with which the church is to carry the message of the holiness of the Lord to the ends of the earth. At such a cry the people of the earth should tremble and be moved. Psalm 99. In that Psalm we have the holiness of God thrice expressed.

Verse 5. How can a good man become conscious of his uncleanness before God? Not by comparing himself with his fellow men. The only way a Job, a Daniel, or an Isaiah can become conscious of his own vile-ness is by getting a vision of God. And that is the only way that you can become con-scious of your utter unworthiness. Before there can be cleansing there must be a recog-nition and confession of sin. Isaiah felt that he had become as one of the crowd. It is so easy to become so. Those who fellowship with men become like them; to become like God we must get away from men and into the fellowship of God.

Verses 6, 7. Fire destroys and also puri-fies. On the altar was a perpetual fire lit from heaven to consume the sacrifices for sin. One of these live coals, placed on the prophet's lips, took away his iniquity and purged him of his sin. We also need the fire from heaven to consume the dross and sin in our own lives.

Verse 8. Those who bear the vessels of the Lord are to be clean, also those who are to carry His messages. After he was thor-oughly cleansed, Isaiah heard and answered the call. The purer the life, the greater the power of the messenger.

Verses 9-13. Isaiah could not turn sin-hardened religionists to repentance; our blessed Lord who received the Spirit with-out measure could not do so; so do not feel your work a failure if the multitudes con-tinue on their way as if they neither heard, nor saw, nor cared. But there shall always be a remnant who will be saved, and for their sakes we are to preach until the judg-ment day. To those who hear our message will be one of life unto life; to those who reject will come deafness, blindness, hardness of heart, and destruction. Jesus, the Root and the Offspring of David is the Stock, the Holy Seed into which the believers are grafted, by which they will bear fruit to the glory of God.

EXPERIENCE CENTERED CHRISTIAN EDUCATION

By Walter N. Roberts

Christian Education is the process of learn-ing to live as Jesus lived, exemplifying His way of love in all human and divine relations. To "believe in Christ" means not only to accept Christ as our Saviour but to commit oneself to Him and His way of life. To be-lieve is to follow. Vital religion is religion geared into life—it touches a man "where he lives." Christian Education is Christian, vital, and truly educational when it is ex-perience-centered, moulding conduct and building Christlike character.

God and Human Nature

God has a way of growing apple trees. The best cultivator of apple trees is the man who has learned God's laws of growth for them, and then co-operates with God in that process. No man "makes the trees grow." All he can do is to provide the most favorable conditions for growth and thus most perfect-ly co-operate with God. God also has a way of growing people into Christlike characters. No teacher "makes a personality grow." All the Christian teacher can do is to provide the most favorable conditions for Christian growth. God does the rest. The teacher and God (and, of course, the individual) are colab-orers in growing Christlike people. He is the best Christian educator who, having learned how God works in human life, con-forms his own methods to God's ways of working. He is a perfect Christian educator who works perfectly according to God's ways. There has been only one such Perfect Christian Educator, Jesus Christ—"He knew what was in man." When we obey God's ways of working, we obey God. When we disobey God's way of working (whether we do it knowingly or ignorantly) we disobey God. Even pious people have been known to "fight against God," unknowingly, in the process of rearing their own children. There is one result—the children go "astray."

Creative vs. Transmissive Education

A far-reaching change has taken place in education during the past twenty-five years. It is the change from transmissive education to creative education. What is transmissive (or formal) education? It is that education which has as its purpose the transmission (or passing on) from teacher to pupil certain facts or materials found in the textbook. Here it is illustrated: When I was a boy in the "little red school house" we studied physiology. We were supposed to learn how many teeth we had, their names, etc.; the number of bones in the body, the names of several of them; the names of several of the muscles and their location. That was physiology. These things we must know in order to answer certain questions in the final examinations, in order to pass the course, in order to be ready for the next grade in school.

Creative education is education for the mastery of life's problems. Facts are not an end in themselves; they are a means to an end. School children study hygiene today instead of what we called physiology. Most of the facts that they are taught about teeth are useful facts—how to brush the teeth, how to protect the teeth against dangers of breaking them by biting hard substances, and similar facts. They learn how to keep the body clean, how to exercise, and kindred things. This they learn in order that they may be healthy, strong and clean.

Another illustration: We studied geography. We learned the capital of each state, the chief cities, the names of the rivers, moun-tains, etc. How proud I was that I could name the countries of South America and Europe and their capitals, as well as the States of the United States and their capitals. Today, geography is termed **Social Science**. The objective of the study of Social Science is to find out how people live in the different nations of the world and to see how these nations and peoples are mutual-

ly dependent on one another, in commerce, in education, and in religion. The outcome of our study of geography was that we learn-ed certain facts, names and other data. The outcome of the present study of Social Science tends to make children better world-citizens. Thus transmissive education, the older em-phasis in education, sought a mastery of the facts contained in the textbook; creative education, the newer emphasis in education, seeks the mastery of life's problems. The former is material-centered; the latter is ex-perience-centered.

Transmissive vs. Creative Religion

The transmissive view of religion is con-cerned primarily with learning facts, com-mitting Bible verses, knowing the books of the Bible, acquaintance with Bible stories, knowledge of the **mechanics** of the Bible, and similar facts. All of this is good as a **means** in religion but not an **end**. The creative view of religion is concerned also about learn-ing facts, but it contends that all learning should issue in the moulding of conduct, the building of Christlike character. To know the Bible is not simply to recite certain parts of it as it is to make it the "rule of faith and conduct;" to recite the ten commandments is one thing, but to **obey** them should be the desired outcome of all teaching of them: to repeat the twenty-third psalm is good but to re-live its pictured experience of an unflin-tering trust in the Good Shepherd even in the "valley of the shadow of death" is infinitely greater. The Bible is the record of men's ex-periences of God, if we view it from man's point of view; viewed from God's point of view, it is God's revelation to man. We **know** the Bible only when we enter into its experiences. We may know about it without knowing it, just as we may know **about** Christ without knowing Him. Transmissive education tends to teach us **about** religious realities, while true creative education tends to lead us into the experience of religious realities.

Here Is Experience-Centered Christian Education

1. A teacher who is trying to teach Chris-tian attitudes toward Negroes will not stop with certain pious platitudes saying, "All men are brothers!" She will help the children to know how it must "feel" to be a Negro. In their imaginations they will go with that educated Negro as he enters a hotel or a restaurant, and is promptly requested to leave—these being "no places for niggers." The child will put himself in the place of the Negro who suffers all sorts of inconveniences of travel because he is black. The child will ask: "If I were a Negro, how would I want to be treated? How shall I treat the Negroes I know? What does the Golden Rule **mean for me** in my attitudes toward Negroes?" This is experience-centered Christian educa-tion!

2. A group of Sunday-school teachers were in a meeting. They were discussing plans for a Christmas program. Former programs were discussed. Their relative merits were evaluated. Finally one teacher said, "This program is not to be a stunt where-by these children are to show off before their

parents and other admirers. It should be a program that will make Christmas more meaningful to these children and to the entire congregation." This is experience-centered Christian education, because it is primarily concerned with what goes on in the inner life of all concerned.

3. It was in catechetical class, Saturday morning before Thanksgiving. The pastor was eager that the children should learn to pray. He could have had them memorize some splendid prayers for children—prayers not their own. But, instead he asked each one of them to name one thing for which he was more thankful to God than anything else. Paul was most thankful that his brother Bob had gotten well; Jane was thankful her father had gotten a job; Clifford wanted to thank God for his new bicycle; Mary beamed over with thanksgiving for her baby brother; Harry was thankful for the turkey dinner they were going to have Thanksgiving day; John was most thankful for father, mother and home. So, after naming all these objects for thankfulness, the children bowed their heads reverently and each expressed these same thoughts in a prayer. These prayers were real, and their very own. If prayer is the soul's sincere desire, then the most real prayer is the soul's most sincere desire. This is experience-centered Christian education.

4. Creativity is experience-centered. When one examines the following productions of children in week-day schools of religion he is convinced that the teachers of these children have been teaching creatively; that their teaching has been experience-centered; that the inner life and motives of the children have been touched effectively; that little lives have been moulded into growing Christlikeness.

Here is what a fourth grader thinks Christmas should mean:

"We'd like Christmas to come every day,
O Lord, please show us the way.

We could share and love and be giving
To everyone that's living;

And be like Jesus every day;
And that's the Christmas way."

A little boy prays as follows:

"Dear Lord, help me to use my tongue
well at home and at school. Amen."

Mary Ethel writes her prayer in poetic form:

"Help me to be good and true,
To always tell the truth;
To pray to You when I am blue,
Dear God, help me these things to do."

A seventh grade boy writes of his experience:

"Sunday my brother wanted to go to our neighbor's and I told him he could not go. It made him mad and he hit me. I was just going to strike him when I thought about our discussion in religious education class on Monday. As I thought love is better than revenge I walked away and began playing."

Another seventh grade boy seems to have discovered something of what it means to live religiously:

"When I see a grain of corn become a large ear and small blossoms develop into apples and other fruits, and large trees growing hundreds of feet high from little plants, I think of the wonders of God."

These children are experiencing the processes of what is called experience-centered Christian education.—The Watchword.

WHAT'S WRONG WITH GAMBLING?

(Continued from page 230)

"public servant," but frankly to make money; he is not concerned with the question of whether he is rendering society a service which warrants the profit he is making. The "profit motive," divorced from brotherhood and stewardship and service, is only too prominent in modern business. But this does not justify gambling; it condemns that spirit of business. If our condemnation of gambling strikes a blow at some kinds of business, we must not "pull our punches"; what's wrong is wrong, whether public opinion justifies it or not.

If gambling is sin, as we have seen that it is, then Christians must avoid it with all circumspectness. Above all, churches and Christian organizations must avoid money-raising schemes which involve in any way the element of gambling. When the church has cleaned up its own yard, and Christians have clear moral convictions on the subject, then we can attack with greater liberty the plague of gambling in society.—The Presbyterian.

FORGIVENESS OF SINS

(Continued from page 231)

saved. You may have tried reformation; you may have tried baptism and church membership; you may have tried ritualism in varied ways; you may have tried good works; you may have tried many other devices to get peace and in each case you failed to get forgiveness. No, friends, it is not what you and I do that brings to us the words of Jesus, "Thy sins are forgiven," for it takes more than our works. Well, how can we know what it was that took away the sins of this woman? We have Jesus' own answer to this question in the last verse of the chapter. Let me read them: "Thy faith hath saved thee: go in peace." Wonderful words are these. Not, "Thy works have saved thee"; not "Thy love hath saved thee." No, "THY FAITH HATH SAVED THEE." Friends, that is the only thing that saved me. That is the only thing that saved the millions who have gone to glory. O God, help us that we might cease trying to save ourselves, and might believe in the Lord Jesus Christ. May the Lord sink this into our hearts.

There is one more lesson I want you to see in this Scripture. It is that of assurance of sins forgiven. I believe that we can and should know that our sins are forgiven. I recall that a number of years ago a certain man took me to task for believing that we could know that we are forgiven. I told him what the Bible said. You will not be surprised that this man did not have the assurance of forgiveness of sins when I tell you that he was half drunk when he spoke to

me. No, as long as we have sins we cannot have the assurance of forgiveness. This woman could know without the shadow of a doubt that her many sins were forgiven, for she heard the voice of Jesus saying to her, "Thy sins are forgiven. . . . Thy faith hath saved thee. Go in peace." Friends, I wonder whether there are not some of you who would like to hear the same message from the lips of Jesus. If you meet the conditions you too can hear Him speak forgiveness to your soul and hear Him tell you to go in peace.

That is one of the great blessings of the Christian life: to know that our sins are gone and that we have peace with God. My heart goes out to those who are seeking for peace and seem unable to get the assurance of the forgiveness of sin. Some time ago I had the privilege of dealing with a number of young folks who, although they had been nominal Christians for some time, were thrilled when they came to the place where they knew that their sins were forgiven. Well could this woman in our lesson rejoice, for her many sins were gone. No more condemnation, no more anxiety because of her sins, no more sleepless nights, no more guessing, hoping, thinking, wishing, doubting that her sins were forgiven, but instead that calm assurance because the Saviour Himself in whom she believed had spoken to her, "Thy sins are forgiven. . . . thy faith hath saved thee. Go in peace." I cannot put too high a value on this. I feel it is what many are longing for. It is for you to have. The Lord is anxious to give you the same thing that He gave to this sinful woman. Will you come to Him, humble yourself, and believe in Him who died for you that you might be forgiven? Why not do it now? It would be very foolish to put it off until some other time. It would be foolish to wait until later to be happy when now you may be happy. Let the Lord also speak to you, saying, "Thy sins are forgiven. . . . Go in peace."

Orrville, Ohio.

CAUGHT UP

Paul writes to the Thessalonians: "The dead in Christ shall rise first: THEN we which are live and remain, shall be caught up together with them in the clouds, to meet the Lord in the air" (I Thess. 4:16, 17). What a glorious meeting that will be!

"Caught up!" Then we will leave earth with its heartaches and sorrows, its cares and disappointments. Then we shall be with the Lord, with Him whom we now dearly love and adore! It will be glory for all who have sincerely received Him into their life as Saviour and Lord. The anticipation of some day, perhaps very, very soon, seeing Him face to face, whom having not seen we dearly love, is the impetus of our self-sacrificing life and service now.—R.

To every man who faces life with real desires to do his part in everything, I appeal for a study of the Bible. No book of any kind ever written has so affected the whole life of a people.—Theodore Roosevelt.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

OUR COLLEGES—GOSHEN, HESSTON, AND E. M. S.

A wise man will hear, and will increase learning. Fools despise wisdom and instruction. Get wisdom; but with all thy getting get understanding. Hear instruction, and be wise.—King Solomon.

As a denomination, as a Mennonite group, we have three colleges. They are our colleges. They grew up from our midst. We helped put them into existence and we owe them a continued existence. They were born because of a distinct need. They did not just rise up out of the soil. They were built. They have cost us much brain, brawn, and hard cash. They came into existence because we believe in Christian education. As far as educational institutions were concerned, we had plenty; perhaps, too many. But Christian colleges, we had none too many.

The church colleges, none too strong before the depression, are today fighting a battle for their continued existence. Their record during the past economic pressure forms one of the most gallant episodes in the history of education in America. With endowments less productive, new gifts less frequent, physical plants needing repair and expansion, faculties overworked because of increased enrollment, and large numbers of first-rate students asking for financial assistance, these colleges have their backs to the wall. Some colleges have closed their doors. Others are fighting a losing fight. The Mennonite schools have survived, thanks to the sacrificial faculties in all our schools. To close these schools would be a tragedy too disastrous to contemplate.

The greatest single obligation resting on the church today is the preparing of a well-trained leadership, that will be dominated by faith and not fear, that will be power conscious instead of problem conscious, that will be possessed of clear vision and balanced judgments. The real work of the Christian college begins where other educational institutions stop. The church college seeks to build up spiritual appreciation, fosters character, and develops a sense of stewardship. The church college should be a spiritual laboratory to train the leadership for the church of tomorrow.

If ever in the history of the Christian church, or of our country, or of American youth, there has been need for the type of education that is represented by the church colleges, that time is today. The world and the church are facing a deadly onslaught of materialism, Fascism, communism, atheism, totalitarianism. The church and the Christian college need each other. When Christian education is evangelistic, it is successful, and when evangelism is educational it is permanent. The first disciples went forth as flaming evangelists because they had been taught. They had the world's best Teacher for the space of three years. Christian education is the need of the hour; it begins in the cradle, and continues as long as we live.

There are three areas of college life: spiritual status, academic alertness, and financial support. The first depends on the church, administration, and the faculty; the second on the faculty; the third upon the constituency. We dare not expect the best service, if we place our schools on a "relief basis."

Our most crucial problems do not root in the world about us but in human nature. The

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

only power which can change men is the Gospel. The Christian college must meet this challenge to demand the support of the church financially. On the other hand we dare not surrender our institutions of higher learning to the state absolutely. Already, the intellectual climate is surcharged with materialism.

Some time ago a prominent layman wrote: "I enclose a check for \$50. . . . I am keenly interested in seeing these church schools maintained on a basis where they can do efficient work in the cause for which they were organized." Such men, such attitudes, such checks are necessary. If such support fails, then the state will take over the training of all our teachers, our citizenry, and the future membership of the Christian church. What will this mean for tomorrow?

There is a strong movement on foot by the federal government to finance educational institutions in a larger way. This may lead to state control. Then, "who pays the piper calls the tune." Church colleges forced to seek financial aid from outside sources risk weakening church connections.

The Lutheran Church of North America strongly protests this means of support. Dr. Gould Wickey submitted the following carefully prepared protest to the United States Senate Committee on Education, as their objections to Senate Bill 1305 pending under consideration in the Upper House:

1. This legislation appears to be a step in the direction of Federal control of education. Dr. Wickey reminds the Senate that the authority for the education of the young is vested fundamentally in the family. "Those were wise men who initiated a system of education locally controlled."

While the bill states that its provisions shall be so construed "as to maintain local and state initiative and responsibility in the conduct of education" . . . nevertheless the Federal Government cannot appropriate money without assurances that the money thus appropriated will be spent according to specifications. Specifications can easily become the equivalent of control.

2. The proposed legislation will increase the national indebtedness, which is already staggering, by an amount of \$75,000,000 in 1940 and more than \$208,000,000 in 1945.

3. The expansion of teacher training facilities contemplated by the legislation is not necessary. At the privately supported liberal arts colleges of America there are enrolled more than 600,000 students, a large percentage of whom are preparing to teach. These privately supported colleges, together with the normal schools and the state teachers' colleges, are able to supply the need for public school teachers.

4. The expansion of teacher training facilities, as contemplated by the legislation, is not desirable. Schools now in existence are in a position to accept larger enrollments, thereby increasing the number of possible teachers without the cost of building programs and the establishment of new institutions.

"Further, this legislation is not desirable be-

cause the liberal arts colleges of America seem to be producing better teachers than those who come from the state teachers' colleges. In the State of Pennsylvania, where there are thirteen state teachers' colleges, an interesting study has been made of the efficiency of the high school teachers with respect to the type of institution where they were trained. Testimony from 145 high school principals, representing 57 counties, indicates that of those having a single preference 52 per cent preferred a liberal arts college graduate, as compared with 19.5 per cent who favored a state teachers' college graduate. The relative efficiency of 696 liberal arts college graduates and 236 teachers' college graduates was indicated by 177 high school principals who judged 68.4 per cent of the liberal arts college graduates above the average high school teachers, and 61 per cent of the teachers' college graduates above the average. These principals judged 16.5 per cent of the former as compared with 28.8 per cent of the latter below the average high school teachers, giving an advantage of 19.3 per cent to the liberal arts college graduate. Another study was made of 'Important Teacher Qualifications,' such as scholarship, methods, progressiveness, personality, and ability to secure results. In all these items the graduates of liberal arts colleges rank higher in percentage rating than the graduates of teachers' colleges, with the only exception of that of methods, and even there the opinions of the principals were closely balanced between the two classes.

"It must be understood that the liberal arts colleges, both independent and church-related, are preparing each year hundreds of thousands of public high school teachers, without a cent of expense to their respective states and the Federal government. For example, it is estimated that more than 85 per cent of the 17,628 teachers now in the public schools of the State of Pennsylvania are products of Pennsylvania Liberal Arts Colleges."

5. Again, this legislation is not desirable because it would tend to destroy the independent and church-related colleges and universities. Our dual system of education, in which there are both tax-supported and privately-supported colleges and universities, has meant much to the development of American education. Both state and Federal governments have benefited by the courageous criticisms which have come from the professors in non-state educational institutions. In fact, leaders in state educational institutions are beginning to recognize their inability to point out frankly the evils in their state governments. President Ruthven, of the University of Michigan, in an address before the American Council of Education, warned the educators a couple of years ago against "the spreading blight of political control" and "the strings attached to the easy money of Federal subsidies." If the Federal and state governments lavishly pour funds into state colleges and universities, the privately supported educational institutions will not be able to compete with them. There would result a wholesale closing of the church-related colleges, which have been so fruitful.

6. The mere increase in facilities for secular education will not assist much, if any, in solving our national problems. Education to be effective must not neglect the most important phases of the child's inheritance, namely, religion. The cultivation of the intellect is not sufficient. If American civilization is to be saved from the revolutionary and destructive forces now at work in the world, our Federal government dare not take any step which will

hamper and perhaps destroy the church's educational program. Through that program the church would produce a leadership with Christian ideals and motivation to direct the affairs of business, industry, government, and education.

THE PASSING OF A RARE JEWISH SAINT

Even so then at this present time also there is a remnant according to the election of grace.—Romans 11:5.

Every individual is to some extent a partaker of the lives of others. "None of us liveth to himself, and none dieth to himself." Across our brief lives flits many an individual who leaves upon us the stamp of his own individuality. Many of these lives inspire us, challenge us, yea, even thrill us. One such life was the wife of Dr. Jacob Bernheim, lately of Buffalo, N. Y. In her passing the Christian church has lost a real saint, one of the election of grace. Jewish Christians are rare. Nevertheless, it is claimed, that according to their numerical ratio of population, there are as many Jews in the Christian church as any other nationality.

It was the writer's good fortune to be a listener when Dr. Bernheim and his wife spoke in the city of Kitchener to massed crowds. To hear their testimony, especially that of her life story, was a continuation of the "Acts of the Holy Ghost." Her startling conversion, the bitter opposition from her own husband, and all her Jewish relatives and friends seemed formidable. After Dr. Bernheim finished, under the unction of the Holy Ghost, expounding the Word of God, like a typical New Testament Jew, his wife rose very slowly to her feet, tears in her eyes, her voice filled with deep emotion, and said, "The day of miracles is not past, to think that God could win, convert, and then use such a Christ-hating Jew to preach the 'unsearchable riches of Christ.' When I think of his brutality, of his curses that rent the air, and now listen to him preach the Gospel of God graciously, I marvel, and thank God." For one hour, until nearly ten o'clock, God used her testimony. None of us in the house ever heard a Jewess speak thus. Now that she passed into the Lord's presence we are sorry not to hear that "same testimony" again from her lips. How our hearts rejoiced that there is still an "election of grace!"

Mrs. Jacob Bernheim was one of the most lovable characters in Jewish Christianity; one who emanated her radiant personality; who was one of the most forceful speakers; whose life of unselfish devotion to the cause she loved will long be remembered. Her passing leaves a gap, doubly so because most of us know so few spiritual and ardent Jewish Christians.

Dr. Roy L. Smith, a friend for some 25 years, wrote a personal tribute, to "Tinnie" Bernheim, as follows:

The first time we met Mrs. Bernheim was at St. Paul's Church, in Chicago, back in 1915. She sat down in the second pew, on the right, looking up into the eyes of her pastor with a radiant glow in her face that immediately marked her as a woman unlike ordinary people. A little inquiry revealed the fact that she was the wife of the superintendent of Marcy Settlement, a Woman's Home Missionary institution, and herself a field secretary of the society, traveling throughout the nation.

We will never forget that Sunday morning when Mrs. Bernheim came to the church with nearly twenty Jewish friends, all converts under her leadership, and we had the privilege of baptizing them. Her own foster son was one of them—he who is today a dentist with a large practice in the city of Chicago.

But perhaps the most vivid memory we have of her is the sight of her glowing face as she stood in the pulpit and told the story of how she had found God. A Chicago newspaper had advertised a Bible as a subscription premium,

and this little Jewish girl had thus come into possession of the New Testament for the first time in her life. She read it by stealth in the privacy of her room, and at last became convinced that Jesus was the long promised Messiah of the Jews. When she presented herself at the altar of a Christian church for baptism, it was the first time she had ever spoken to a Christian minister.

Throughout the length and breadth of these United States she went, telling her story. Everywhere she went she moved the people up nearer to God. They laughed with her, cried with her, renewed their vows with her. They struggled against their own selfishness because she lived so unselfishly. They arose to heights of faith because of her sublime faith. They dedicated to the cause which she served with such abandon. They gave of their money for the cause because they could not let that little woman do all the giving.

Denied the precious privilege of motherhood, she opened her heart to homeless waifs and little ones, and took them to her heart and home. No one knows how many little ones she mothered, and how many at one time or another, shared her home. No one could ever come under the spell of her radiant personality without feeling that God dwelt within her.

She was a woman of profound convictions, but she was never argumentative. She won her followers by her overflowing love. She held them with her unswerving devotion.

And her going was like her living. Her last words were about the work. We had prayer with her at her bedside only a few hours before God took her, and she was confident in His care and fatherly solicitude. We knew she was desperately ill, but it did not seem possible that "Tinnie" Bernheim would ever die. She seemed eternal. She is eternal.

The stalwart little man who served her with the most beautiful and devoted love for a third of a century does not mourn her alone. Those of us who knew her are members of the family—that circle without bounds—and we sit beside him with our hearts stricken in this hour.

She went as we think she would have wanted to go. She was "out on the road," working for her beloved cause, and her Master. Her last days were in a hotel room. Her last hours were in a Methodist Hospital. She was attended by a Christian physician, and nursed by the widow of a Methodist preacher.

But the hundreds of thousands of people who have heard her tell the story of her conversion, and of the way God blessed and guided her, will never forget the flaming soul and the pleading voice. "And the trumpets all sounded when she went home."

"ARE WE GOING TO THE DOGS?"

So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, BE FRUITFUL, AND MULTIPLY, and REPLENISH THE EARTH, and subdue it: and have dominion . . . —Gen. 1:27, 28.

The birth rate of the nation is steadily decreasing. Less than a generation, at the present pace, we will have a stationary population in the United States and Canada, ending in the increase of the older people, and the decrease of the younger people.

The latest reliable statistics for all our country, that for 1935, show a birth rate of 16.8 per thousand.

But what about the dogs? From babies to dogs seems to be a peculiar and long leap, but it's the way America is tending. The American Kennel Club states that there are some 15,000,000 dogs under some kind of official recognition. Add the mongrel dogs and you'll have some 25,000,000 dogs. The dog rate is 3.4 greater than the human rate of increase. In other words we are breeding dogs faster than babies.

And as for the cost, the best estimate places \$750,000,000, as spent yearly on dogs alone. There are dog doctors, hospitals, perfumers,

etc. One store has some 90 different styles of dog clothes. We are rapidly becoming a dog-minded nation.

Now dogs have their place. God created them. They have long been man's best friend. There is much to be said for the dog. But when they assume a place in importance beyond that of babies, then it is time to call a halt. Our spending ought to be turned in the direction of the human race. Which is the most important, the bettering of the human race, or the filling of the dog kennel?

No wonder that a certain pastor, not Menonite, remarked, "Often when I look over my congregation on Sunday morning, I think I'm the pastor of an 'Old Folks' Home.'" Unless there is a change in the emphasis, it may be that we are going to the dogs.

Now, for a passing word about the Scriptural passage used as the caption of this editorial. That statement is a **command**. The command to MULTIPLY. Multiply does not mean one or two children, two is only duplication. A nation that spends its money on dogs, lacks the necessary cash to rear FAMILIES.

Marriage with no intention of parenthood is not according to the mind of God. The idea of getting married, with the intention of having a "childless home," is both a tragedy and a crime.

A few deductions from the early account in the book of Genesis: First: **The Prerogative of Parenthood is a Duty and a Privilege.** It is centered in strong Biblical terms. "Be." Unintentional childless homes are unfortunate. Such are objects of pity. It is pathetic to have a home in which there is no coo of a babe, no prattle of childhood, nor the pitter-patter of little feet. There is some compensation in befriending and betimes adopting others. Where Providence makes no children possible, it may be a divine suggestion to adopt others of the millions of homeless and friendless children in the world.

Second: **Parents Have an Obligation to the Race.** Nothing less than reproduction pays this obligation. Where the limit is two nothing is done for the race. No multiplication, only reproduction. Above two is a contribution to the race. Large families are not to be despised. In general, where health and physical conditions are normal, large family parents outlive the small family type.

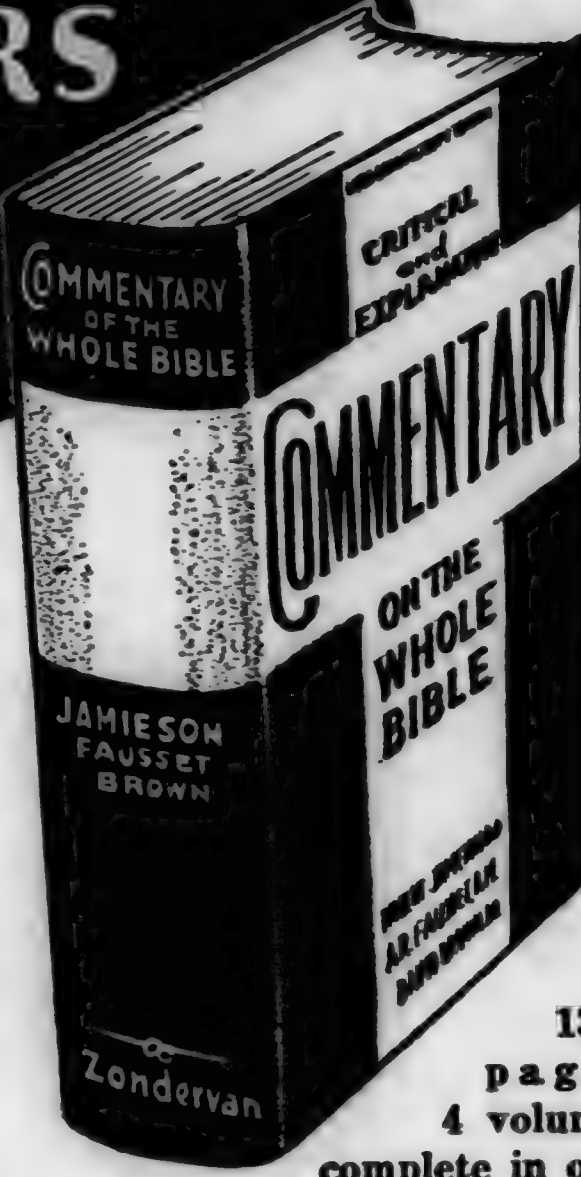
Third: **Parenthood for Our Own Sakes.** Although our parents have finished the task of rearing us and have paid the last bill, they keep on influencing us for years. Finally, when they leave us, we are still deeply in debt. Most of us can never pay our debts to them. The only way it will be paid, is to the next generation. The best statistics we have observed seem to tell us that it costs some \$6000 to raise a child. This is the smallest part of the bill. A nation that spends much of its cash on dogs, ignores the command of God to multiply, will in time lose more than cash; it will lose its character and nobility. God gives us homes, children, and the satisfactions of the same. Let us have dogs, but less of them.

AGAIN THE BIBLE LEADS THE VAN

A report from the British and Foreign Bible Society, London, states that "despite anxious times the Bible had no difficulty in maintaining its place as the world's best seller last year, and actually gained circulation in Europe." The official figures read: "11,039,491 volumes of the Scriptures circulated in 732 languages, a total decrease of 279,084. In Europe, however, sales increased 71,000, to reach an all-time high of 1,660,000 for 1938-39." These increases were registered in Lithuania, Latvia, Estonia, Greece, Turkey, Hungary, Yugoslavia, Italy, France, Spain, Belgium, Finland and Poland. Decreases were noted also—31,000 in Germany; 3,000 in Czecho-slovakia, also smaller losses in Austria and Albania. In China likewise the

JAN-40

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war had decreased the number of copies distributed for the year from 3,031,000 to 2,093,000. Evidently the Word of God still speaks to the hearts of men.—Sel.

THE SOVIET'S TWENTY-FIRST BIRTHDAY

On the Soviet's twenty-first birthday, Yaroslavsky, leader of the League of Militant Atheists, made a most humiliating confession. This League had confidently expected their initial five-year plan to sweep religion entirely out of Russia; now they acknowledge the need of several five-year plans. And why? Because, says Yaroslavsky, "no fewer than 30,000,000 adults of the Soviet Union are still believers"; Moscow, super-saturated with Communism has had to recognize that one tenth of its population (400,000) cling to their faith; many of the young Communists are revealed as having carried religion with them into the ranks of the party. This wail of Yaroslavsky's is amusing, but significant,

considering the high source from which it comes. It carries an even more profound confession of defeat; for, although an intensified program of atheistic propaganda is called for, counsels of prudence have been issued against the forcible closing of the churches still open. Here history is repeating itself along the lines laid down by the experiences of the ancient Roman Empire, during the first three centuries of persecution visited upon the Christians.—Sel.

JAPAN'S COSTLY WAR

Whatever her promises, boasts or threats, Japan is finding her lawless war in China a terribly costly adventure. If the Chinese can maintain enough resistance to oblige Japan to keep on fighting, she will accomplish her enemy's defeat, to judge by this summing up of the situation as it now stands:

Twenty months of war has had a telling effect upon Japan. The deeper their penetration of China, the greater the difficulties as they get

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farther away from their base of supplies. During the last two years three fourths of Japan's gold supply has been exported to meet the growing demands of and mounting costs of invasion. In 1938, Japanese trade dropped a billion and a half yen over 1937. Exports dropped 12.7 per cent while imports fell off 28.3 per cent. Note circulation increased 20 per cent in 1938; government bonded indebtedness increased by one third or to more than six billion yen, with a possible result of inflation. It reiterates the fact that war is not a successful method of obtaining international co-operation. It is not the Christian method and it will not succeed in the Orient.—Sel.

A JEW'S PLEA

Lately I was a guest at a banquet of some four hundred Jews of Western Pennsylvania, gathered in a convention of B'nai B'rith, the Jewish "Sons of the Covenant." Through the speeches of the evening ran an undertone of sorrow and dread. There was a facing of the awful situation in Europe. There was alarm over the spread of anti-Semitism in this country and indignation over the open attacks of Father Coughlin. But a high ethical, even Christian note, was sounded in the main address of the evening, delivered by a youthful rabbi from Pittsburgh. He asked his people to meet hatred without hating, to hold steady, with a readiness to love and forgive. There was once a Jew upon a Cross who prayed, "Father, forgive them, for they know not what they do."—Arthur Bud McCormick.

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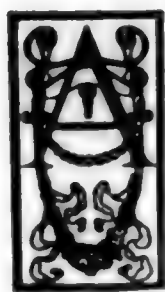


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JUST IN TIME



LITTLE time back I was spending the afternoon of the Lord's Day in distributing Gospel books and tracts among a number of miners. It was a lovely summer's day, and the men were gathered in groups here and there, either sauntering slowly along, or sitting under the trees, talking together, and enjoying the pure air and the sunlight. The sunlight seemed a joy in itself to them, and the fresh air, after working all week through in the darkness and unwholesome atmosphere of the mine. I passed in and out among them now sitting down to read for a time with some, now speaking a few words as to their soul's salvation with others, as I gave them the little silent messengers which told the same tale, though by different ways, of the Saviour's love,—the old, old story, so wonderful, yet so Divinely true, the story of that Saviour's Cross of shame, His death to win life for guilty ruined man.

I had given away nearly all the books I had brought out with me, and was returning slowly to my home; I had almost reached it, when I met two young miners coming slowly toward me. I stopped as we were about to pass each other, and selecting two little books from the few that remained in my hand, I held out one to each, and said, "Will you accept and read this?"

Each took the book I held out, and thanked me; and one, a fine, strong healthy, and handsome young man of about twenty-five or twenty-six, stood still and read out the title-page of his—"Just in Time."

A deep feeling of solemnity crept over me, and, looking up in his frank, open countenance, I said, "Yes, my friend, and God grant that you may be just in time for Heaven"—"that you may be just in time."

"Thank you," he said, quite earnestly, and we passed on our way—I'm going home to ask the Lord of the harvest for His own blessing on the seed sown by the wayside, that He would not allow it to be devoured by the fowls of the air, so ready to snatch it away. Even as I prayed, this young man's face came before me again and again, till I cried, "Bless him, Lord; save him." Little I thought how soon and under what circumstances, we should meet again.

On the following Tuesday night, only two days later, I had just retired to my room for the night, and was about to extinguish my light, when a loud knocking at the street door made me throw up my window to see what was the matter.

"Who is there?" I asked, seeing a young man standing at the door.

"Are you Mr. ———?" was the answer. "Yes."

"Will you come at once and see a young man in E—— Street; he is dying, and wants you?"

Hastily I dressed, and went out into the summer's night guided by my companion. On our way toward E—— Street, he told me that his mate had gone down the shaft that afternoon as usual, and had jumped out of the bucket ere it reached the bot-

tom; he had done it dozens of times before, and feared no danger, but this time, as he jumped, his foot slipped. The descent of the bucket closed an iron trapdoor, thus making a firm foundation for the vessel to rest upon. Owing to his foot slipping, he was a moment too late to get clear of the iron door, and was caught by its closing, and crushed between it and the side of the shaft. His breast bones were broken in, and he was lying there, his friend said, in terrible agony, unable to speak, only making a gurgling sound if he attempted it, and just gasping for breath, while life seemed ebbing fast away.

By the time the young man had finished his story, adding many details which I need not relate now, we reached the cottage, and I entered. What a scene met my gaze! There lay the fine strong man whom I had met only two days before in the full vigor of health and youth, now absolutely helpless. The pallor of his face was ghastly; his eyes



SEPTEMBER

Nature sees a constant changing,
In this month of rearranging.
Birds are leaving, others coming.
Insects buzzing, sighing, humming.
Multitudes of seeds are planted,
Hurried through the air, enchanted;
Planted by the great Creator,
Hidden deep to come forth later.
Thus fulfil the round of seasons
With a multitude of reasons.
All the earth and sky and water
Seems to change its plan and order.
God the Maker and Preserver
Can be seen in mighty fervor.

—M. E. Detterline.

were almost starting in their sockets; feebly he gasped for breath; and over him hung his young wife—the wife of but one short week—with lips and cheeks almost as colorless as his own, in speechless, tearless agony.

He looked fixedly at me as I entered, and tried to speak; it was useless—no word would come.

"Shall I read with you and pray for you?" I said.

He made a low hissing sound, the only approach to "yes" he could make.

I read to him that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"; and spoke to him of the love of God in desiring his salvation; of the efficacy of the Blood of Christ to save him; I told him he was lost and ruined by nature and practice, but that Jesus came to seek and to save the lost,—that Jesus had been seeking him; that having done the work by which sin could be put away out of God's

sight, He could now bring the sinner right into God's presence. As simply as I could, I besought him to take his place as a sinner, and trust Jesus as a Saviour, and then I knelt down and besought the God of all grace to give him faith now to lay hold of Christ ere it were too late, to give him the knowledge of the forgiveness of all his sins through that precious Blood which cleanseth from all sin.

Even as I prayed, one after another of his mates came crowding into the little room, all full of rough sympathy, and many a coat-sleeve was brushed across the eyes of brave men to hide the tears that would rise unbidden at the sight of the strong man's agony, and the young wife's speechless woe.

The scene was too much for me, and for a few moments I went outside into the open air, lest I should break down entirely; for rarely, if ever, had I seen a sight so pitiful.

I had been but a few minutes out of the room when my name was called hurriedly, and I returned to the sick man's side. As I entered the room, his eyes rested on me entreatingly, with a look at once despairing and beseeching. Again I said, "Shall I read and pray?" and again the same painful effort on his part to speak, and then the low hissing sound of assent. I read to him this time the story of the father and the prodigal (Luke 15), and then also read to him the prayers of the Pharisee and the publican, and repeated this one verse: "Him that cometh to Me I will in no wise cast out." And while strong men bowed and wept, I cried to God once more—to the Living God, to save his soul now at the eleventh hour, and to give him the knowledge of pardon and peace and salvation through the Blood of the Lamb.

As I finished, his face changed. The damp of death and the pallor of the grave were upon it, but hope lighted it up: despair had fled. He signed for a drink, and his wife held the glass of water to his lips while she raised his head gently to enable him to take it. He drank a little, and then, to the amazement of all, he who had been unable to utter a sound beyond the low hissing noise so painful to listen to, said out in a clear, painless voice, and with eyes lifted up as though he saw the One to whom he was speaking,—

"Just in time! God be merciful to me a sinner, for Jesus Christ's sake. Amen."

He had scarcely uttered the last word when his head fell back on his pillow, a little shivering sigh escaped him, and we were in the presence of the dead.

Never shall I forget the scene. To many a one present it was a warning word from the very gates of death—the brink of eternity, and God used it for blessing.

Reader, will you not take warning by it, lest for you, not "just in time," but "too late," be the terrible words that record your fate? —Glad Tidings.

GOOD MORNING

I think the rose and gold of the dawn,
With its promise of day to be,
Is the beautiful way God chooses to say,
"Good morning," to you and me.

—Lou G. Findley.

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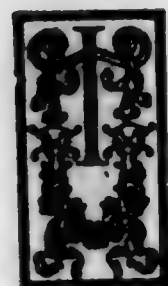
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SCOTTDALE, PA., SEPTEMBER, 1939

No. 9

GO—SELL—COME—FOLLOW

By Ada M. Zimmerman



SAY, John, I haven't turned a page for the last half hour," and Tim Holcombe closed the ponderous book before him with an air of annoyed boredom. "I've read one paragraph six times, but couldn't repeat a word of it. I think I'll try a walk."

"Walk! How about a show and a night off?" drawled John lazily, puffing at a newly lighted cigarette.

Tim said no more, but prepared to leave the room. Out on the streets the mad rush of the daytime traffic had ceased. The calm night air was gently rocked by cool breezes from the river. Now and then faint strains of music drifted through the deep shadows, or across the dimly lighted streets. Lights flickered from ninth and tenth story windows. Cars, as though unmindful of their rendezvous, ambled to and fro upon the avenue.

"A night off, indeed," mused Tim. John had already had too many "nights off." Too often Tim had bathed John's drunken face and stretched out his miserable, unconscious body in the hope of awakening in him the desire to become a man. Again and again drink had trapped the unwary youth in spite of Tim's prayers and pleadings.

Tim sauntered along the city streets and unconsciously turned to Riverside Drive and the river front. He wanted very much to be alone. Yet, more than that he wished for someone who would understand. This was no time to be bending over books. What could it be; this restlessness that kept recurring? Sometimes it gripped him as again tonight. At such times as this his friends meant little and his books much less.

Tim Holcombe dimly understood the hidden undercurrent of his soul. Having fallen heir to a half-knowledge of a truth he knew not whether to pursue it or to strive for blissful forgetfulness. He had made a feeble attempt at both.

For days New York had fulfilled the acme of his dreams. It far exceeded his wildest imagination of a seventh wonder. From the "deep South" he had come to lose himself in preparation for a great career.

"Our country needs more Christian men at law," he had argued with his father while still in his early teens.

"Our country needs more Christian men, my son," his father had replied. "I cannot choose for you. If God has led you to make law your choice, then you shall have my blessing."

Months later Tim puzzled over the strange way his father had dropped the "at law" and added "my son."

Years had passed. Already he was entering the third year of his professional preparation. No youth had ever entered N—— Law School with more zeal than he. Professors predicted an illustrious career. No one knew but Tim himself that he had not found all that he had hoped for. Professionally he lacked nothing at his stage of preparation. But gradually there came the dawning realization of a void which his training could not satisfy.

Tonight as many times in the past few months, he drifted to the gardens between the Hudson and the Drive. He had spent hours here in restful silence watching the river's night traffic from his lofty perch. But now at this hour he came resolved to understand himself.



WHAT ARE YOU LIVING FOR?

I Timothy 5:6

What are you living for? Just for today?
Just for the pleasures that lure you astray,
Just for the amusement, gaiety, fun,
Pleasures that vanish when scarcely begun?

What are you living for? Earth's petty things,
Heaping up treasures that take themselves wings,
Just for a handful of earth's sordid gain,
Only to lose it in anguish and pain?

What are you living for? Hoping for days
When you'll win titles, and honor and praise,
Climbing the rungs of the ladder of fame?
Oh, are you laboring just for a name?

What ARE you living for? Unto what end?
Your destination? pray tell me, my friend—
Just now your time-glass doth warning declare,
For the last sinking sand bids you prepare.

What are you living for? Have you in view
Mansions in glory ready for you?
Oh, are you sure that the Saviour's "Well done"
Waits to greet you when life's race is run?

Oh, are you living for that day of days
When not of men but of God you'll have praise,
If you have magnified Deity's fame,
Published the worth of Jehovah's great Name?
—Annie Lind-Woodworth.

Of one thing he was certain and that was that he was saved. He had become a Christian early in his life and had faithfully continued his Bible reading throughout his college years. Even now when his work seemed heaviest, he persisted. Among his classmates he had found many an opportunity to testify. It was through his personal contacts with his fellow students that he first became aware of a great need. He found young men whose ruthless debauchery blurred their intellect—dozens of them. Of such was his own roommate. Others were cold and cynical; some, curious—while a few were sincerely interested.

Of this, too, he was certain. He could not follow his studies with a continued insecurity. His goal seemed less clear and infinitely less appealing than when he first began his training. For days he had not permitted himself to think seriously about the future. However one morning he had read the tenth chapter of Mark. Suddenly he had met the Master in the way, saying,

"One thing thou lackest, go thy way, sell whatsoever thou hast—and come, take up your cross and follow me."

Since then these words were among his first thoughts in the morning and his last thoughts at night. He heard them above the voice of the lecturer in the classroom. He found them between the lines of documentary writings. There was no escape.

Turning his back to the busy river front, he faced the quiet shadows of the lonely park. It seemed to him that the Lord was asking of him just that for his future. "Go sell" did not mean landed possessions, but a career about which he had dreamed for years. Slowly through the years he had realized that he had been richly endowed with talents. It had been his desire that through them he might come to his full strength. But now for the first time he felt utterly helpless and alone.

Could he stop now? Men would label him a quitter. There were those of course who would understand. A vision of his father rose before him. He was the truest friend he had ever known.

Thirty minutes later he was sending a twenty word message across the wire to his home in a southern city. At twelve o'clock there was a reply:

Dear Tim:

Come home via Nashville. Visit Ben Clinton. God bless you. Father.

* * * * *

Tim leaned back in his seat as his taxi whirled him through Nashville's busy streets. "Visit Ben Clinton." What a strange request! What could the senior partner of the

great Clinton and Davis Manufacturing Company have to do with a young man who had come to a spiritual crossroad in his life?

"1006 Westside Avenue" the driver announced, interrupting Tim's meditations. He awoke with a start. Almost before he was aware of it he was lifting the brass knocker and announcing his presence to a pretentious southern home. Almost instantly a little colored maid appeared at the door.

"Tim Holcombe is my name," he announced. "Is Mr. Clinton in?"

The maid simply smiled and said, "Follow me." She led him to a small room that overlooked the avenue and offered him a chair. No sooner had she gone when his eyes fell upon a painting. At first it startled him. He had seen it many times before on the wall of his father's study. There was an expression of infinite sadness on the face of the rich young ruler. Tim felt that now he understood. But the face of the Master held him transfixed. For a moment he was so completely lost in the thought that he failed to hear footsteps on the carpet behind him. Suddenly he became aware of another presence in the room. He turned in confusion only to look into the eyes of a kindly faced, white-haired man.

"Tim Holcombe, I believe," and the great man took Tim's hand into both his and shook it warmly. "I am Ben Clinton," he beamed. "You like that picture?" he inquired, nodding in the direction which Tim had been facing.

"I'm just beginning to understand it," replied Tim disarmed by the old man's kindness. "You talk as though you had known me."

"Know you? Certainly, I would have known you among thousands in London."

Tim smiled questioningly.

"You are the son of William Holcombe, preacher of righteousness, the grandson of Timothy Holcombe who, a generation or two ago, shook our city and brought hundreds to the feet of Christ throughout the cities of the South. It was through him that Ben Clinton came to a knowledge of the richness of a life in Christ Jesus."

The stately old man had led the way to his study. Tim was quick to notice on his desk an open Bible. Now he understood why the man could not be found in his office when other business men considered the hour important. "He is always at home at this hour," the secretary had informed them.

Tim never knew how it happened, but before the close of the first hour he had unburdened his innermost feelings to this veteran of the Cross. Home in the precincts of his father's study he related the incident:

"I just told him, father, I don't know why. I hadn't planned to. He seemed to understand. When I finished my story he simply said, 'Let's talk to the Lord about it.'"

"We knelt together there in his study. His prayer, father, I shall never forget. I forgot everything else. For awhile I forgot that he was praying, God came so near. I felt His presence between us. It took all the unwillingness out of my heart. I thought that I had consecrated my life, but I knew then that I hadn't."

"Finally he said, 'Tim, will you pray?' I did. It wasn't difficult at all. The Spirit gave me the very words I meant from my heart to pray."

For a moment Tim was silent. At last his father broke the silence, "And now that the unwillingness in your heart is gone, what have you planned for the future?"

"I mean to 'go . . . sell' and 'Come . . . follow,'" he said joyously.

And so he did. He laid aside the dream of a lifetime because he met the Master in the way. Today he is moving from city to city ardently preaching the Word of Life to thousands of Youth who need the Gospel.

Ephrata, Pa.

THE ANABAPTISTS

I

By John Horsch

We are glad that recent writers are presenting in a fairer light the history of our Anabaptist fathers. We are sure our readers will appreciate this illuminating article on the founders of the Mennonite Church.

The name "Anabaptist" means rebaptizer (German, *Wiedertäufer*). This was a term of reproach, in particular after the rise of the revolutionary, fanatical sects, such as the Münsterite Anabaptists. The name "Anabaptists" was persistently repudiated by the Anabaptists themselves. They, as a matter of fact, did not teach a repetition of the ordinance of baptism. They held the baptism of infants to be invalid. The first or oldest group of Anabaptists were the Swiss Brethren (Mennonites). In Switzerland they were often called *Taeufer* (baptizers).

From the name it might be inferred that the Anabaptists ascribed greater importance to the act of baptism than did the denominations which practiced the baptism of infants. This was not the case, however. According to Roman Catholic as well as Lutheran teaching baptism is the means or instrument of regeneration. In the opinion of the Anabaptists this was a serious error. Needless to say, the evangelical Anabaptists held the Scriptural doctrine and practice of baptism to be strictly essential. They recognized in baptism a solemn institution of Christ. They insisted, in accord with Scripture, that only those who have met certain conditions and accepted certain definite obligations are eligible for membership in the church, and fit subjects for baptism. The Anabaptists believed that church membership necessitates the personal voluntary acceptance of the Christian faith, manifesting itself in Christian living, and that a Christian church in the New Testament sense is a body of "called out ones," a congregation of believers.

A Fundamental Characteristic of Mennonitism

The Biblical doctrine of baptism, then, was the most fundamental characteristic of evangelical Anabaptism in contradistinction to the state church type of the Reformation. State-churchism was in vogue in all countries of Christendom. In every country, church and state were united. The state enforced the laws of the church upon the population. The civil law of all countries made membership in the established state church compulsory. All infants were to be made members of the church by baptism. The whole populace—both saint and sinner—were compelled by force of the civil law, as well as of the ecclesiastical law, to profess the creed of the national church. Dissent or deviation from this creed was transgression of civil law.

Church discipline was not practiced in the Protestant state churches. The evangelical Anabaptists, on the other hand, held that the practice of discipline is an essential characteristic of a true church. So far from undertaking to compel unconverted persons to unite with the church, they contrariwise expelled from the church such as failed to walk in newness of life.

The rise of the Anabaptist movement dated from the time when it became evident that the leading reformers, Luther and Zwingli, instead of holding fast to the New Testament teaching of the nature of the church, consented to a union of the church with the state, and thus entered upon a course of notorious compromise with the world.

The Study of the History of the Evangelical Anabaptists

The impartial study of Anabaptist history is of comparatively recent origin. Not only was the study of their history persistently neglected but only the writings of their opponents and persecutors were accepted as the sources for such study. The results were of a similar nature as would be those of an attempt to write Protestant church history mainly from Roman Catholic sources. The contemporary theologians and historians of the Roman Church, as well as of the Protestant state churches, misrepresented the Anabaptists to an almost unbelievable degree. Even the titles of their books are significant in this respect, showing an unmistakable bias. For example, Christopher Andreas Fischer, a Catholic priest, gave one of his books against the Hutterian Brethren the title, "**Of the Anabaptists' Cursed Beginnings.**" The first book of Heinrich Bullinger, the successor of Zwingli in Zurich, against the Swiss Brethren has the title, "**Of the Shameless Wantonness of the Self-sent Anabaptists.**" These and many other authors, in fact, the writers of the dominant churches in general, described the Anabaptists as a sect of fanatics and revolutionists, dangerous to both the state and religion.

As concerns expressing unwarranted judgment on the Anabaptists, Luther, in his book, **On Anabaptism**, published in 1528, set an example which was too often followed by other writers. After saying: "I am not yet sufficiently informed concerning their reasons [for dissenting from state-church Protestantism] and the principles of their faith," he frankly confessed that he was therefore

not able to give advice as to how their arguments could be met. Notwithstanding this admitted lack of information, he denounced them in this book in the severest terms. In his preface to Justus Menius' book, *Vom Geist der Wiedertäufer* (1544), Luther made the curious observation that the author had written "so powerful a refutation of Anabaptism that, if a cow had reason, she must say that the refutation is convincing."

But "truth crushed to earth will rise again." The judgment of men of the Reformation time about the Anabaptists is now known to have been highly prejudiced and grossly erroneous. An American church historian, Henry C. Vedder, in a work on Anabaptist history, makes this striking statement, "Time, which works so many changes, is bringing about the vindication of these greatly wronged people. It is now known, and every year sees the fact more generally acknowledged, that they were treated with a cruelty as unjust, unnecessary, and unwise as it was brutal. The time is rapidly approaching when the Anabaptists will be as abundantly honored as, in the past four centuries, they have been unjustly condemned."

Sects Wrongly Named "Anabaptists"

There were various sects which were given the name Anabaptists. A few of these were of a fanatical and revolutionary, even immoral, character. Among these were the Münsterites, Batenburgers and Davidians who will claim our attention anon. Under a religious cloak they palliated and defended polygamy and other forms of immorality and lawlessness. Menno Simons says of these sects that their teaching was in some respects more grievously offensive even than the errors of Romanism. He often refers to them as "the corrupt [or immoral] sects." With the evangelical Anabaptists they shared the view that infant baptism is unscriptural. Nevertheless they, with the exception of the Münsterites, did not practice baptism upon a confession of faith. In other words, they were not Anabaptists, although they were given this name.

The position of these "corrupt sects" regarding infant baptism was identical with that of a number of prominent men in the Protestant state churches. The Zwinglian reformers of Strasburg, for example, expressed themselves in 1524 to the effect that "the baptism of adults alone would be far more in accord with the practice of the early church and also with Scripture." Nevertheless these reformers insisted that, for the sake of avoiding separation from the state church, the infants should be baptized.

This was precisely the position of the fanatical sects just named. To escape trouble and persecution they retained the practice of infant baptism. As just stated, among these "corrupt sects" the Münsterites stood alone in the practice of adult baptism, and they introduced this type of baptism only after

they had established their kingdom at Münster. Within the brief period of about one and a half years, when their kingdom in Münster was destroyed and adult baptism could not be practiced without persecution, they discontinued it. Their "king," John of Leiden, at the same time expressed himself unfavorably regarding any rebaptism of those who had been baptized in their infancy. Indeed, the "corrupt sects" taught that, in order to prevent persecution, it is right "to deceive the world" by outwardly conforming to the practices of the established churches, whether they be Protestant or Roman Catholic—an attitude of glaring hypocrisy which was often pointed out and denounced as such by Menno Simons. The constituency of these corrupt sects was never numerous, excepting that of the Münsterites which existed for only about two years. Both the Batenburgers and the Davidians had but a very small following.

It is seen then that some of the sects that

were given the Anabaptist name differed very widely and radically from the Swiss Brethren and Mennonites. And the above mentioned corrupt sects were annihilated almost without exception in the persecutions. The same is true of all other Anabaptist groups and sects which deviated in some point from evangelical teaching. Of some of these sects, such as the Münsterites and Batenburgers, it must be said that they took the sword and perished with the sword. They perished in the persecution. Within about a decade and a half after the rise of Anabaptism not only the corrupt sects but in fact all Anabaptist groups that did not teach the principle of nonresistance had disappeared from the scene, with the sole exception of a very small number of followers of David Joris. By about the year 1540 the only Anabaptists still in existence, with the exception just stated, were the evangelical, nonresistant churches of the Mennonites and the Hutterian Brethren. Scottsdale, Pa.

GARDENS IN OLD JAPAN

By Opal Leonore Gibbs

The people of Sunrise Land do not furnish their rooms, for they love the cool cleanness of wide, uncluttered space, but there is one part of their domain that is very fully and splendidly furnished, and that is the garden. But when I use that lovely word, you must not picture rows of carrots, onions, and cabbages, but the good old-fashioned English garden, or, as we vulgarly term it, the front yard.

In the first place, it will be screened from public view by all sorts of enclosures. The one next door to us in Ikebukuro had the common hedge of baby cedars, planted six inches apart and held together by crosspieces of yellow bamboo poles; but even this failed to give the desired degree of privacy, so a second fence of perpendicular boards was placed over the green hedge. The result was that no rude or inquisitive eye could possibly view the garden of Abi San unless it gazed from the second story of a neighboring house.

No one in Japan would think of buying or building a house until the garden around it had been planned and arranged. First of all,

there must be trees. In the purchase of these, both the size of the grounds and of the person's money bag must be taken into consideration. If both are meager, bamboos will be in evidence, and surely nothing could be more beautiful than their tall swaying stem-trunks topped with clouds of silver lace. The bamboo always bends and bows and often breaks before the storm,—hence it is emblematic of women. At least, this is what they are taught, but you may be sure the idea is not very acceptable to the modern Japanese girl!

Perhaps the next in line will be the great *sakura*, the pink, white, purple, and yellow cherry blossom trees. This is the flower of Japan, and the cloud-glory of their fluted, tissue paper petals is something that, once seen, cannot be forgotten. However, not many flower viewers know that the cherry bloom is symbolic of the men of Japan, brave soldier-men, a comparison that seems ridiculous now, but in ancient days, the multi-colored trappings of Oriental warfare made the participants very gorgeous indeed.

Then comes the *tsubaki*, or tree roses, with their waxy leaves that stay green all the year, and which if rubbed between the hands, give forth a soapy lather that is as pleasant as it is surprising. The huge flowers, either pink or red, remind one a little of the beautiful Rose of Sharon. Then if there is still room, the garden must have at least one persimmon tree, for the great globes of orange fruit are quite as splendid as flowers to look upon, besides being very fine eating. Nor must the chestnut be forgotten, with its great brown nuts, six times as large as any in this country, too bitter to eat unroasted. All these are as tall as any of our own fruit and flower trees.



At Tea in Old Japan

If the place can boast of some size, there is sure to be a pine or two, of the "lean, tormented" variety, that seems to exude an air of haunting despair. If it is large and old, it will be worth perhaps several hundred dollars, and will, very likely, be regarded as the spirit home of the community god. As such it is propped and bandaged, fenced and protected in every conceivable manner, from the wear and tear of the elements and incidentally from that also of climbing, irreverent boys.

Coming down the line, there is sure to be, right in front of the veranda, or where guests may hang their honorable eyes on it, a vivid splotch of flame,—the lace-leaved maple. Or, if it is springtime, the analine-red of peach bloom. In February, the snowy, delicate plum blossoms will peep forth,—the one other type of Japanese womankind, because it lifts up its little head so bravely and purely amid the cold and snow.

Then we come to the bushes. There are two very common ones, the spicy clove and the multi-colored azalea. The former bears only clusters of nondescript blossoms, the chief virtue of which is their wonderful odor, but the latter bursts forth in summer into a perfect riot of color, everywhere, even on the hills and wild mountain steep. So indescribably vivid are they that it almost hurts one's eyes to look at them.

As for the smaller flowers, so many have been imported,—tulips, hyacinths, daisies, and what not, that it is difficult now to tell what is truly Japanese. But there is no doubt about the iris, the great cornucopias of lavender wistaria, or the magnificent chrysanthemums. All of these attain to a size and beauty unknown anywhere else in the world, and few indeed are the travelers who fail to visit the Imperial Gardens when these flowers are in their glory.

The chrysanthemum, with a certain number of petals, is the sign royal that marks everything pertaining to H. I. H. the Emperor, from his imported cars down to his ancient and honorable kimonos.

There is no grass, no velvety reaches of lawn between these lovely trees and flowers,—dear me, no! When we first moved into the little new house in Yoyogi and saw the bare dirt yard, I hated it cordially. How eagerly we watched and waited for something green to come up! Soon bits of grass came pushing through out by the cedar fence. I was delighted. We would have a lawn soon, I thought. We would teach these Japanese how to fix their ugly yards. But our friends solemnly informed us that we had better pull the dirty stuff up by the roots before it grew beyond control. I protested at first, but ended by complying. And our neighbors, looking over and seeing a grassy garden, would have exactly the same feeling you would have if your next-door yard were littered with old rags, tin cans, and so on.

Still, I haven't described the garden but only its furniture. But how can I? It is such a wild, eerie place, a befitting home of gnomes rather than fairies, and of demons rather than angels. And this in spite of the riot of color. Great flat stones make a stepping way from the long veranda, and a path

that winds in and out like a tortured snake among the heavy shrubbery. Here at one side is a tiny streamlet with a pool for gold fish, and over the pool is a wee arched bridge, painted blood red. The whole thing is so small that you could almost step across it if you were rude enough to think of such a thing.

Just beyond is a pine-couple, very old and no taller than your waist. One of these weird little trees is straight and reaches up higher than the other, which bends out, then in again, like an old faithful wife leaning on her sturdier husband. Yes, the likeness is so real, that for once, even the obtuse foreigner can understand it.

On goes the stone path, winding and turning, and with so many bushes ahead that one can see only as one advances. The end is—ah, you have guessed it!—the dim and dusky recesses of the family shrine, with the stone image of Amida or some lesser deity reposing therein. Before the little opening is kept a lacquer tray to hold the offerings of rice, tangerines, or native whisky; while above, white paper streamers of the written



OLD SAYINGS

As poor as a church mouse,
As thin as a rail;
As fat as a porpoise,
As rough as a gale;
As brave as a lion,
As spry as a cat;
As bright as a sixpence,
As weak as a rat.

As proud as a peacock,
As sly as a fox;
As mad as a March hare,
As strong as an ox;
As fair as a lily,
As empty as air;
As rich as Croesus,
As cross as a bear.

As pure as an angel,
As neat as a pin;
As smart as a steel trap,
As ugly as sin;
As dead as a door-nail,
As white as a sheet;
As flat as a pancake,
As red as a beet.

As round as an apple,
As black as your hat;
As brown as a berry,
As blind as a bat;
As mean as a miser,
As full as a tick;
As plump as a partridge,
As sharp as a stick.

As clean as a penny,
As dark as a pall;
As hard as a millstone,
As bitter as gall;
As fine as a fiddle,
As clear as a bell;
As dry as a herring,
As deep as a well.

As light as a feather,
As hard as a rock;
As stiff as a poker,
As calm as a clock;
As green as a gosling,
As brisk as a bee;
And now let me stop,
Lest you weary of me.

—The Presbyterian.

Buddhist law flutter in the wind. And all about this spot, the foliage is so dense that it is held in a kind of perpetual twilight, the twilight that comes before darkness and despair.

Such is the Japanese garden. Beautiful? Yes, but not with the gay blithesomeness that we associate with our flower gardens, but with a grave sadness, as if it held along with its beauty some awful secret, something that bespoke dread and fear. Like the Japanese songs and pictures, the plays and everything else beautiful, the gardens, too, are inseparably connected with idolatry and demon worship, and will be so until the Day Star arises with its glad pure light, to shine its lovely rays straight into the heart gardens of Mikado Land.—Christian Youth.

PRAYER

God gives us the great privilege of prayer for our own good and His glory. He intends prayer to be a joy and a constant blessing to us. Many a Christian has become cold in prayer, and some never have been warm in prayer. Does any Christian say, "I do not know how to pray"? The Bible teaches us how to pray, and the Spirit of God is ready to help us in prayer. Jude 20.

A fruitful Christian life without prayer is an impossibility. Prayer is the mighty power with which God has entrusted us to bring about His will in His Church and in our individual lives. Through unceasing, fervent prayer every child of God can be fruitful. When the people of God learn to pray, their lives will abound with fruit for eternity, multitudes will be saved, believers will be edified, and the Lord will see of the travail of His soul and be satisfied.

To continue in prayer is God's command to us. I Thess. 5:17. It is sin to neglect prayer. I Sam. 12:23. Prayer is God's appointed method for us to obtain what He has to give. Matt. 7:7-11. To pray is to be fruitful. John 15:7, 8, 16. Prayer can be true missionary service. I Tim. 2:1-4; Matt. 9:37, 38. The apostles practiced prayer and regarded it as most important service. Acts 6:4; I Thess. 3:10. Our Lord Himself is now making intercession for us at the right hand of the Father; if we want to be like our Lord, we should give much time to prayer. Heb. 7:25; Rom. 8:34.—G. P. Rand.

THE BIBLE

An old Professor of biology used to hold a little brown seed in his hand. "I know just exactly the composition of this seed. It has in it nitrogen, hydrogen, and carbon. I know the exact proportions. I can make a seed that will look exactly like it. But if I plant my seed it will come to naught; its elements will simply be absorbed in the soil. If I plant the seed God made it will become a plant, because it contains the mysterious principle which we call "the life principle." This Bible looks like other books. We cannot understand altogether its power. Planted in good ground, it shows that it has the life.—C. U. Herald.

CHRISTIAN MONITOR PULPIT

"BY FAITH ABRAHAM"

By Edwin I. Weaver

TEXT: By faith Abraham, . . . obeyed.—Hebrews 11:8.

In Hebrews eleven we have a list of men and women who by a daring faith in the power of a living, everpresent God were able to do and to endure things humanly impossible. These persons had tremendous experiences of the power of God in their lives. "By faith—Abraham, . . . Moses, . . . Gideon, . . . Samson, . . . David, . . . wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong," etc. "Time would fail us" to list the daring accomplishments of Christians from the time of the early church unto the present.

In Hebrews 11 we have also a definition of faith, with examples of the same, to show what faith can do, with the purpose of likewise challenging us to an overcoming, triumphant faith. Note the connection of this chapter to the closing verse of chapter ten, "But we are not of them who draw back unto perdition; but of them that believe unto the saving of the soul"; and the opening words of chapter twelve, "Wherefore seeing we also are compassed about with so great a cloud of witnesses lay aside every weight, and the sin which doth so easily beset us . . ." These men of God, witnesses, as they are called, were able to overcome obstacles humanly impossible simply by believing that God could do for them what they themselves could not do. And since they could not, God could and would. The method of victory was simply "by faith." These heroes of faith are a challenge to us "by faith" to subdue kingdoms, work righteousness, obtain promises, to turn to flight our enemies. Faith must not only be able successfully to resist the enemy but must be definitely aggressive. Most Christians do well if they hold their own. This, however, is a very degenerate Christianity, nothing like the daring aggressive power working in the lives of the first-century Christians. Much of our faith today has become intellectual assent to a series of theological propositions with little meaning to everyday life.

I. Faith as a Formulated Doctrine

In the very earliest Christian Church there was no formal confession of faith which now is the permanent possession of practically every church. But the development of formal Christian doctrine began very early in a series of ecumenical councils and church controversies. These controversies continued in the history of the Christian Church for centuries, with varying force and zeal. There are now no more ecumenical councils where the doctrines of the Trinity and of the person of Christ are fought to a finish.

In those days the man who lost the debate with a diverse opinion oftentimes lost his head as well. It was necessary for the church to go through this history of doctrinal development for the sake of clarity of thinking and purity of doctrine. So now we have the "Apostle's Creed," "The Westminster Confession of Faith," etc.; and in our own church we have our "Mennonite Confession of Faith." These are series of statements of belief about God, Christ, Holy Spirit, salvation, the ordinances, etc. This is formal faith, faith put in terms of propositions. A formal faith is both valuable and necessary. It has a very definite place in the clarifying of our thinking and in keeping the church pure!

A formal intellectual faith is not, however, what is being described in Hebrews eleven. The experiences of faith of Abraham, Moses, Gideon, Samuel, and David were not possible because these men knew systematic theology. They likely had no organized conception of the Trinity. They knew God by experience. They knew that He reveals Himself to His people. They knew that God gives to those who believe in Him victory over their enemies. By experience they knew the power of God. By faith they had contacted Him and learned that He responds to those who come to Him believing that He is and that He is a rewarder of them that diligently seek Him.

Christians tend to emphasize and accept the formal belief in doctrines and ordinances, or an intellectual confession to the Apostle's Creed. They have the intellectual consent of their minds to any or all creeds. But the hope of future glory, the fear of judgment of the unjust, the love of God in Christ for individual salvation, now and future, all of which are expressed in formal faith, have lost their meaning for them. This is no doubt partly due to a preaching of a gospel which is not the whole gospel or which is a gospel other than the one Jesus gave Paul. Modernism has destroyed the power of the Christian Church by destroying its faith. The ministry has sowed the seed of uncertainty and doubt regarding the eternal verities of the Scriptures. The result has been a harvest of unbelief. Churches are empty. Half of the people of America are Christians. On Sundays are they in the church? No. Why not? Of course this condition is not due to one cause only. It may be that they do not receive the spiritual nourishment they need. But must it not also be true that there isn't a proper connection between the faith they profess and the life they live? Faith has become formal and intellectual

rather than a way of life, or a series of daily experiences of God doing things for them of a supernatural order. The patriarchs and the early Christians had this in common, an aggressive faith by which they were able to claim for themselves the power of God. God worked with power in their lives in extraordinary ways. The early Christians healed the lame. They prayed people out of prison. They cast out evil spirits. They raised the dead. How weak and ineffective much of the Christian faith of our day seems when judged in the light of New Testament Christianity! "By faith Enoch—"; "by faith Noah—"; "by faith Abraham—"; and "by faith ———." Supply your own name in the blank. What have you done "by faith"? Is your life full of rich and glorious experiences of God's presence and power? Shouldn't it be? Yes. But it won't be unless our religion is more than an intellectual assent to a series of propositions. We must "by faith" have daily experiences with God.

II. A Groping Faith

We might be tempted to think that since churches are empty people are not interested in religious things any more, that perhaps the materialistic, scientific emphasis of the last several decades has so completely deadened the minds of our young people that they too have no response for religious truth. This, however, is a mistaken idea. On the contrary, there seems to be a return to religion as emphasized by Henry C. Link in his popular book of his own personal experience of return to religion. Youth is pretty much conscious of the futility of the goal towards which it has been striving, the hopelessness of finding real satisfaction in the pleasures of the world, the emptiness of the world's applause for the hero, or the deceitfulness of riches. There remains still in their hearts a longing for spiritual satisfactions. The world has only chaos to offer youth as the final goal of life. Science and modernism have in general succeeded in taking religion from youth, but not the hunger for a life more real than pleasure, honor, or riches. People want two things. They want a purpose for life, something worth while to strive for, and an end when reached that will be satisfying. And they want in their particular difficult situation to be able to live joyfully, fully, victoriously. They want something to live by and something to live for. In other words they want a salvation both present and future. Whether or not people are again going to fill the churches depends on the church, particularly its ministry. If the ministry will give the spiritual help that is needed then people will again look to the church for guidance. What people want when they go to church on Sunday morning is not archaic lectures on moral con-

(Continued on page 275)

Editorials

Jottings

"Serve God acceptably with reverence and godly fear."

These inspired words of the writer to the Hebrews indicate that serving the Lord is serious business and cannot be taken lightly. We cannot be careless and indifferent and irreverent if we would serve God acceptably. And any other kind of service is both unsatisfactory and unprofitable.

* * * *

One of the secrets of success in any work is an enthusiasm for it. We see it demonstrated in the lives of people all about us. We find it standing out prominently in history. We see it cropping out in the lives of such great Bible characters as the Apostle Paul. Yet at the same time enthusiasm must be tempered with good judgment and common sense. Paul speaks of some who have a zeal, "but not according to knowledge." But the fact remains that one cannot get very far in any kind of work into which he does not put an enthusiastic spirit and whole-hearted service.

* * * *

Co-operation is a word that is much used in our times. We are told that if there were better co-operation between capital and labor or between government and business, prosperity, which has long lurked around some obscure corner, would again return to open view and smile upon our land. Everywhere and all the time individuals and groups are urged to work together, but often with little effect. If co-operation is necessary in the affairs of the world, it is still more needed in the work of the Church. It is an indisputable fact that unless we learn the lesson of co-operation our usefulness in the home and the church will be crippled indeed. Blessed is he who has learned how to work together with both his fellow Christian and his God, as Paul writes in II Cor. 6:1: "We then, as workers together with him." Other things being equal such a person need never complain that he is not being used, for in all probability more work will come his way than he is able to do.

* * * *

"By faith." This is the title of a helpful message on our sermon page by one of our India missionaries. He is writing out of the depths of his own experience. Of all those whose faith is tried, perhaps none meet with severer tests than our workers in foreign fields, who often labor in isolated places in heathen environments, where Satan uses his darkest devices to undermine the work of God. Demons, disease, and discouragement present a trio that tries the faith of the stoutest Christian workers, but if they rely on God faith is triumphant over them all. Experience soon teaches the impotence of the "arm of flesh" and Christian workers learn that they must live and labor "by faith." All of us as Christians must learn the same lessons if we would have the blessing of the Lord upon our life and service. We will be happier and more useful people if we learn and heed the Scriptural injunction that has been set forth for the followers of God in both Old and New Testament times: "The just shall live by faith" (Hab. 2:4; Rom. 1:17).

* * * *

"We should love and help each other." So run the words

of a familiar Gospel song. We sing them glibly and maybe with seeming enthusiasm. But a glance at our lives often reveals that the words of the song leave little impression upon us. There are sick or suffering people in our communities, but we never take time to give them a friendly visit or bestow some little gift to help make their days of suffering more cheerful. There are many about us who need spiritual help, but we are too busy with other things to pause long enough to have a serious conversation with them concerning things above. And often in our own homes, among those whom we love best, we become thoughtless and fail to be as helpful as we should. Let us in this matter consider the example of our blessed Lord "who went about doing good, and healing all who were oppressed of the devil; for God was with him" (Acts 10:38).

Our Publication Work

It is probably known to most of our readers that the publication work of the Mennonite Church is under the immediate direction of the Mennonite Publication Board. This body is composed of twenty-five members, three of whom are appointed by General Conference, three by the Board itself as members at large, two as officers of the Mennonite Publishing House, and seventeen as representatives of the co-operating district conferences of the Mennonite Church. The Board has as its officers a president, vice president, secretary, and treasurer. These officers, together with the General Manager and Secretary-treasurer of the Publishing House, comprise the Executive Committee.

The Board held its regular biennial meeting at the Landis Valley Mennonite Church, near Lancaster, Pa., on August 16 to 18. Here in the regular business that was transacted and in the reports that were given many interesting things were brought to the attention of those present. We shall give a few here which we believe will be of interest to our readers. For instance, the net resources of the Board and the Publishing House have now reached the sum of \$373,134.34, or over a third of a million dollars. The business of the Publishing House for the year ending May 1, 1939, was \$195,264.40. This included the receipts from all the activities of the House, of which the main items are subscriptions, sale of books, and job work.

It will be of interest to examine a few details of the work of the Publishing House. Twenty regular periodicals are published by the House in the interest of the work of the Church, including weekly, monthly, quarterly, and annual publications. In addition to this we have regular study courses for Summer Bible School, Teacher Training, and Missions, which are published from time to time and kept up to date. Besides, we publish a constant stream of new or reprints of older Mennonite books. New numbers are constantly being prepared and released. Some of the most important publications during the past two years were: Life Songs, No. 2, four new Lessons in Christian Doctrine, and a reprint of the Martyr's Mirror. We should also mention the large number of tracts that are published annually and distributed by many faithful Christian workers.

The above facts are to give an idea of the work that is done in the institution which sponsors the publishing of the Christian Monitor, one of the family of periodicals printed in the interests of Christianity in general and the Mennonite Church in particular. We are not ashamed of the fact that

we are a denominational publication and recognize the responsibility which we owe to the Church which called the paper into existence about thirty-one years ago. And it is our aim to be loyal to our parent body and to champion the cause of Christ as advanced by the Mennonite Church.

As we go on in this work we want to keep on the lookout for new and interesting things to present to our readers. You as a group have stood faithfully by us as contributors and subscribers. We trust that by the help of God we may merit an increasing degree of support as time goes on. And what we say concerning the Monitor we also bespeak for the entire publication work of the Church. It has grown rapidly during the past two years or since our last Publication Board meeting. The blessing of the Lord has been upon it quite evidently. But there are yet before us unlimited possibilities for winning souls and extending the kingdom of God through the medium of the printed page. We must have the vision of the possibilities and accept the challenge of our opportunities if in the future we are to carry on in the same spirit and zeal that we have in the past.

The Lord has done great things for us in the past, and still greater things beckon us in the future in the publishing work of the church. By the grace and help of God the Christian Monitor wants to fit into its particular place and perform its share of the great task of spreading the message of the Gospel and of building up the Church of Christ here below, through the medium of Christian literature. We ask the prayers of our readers to this end.

Schooltime

We always associate September with the time of the opening of the school season. It seems but a short time since vacation time began in May and June, for the few summer months have passed rapidly, and this finds us nearing the advent of fall. To many of us schooltime is only a memory, and usually a tender and cherished one. Poets have vied with each other in singing the delights of youthful days in school. For the English-speaking people Whittier's

"Still sits the schoolhouse by the road,
A ragged beggar sunning,
While all around the sumachs grow
And blackberry vines are running"

causes tender chords to vibrate and fills us with a sort of homesickness for the days of youth that is hard to describe. For the Pennsylvania Dutch Henry Harbaugh immortalizes "Das alt Schulhaus an der Krick," and brings a pang of nostalgia to many a one who reads:

"Mei Herz schwellt mit Gedanke uf,
Bis ich schier gar verschtick!
Kennt heile, 's dhut m'r nau so leed,
Un doch gebt's mir d.e greeschte Freed,
Dess Schulhaus an der Krick."

But to a large army of young folks schooldays are very real and belong to the immediate present. We think of the little tots going to school for the first time, meeting life at a new angle and getting away for the first time from the sheltered touch of parents and home. To them and to their parents schooltime is an epoch in the young life that may mean much either for good or ill, depending upon how the tender mind reacts to the influences of a new and different and all too often evil world. To others school means a period of drudgery to be endured rather than to be enjoyed and made the most of. To many of our maturer young people it means a great opportunity in high school and college to

develop talents and to acquire information that will fit them for greater usefulness and wider service to their fellow men and to God.

We may as well admit that there is much ungodliness in our modern school system. It is almost totally a nonreligious institution. But it has also much that is commendable and helpful. Let us recognize the good, but not close our eyes to the evil. Let us be helpful to the army of our boys and girls and young men and women who will be in school somewhere this coming season. Let us point out to them the dangers with which they are confronted, let us encourage them to be faithful to God and the Church, no matter what inducements the school system may offer to lead them away from the paths of truth and right. As parents, Sunday-school teachers, ministers, and friends, let our interest and prayers go out to our young people who will again soon be sitting in the halls of learning in our land. May they apply themselves to the gathering of wisdom as well as knowledge, to the feeding of the soul as well as of the mind, so that it may be said of them as it was of the young man of Nazareth, of whom it was spoken that He "increased in wisdom and stature, and in favour with God and man."

In this connection we would refer you to a number of articles in this issue of the Monitor. Note the articles on "Education and Our Youth," by James E. Gross, and "Problems Confronting Our Church Schools," by Milo Kauffman. They lead us to see what the Church is doing to help our young people to get an education under Christian environments and influences, as contrasted with the worldly and ungodly influences found all too often in our modern schools. And then we also want to call special attention to the article on "Week Day Bible Schools," by Clayton F. Yake. Here is a great opportunity for the Mennonite Church to furnish religious instruction to our boys and girls to help balance the secular teaching which they get in the public schools. The Week Day Bible School deserves a larger place in the activities of the Church than it now has. The Commission for Christian Education and Young People's Work is giving this matter careful study and attention, and we trust that before long many more of our communities will have the privilege of ministering to the young through the medium of the Week Day Bible School. We thank Bro. Yake for this highly informative article on a subject with which many of our people may not be familiar.

The Cause of Spiritual Failure

In our recent Sunday-school lessons we have been impressed anew that there is only one real cause of spiritual failure, and that is a losing out in the life and character of each person himself. In other words he begins to walk after the flesh instead of the Spirit, and that is sure to spell spiritual failure. Many things are blamed and nearly always the heart of the matter is not touched. Wrong companions and influences, mistreatment on the part of others, opposition in the home or on the part of supposed friends, and many other reasons are given, but they never touch the real cause. If we are faithful to God and follow the guidance of His Spirit and the teachings of His Word no foe on earth or in hell can wreck our spiritual life. It is still true that our greatest enemy is self, and with self dethroned and God in possession of the life no enemy can successfully be against us.

Christian Life

THE RELATION OF THE CHRISTIAN TO THE OLD TESTAMENT SCRIPTURES

By John C. Wenger

Bro. Wenger has given the interpretation which the Mennonite Church has held on this question through the centuries. It is just as sound and Scriptural as it was when first enunciated by the early Anabaptists.

1. Introduction

In the Christian Monitor, issue of November, 1938, Bro. John Horsch presented a summary of the Anabaptist position on the question of the relation of the Scriptures of the New Testament to those of the Old. Anabaptists of the sixteenth century were considered heretical because of their supposed rejection of the Old Testament. It is indeed true that their views regarding the Christian's relation to the Old Testament were unique. They held that the final rule in faith and in life was the New Testament of the Lord Jesus. This does not mean, however, that the Old Testament is not inspired, nor that it has no value for the Christian. But it does mean that the New Testament is on a higher level than the Old, and that all Christian doctrine must have New Testament support. The question to be considered in this article is, Were our Anabaptist forefathers correct in the view they took toward the Old Testament?

2. The Messianic Salvation

Undoubtedly the greatest blessing the Old Testament promised was the Messianic salvation. This promise of a divine Redeemer was first given in the Garden of Eden, and one finds a progressive unfolding of the Messianic hope through the pages of the Old Testament. In fact the prophet Jeremiah actually promised that God would one day establish a New Covenant with His people. In this connection Paul teaches that Christian believers are heirs of the Messianic salvation promised in the Old Testament. Christians are the children of Abraham (Gal. 3:7; 9, 14). They belong to the heavenly Jerusalem (Gal. 4:26). Christians have come to Mount Zion (Heb. 12:22), and they are heirs of promises which were unrealized by the Old Testament saints (Heb. 11:39f; Gal. 3:29). It is very important to note that in the New Testament, material blessings are never pointed out as a criterion of God's favor. Rather, the sure sign of divine sonship is affliction (Matt. 5:11; Luke 6:22; I Pet. 3:14; 4:14; Acts 14:22; Rom. 8:17; II Tim. 2:12; Heb. 12:8; II Cor. 11:23-33; and many others).

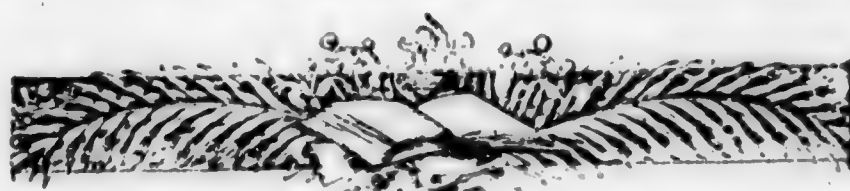
3. Ethical Standards in the Old Testament

From one point of view the ethical standards of the Old Testament are very high, namely, when compared with the shameful standards of the ancient nations of the world. But in this connection we are interested in noting several points of contrast with the New Testament. One point concerns the matter of warfare. It is true that certain

passages suggest that originally God was going to deliver Israel from the necessity of a military conquest of Canaan (Ex. 23:28-31). And David could not build the Temple at Jerusalem because of his many wars (I Chron. 22:5-10). But the fact does remain that the Old Testament plainly states that God gave His people specific commands to engage in carnal warfare (Deut. 7:2; Judges 1:1-4). Another point of contrast with New Testament standards concerns divorce. In the Old Testament period a man was permitted to divorce his wife; the divorced wife could remarry, but could then never return to the first companion (Deut. 24:1f). Furthermore the Old Testament permitted polygamy; it was restricted but not forbidden (Lev. 18:17f; Ex. 21:10).

4. The Higher Standards of the New Testament

Jesus declared that He had not come to destroy the law, but to fulfill it (Matt. 5:17). In the light of what shall follow, this rather puzzling statement must assuredly be taken to mean that He would take the essential elements of the Old Law and bring them to permanent expression. He said that His teaching was not antinomian (Matt. 5:17), but the true fulfillment of the law (Matt. 5:18). Let us note several examples of this



THE BOOK OF BOOKS

There is a Book of grace divine,
With God's great gifts imperaled;
There carved in every line
Is God's love for the world.
The Wonder Book—the Golden Book,
With grace and mercy filled;
It lights the saint's last dying look,
When other joys are stilled.

It brings the peace of God so deep
Within the sinner's breast;
And on the road of life so steep
It brings the balm of rest.
O Precious Book—the Saviour's Book,—
In thee the Christ I see!
The wonder of the path He took
Brings glory close to me.

I walk the paths of Galilee,
Through Salem's streets I tread;
Where shines the Cross of Calvary
His precious blood was shed.
Redemption Book,—or Judgment Book,—
Which shall it prove to thee,
When thou must meet truth's searching look
In white eternity?

—Bible Society Record.

"fulfillment" in the Sermon on the Mount. Jesus not merely forbids murder, in agreement with Old Testament law (5:21) but also hate (5:22). Similarly He forbids not only adultery (5:27) but also lustful meditation (5:28). He not only forbids false oaths (5:33), but all swearing (5:34). Not merely shall there be no illegal retaliation (5:38) but no resistance at all (5:39-48).

5. A Necessary Caution

The basis for this contrast in standards is to be found in the principle of progressive revelation. But in drawing this distinction between the Testaments, one must set forth the evangelical position in clear contrast with that of liberal thought. Progressive revelation is not the evolution of religion. Nor is it the teaching that the God of the Old Testament is a brutal, tribal deity. Rather, progressive revelation refers to God's gradual revelation of Himself and of His will for man, to Israel. And it is very important to note how God adapted this revelation to the lack of Israel's response. It was because of Israel's "hardness of heart" that God permitted the lower ethical standards of the Old Testament (Matt. 19:8).

6. The Nature and Purpose of the Law of Moses

The Old Testament Law was in part ceremonial, and since this was fulfilled in Christ, it is now abolished (Col. 2:14; Eph. 2:15). The Christian therefore is under no restriction as to any ceremonial-law requirement, as for instance, the prohibition of certain foods (Rom. 14:2; I Cor. 10:25, 26), or Sabbath legalism (Rom. 14:5; Gal. 4:10, 11). Nor need the Christian submit to other types of human bondage such as required celibacy (see I Tim. 4:1-3). But the Old Testament law was more than a set of ceremonial restrictions (which are now abolished). It was also expressive of the ethical demands which the "Holy One of Israel" made upon His people (Ex. 20:1-17; Rom. 7:7-12). Here the Christian finds the law valuable and profitable. Yet he himself is subject to the higher and more discriminating "law of Christ" (Gal. 6:2).

The purpose of the law was to make people sin-conscious (Rom. 7:7; Heb. 10:3). The law therefore leads people to see their need of Christ (Gal. 3:24). But the fact remains that Christians are not under the law of Moses (Rom. 6:14; Gal. 3:25), for they are saved by faith in Christ, not by any type of legalism whatsoever (Gal. 3; 5:18; 4:21-5:1).

7. The Contrasts of the Book of Hebrews

One of the most instructive books of the New Testament which treats of the contrast in the covenants is the book of Hebrews. The author stresses the fact that the Levitical priesthood, for example, was imperfect (7:11; 10:4). There has therefore, under the New Covenant, been a change of priesthood (7:12a). Indeed the Old Covenant itself was imperfect (8:7), and the law has been changed (7:12b). Yea, the law was but the "shadow of good things to come" (10:1; compare Col. 2:17). For the New Testament or Covenant has better promises (8:6b). It is superior to the Old Covenant

(7:22; 8:6a). Christ Himself is the Mediator of this New Covenant (9:15; 10:9).

8. Limitations

We cannot conclude from these considerations that the Old Testament is of no value. Nor was that the position of our Anabaptist forefathers. They studied the whole Bible diligently. We have the same God as the Old Testament saints worshiped. Even the pre-incarnate Christ ministered to Israel (I Cor. 10:4), and the Holy Ghost revealed Himself to Old Testament saints on occasions (Luke 2:26). The Old Testament record is surely of profit to us (I Cor. 10:11; II Tim. 3:16f). And, as was noted earlier, the Messianic prophecy of the Old Testament was fulfilled in the Lord Jesus (Acts 17:3; Luke 24:25-27, and many other passages). Even the plan of salvation was fundamentally the same in both covenants; it was always by faith in God (Rom. 4:1-12; 4:16f; Gal. 3:29; 3:7).

9. Conclusion

It is true that it is sometimes difficult to know how far the Christian's use of the Old Testament should go. As the New Testament writers point out, Christians are free

from the ceremonial bondage of Mosaism. But they are not free to transgress God's moral law, for that is revealed even more clearly in the New Testament than in the Old. The moral principles of the Ten Commandments, for example, will always be expressive of God's will for man. But Jesus brought out deeper applications than the Old Testament suggested. Think, for instance of war, or of polygamy, or of divorce. A safe rule therefore is to hold only such views and doctrines as have New Testament basis. Again, Christians will not forsake the clear teaching of the New Testament on the necessity of cross-bearing and tribulation to claim the more earthly type of riches and prosperity promised under the Old Covenant. If material riches or prosperity were a criterion of God's favor, what would we have to think of Jesus or of Paul (Luke 9:58; Ephesians 6:20)? The blessings of the New Covenant are better than material prosperity (Rom. 8:35-39; 6:23; Matt. 5:3-12; Rom. 14:17; Phil. 3:8f and many others). For "He is the mediator of a better covenant, which was established upon better promises" (Heb. 8:6). Goshen, Ind.

own vain imaginations. The belief in the upward march of the race into high forms of civilized living and free love morals are privately held or taught as may best suit that one who is the destroyer of souls. We praise God for our own church schools and for the consecrated lives of our teachers who have so nobly stood for the faith.

Mixing with the world in business in misrepresentation of goods or in anything in which we are made partners, or to share profits or responsibilities with those who ignore this Bible principle is bringing grief to ourselves and reproach to the church.

The outward adorning of the body is plainly condemned in the Scriptures and modest apparel is commanded. Therefore it is wrong for Christians to follow the fashions of the world. Our attire should be made so as to be useful, comfortable, economical, neat, modest, simple, and in good taste. The regulation dress adopted by our church should be worn willingly by our members. Our dress should be a rebuke to fashion and extravagance and a model worthy of imitation. Fashion is not beautiful—how ugly the styles are when they are out of date! Real beauty is never out of date. The blue sky, the twinkling stars, the fleecy clouds, the waving trees, the blooming flowers, the golden fields, the flocks and herds, the ruddiness of youth, the white locks of the aged, are all unchangingly beautiful.

Someone may say that God does not tell us just what we shall wear or what pattern our garments shall be—neither does he say we shall not dance, play cards, gamble, or smoke cigarettes, or use tobacco in any form, and yet every honest Christian will admit that a child of God will not countenance any of these things but will shun the very appearance of evil.

Sometimes young people, and others as well, are proud and willful and will contend that there is no religion in clothes and that if the heart is right all is right. If the heart is right, we will not violate God's rule of dress or any other commandment, small or great, upon which we have the light. We can plainly see that if we lose out in this one point of doctrine we soon lose out in others.

The world expects the Christians to be different in all these things. They expect us to be a peculiar people. They expect us to be a separate people. But when we lower our standard by taking part in worldly things, we become a hindrance to the church and a laughing stock to the world.

"I cannot give it up,
These worldly things I know,
The innocent delights of youth
The things I cherish so.
'Tis true I love the Lord
And want to do His will
But oh! may I enjoy the world
And be a Christian still?"

"These things belong to youth
And are its natural right
My dress, my pastimes, and my friends,
The merry and the bright.
My Father's heart is kind;
He will not count it ill
That my small corner of the world
Should please and hold me still.

"Nay, World; I turn away
Though thou seemest fair and good

A SEPARATE PEOPLE

By Virginia Grove

This is a clear statement of the Scriptural doctrine of separation from the world, especially as it relates to the matter of apparel.

There is nothing in the Bible which is more emphatically taught than the fact that the people of God as a body are a class separate and distinct from the world.

God has wisely protected His followers by throwing around them safeguards and restrictions to keep them from temptation, and although this doctrine of separation is one of the most essential of the Christian regulations, it is one of the most widely neglected and ignored.

A complete submission to the will of God will bring a simple, separated life, a life of real happiness, purity, and beauty. Christian people should separate themselves from worldly associations and entanglements as soon as they receive the light, and they should be as different from the world as the world is different from the Bible. It requires little courage to go along in the current; it needs no backbone to stand erect in the midst of the crowd, but to stand alone, to battle against the tide, requires strength of character which even those who scorn recognize.

To the young people of our beloved Mennonite Church—we have a heritage which most of us do not appreciate nearly so much as we should. Our fathers stood for the doctrine of separation in the ages past. Shall we continue in this doctrine, or shall we let it slip?

My dear Christian friends, the enemy of our souls has set his traps, and it is his aim to catch you and me. He wants us to love the world with its pleasures—its frivolous attire is so fascinating; to revel in the amusements of worldly entertainment is so appealing. To live in luxury and extravagance is so pleasant. Why should they be forbidden?

We cannot take part in worldly activities because the Church and the world cannot walk together. They hold up different standards and the standard of the world is forbidden in the Bible. We are to come out from among them and be separate in every walk of life. We should not seek pleasures, social affairs, and marriage with those of the world.

How many of our young people have lost out spiritually because of worldly associations in their social life. Their lives and homes are wrecked and they are lost to the church. This is one of Satan's most subtle ways of snatching us away from the church.

"Know ye not that the friendship of the world is enmity with God?"

The modern amusements and recreations are of a very low standard. They break down the walls of our character and allow sin to enter the castle of our spiritual life and destroy its beauty.

Can we as young Christians attend the theater, parties, and fairs and have God's approval resting upon us? Does God allow young Christians and not the older ones to attend these amusements? Is it impossible for young people to be serious in mind and holy in conduct? NO! God's standard is the same for old and young. Christian young people can have enjoyment which those outside of Christ cannot have. There are helpful entertainments for us that are pure, clean, and beneficial to soul and body, and also do not fail to glorify God.

The dangers that threaten us along educational lines are appalling; we must be separate or the tide of worldly wisdom will ensnare us.

The teacher who does not respect God leads those he instructs into errors of his

That friendly outstretched hand of thine
Is stained with Jesus' blood
If in thy last device
I stoop to take a part
All unaware thy influence steals
God's presence from my heart.

"Shame on me that I sought
World joy instead of this
Or dreamed a heart at rest with thee
Could crave for earthly bliss
These vain and worthless things
I put them all aside
His goodness fills my longing soul
And I am satisfied."

We, the youth of our beloved church, must
take a firm stand in defense of this import-

ant Bible doctrine. We must in the name of
Christ and our church rise and champion the
work. It is up to us to continue the work
which our fathers have thus far advanced.
Will we be true to our trust? Can the Lord
depend on us? May this be our prayer—
"Lord, keep me pure and unspotted from
the world."

Dale Enterprise, Va.

I am indebted to the "Gospel Herald" for
many of my thoughts and a few quotations.
They were taken from articles written by Dan-
iel Kauffman, George R. Brunk, E. J. Berkey,
and others.

WHY PEOPLE SHOULD ATTEND CHURCH

By Lawrence Keister

Church attendance is reasonable and right,
and a positive aid to health and happiness.

Young people should attend church be-
cause they are forming character and need
moral support and religious influence. People
in middle life should attend because they
need Christian faith amid toil and tempta-
tion. Old folks should attend in order to
grow old gracefully and also face their future
with Christian confidence.

Our subject suggests a reluctance that
should not exist. Each one should have a de-
sire to go to church in addition to a sense
of duty. He should be drawn rather than
driven, for there is where God is manifested
and worshiped and known by folks who go
wholeheartedly as we are directed to keep the
first great commandment, that is, with all
there is of us.

No man need hesitate as though the church
were not for him. It exists for all who de-
sire it and who enter into its life and work.
Its atmosphere and ideals and worship be-
long to all who claim them and use them for
their spiritual well-being. Some neglect the
church and try to forget they are losing
something of real value, of far more value
than the thing they put in its place.

The church is old and also new, very hu-
man but no less divine. It asks us to forsake
evil, but it gives us something better. Like
its Founder, it is ever the same, the minister
of hope and real happiness, as distinguished
from pleasure. A local church may be big
or little, two or three assembled in the name
of Christ or as many hundreds or even thou-
sands. But each local church should be a
part of the Church of Christ so that any true
Christian could worship there and feel at
home.

Like the Bible and the Christian Sabbath,
the church is God's institution. Everyone
present at the hour of worship should real-
ize that fact and be able to say, "God is in
His holy temple." His presence makes Sun-
day a holy day—the Bible, the Word of
God; and the church, the house of God. Let
us remember, too, that the presence of God
makes a man a Christian. "This is the vic-
tory that overcometh the world, even our
faith."

The church has an order of service, but it
has spirit and life, like the words of our
Lord. It is built up from below, but its chief
glory is from above. Man cannot live by

bread alone. His body requires bread, but
his spirit requires the Word of God. Like
God, he is a spirit and so must become a
partaker of the divine nature, the divine wis-
dom, the divine life.

The church advances under divine direc-
tion. It claims the truth and then proclaims
it to all men. It has outlook as well as in-
sight; it has power to progress as well as
ability to grow. It discovers God's will by
prayer and obedience, by the study of its
book, and by the reading of divine provi-
dence. It claims the help of the Spirit, who
is God invisible but everpresent, the guide of
the church, as well as the individual Chris-
tian. His presence brings wisdom and power
and courage and all that is required for a
living, growing church.

The church lays hold of men and lifts
them morally and spiritually. It transforms
them by the renewing of their minds. Re-
forming is not enough, and so it believes in
regeneration by direct divine agency. Regen-
eration brings God into the life, definitely
and personally. The new life begins and un-
folds with increasing manifestations of grace
and beauty. The experiences of life test and
strengthen it till it attains spiritual maturity
without setting limits to it so that immor-

A QUESTION

"What shall I do with Jesus,
Who is called CHRIST?"

What will you do with Jesus?
Will you reject Him still,
He who so freely died for you
Upon a lonely hill?

What will you do with Jesus?
For you the Saviour bled—
For you He wore that thorny crown
Upon His royal head.

What will you do with Jesus?
in Joseph's tomb He lay;
For you He died and rose again
On that first Easter Day.

What will you do with Jesus?
Will you count all things but loss,
As Paul of old, for that dear Christ
Who meekly bore His Cross?

What will you do with Jesus?
Will you spurn His love again,
Or choose to serve the gentle Christ
Who shed His Blood for men?

—Ralph Meserve.

tality and heaven are not only real but also
inevitable.

If any man who wants to attend church
can do so and if any man who desires to be
a living, growing Christian can be one, the
question of church attendance would appear
to be settled. But there is one thing more to
be considered. Men must believe that these
things are true and believe enough to test
them. Faith passes from the visible to the
invisible, from the natural to the spiritual.
Without faith it is impossible to please God.
To doubt God is to discredit Him. To be-
lieve is to obey and to obey is to know and
to know Him is life eternal.

Christian people go to church because they
wish to go. When they lose interest and
neglect the church, there is something the
matter with them or with the church. This
state of affairs should be corrected instantly
and intelligently. Men must find God and
know God, for that is what makes life worth
living. They must obey God and serve God
as the one way to escape from the vanity of
pleasure and the emptiness of mere existence.
The church must preach a positive Gospel,
replete with hope and life, inviting with its
freshness and promise, unfailing in its minis-
try amid conflicting forces, and always vic-
torious as God's chosen agency in the work
of human redemption. If a man's religion is
the chief fact about him, men should go to
church. If beauty is the divine thought of
excellence, women should go to church. If
our Lord's words are still significant, "Suf-
fer little children to come unto me," children
should go to church. About all that are left
are idiots and insane and the fool who has
said in his heart there is no God. To these
classes religion has no meaning, no ministry,
no power to attract.

Scottdale, Pa.

DIRTY, IF DOUBTFUL

"Is my collar clean enough for the meet-
ing, do you think, dear?" asked a husband
of his wife.

"If there's a doubt about it, it's dirty" was
the prompt reply.

Clean linen is of great importance in the
matter of our personal appearance, as clean-
ness of body is in the matter of our health.

Cleanness of living is of all importance in
our Christian pathway. And a principle for
our guidance is found in Romans 14:23. "He
that doubteth is judged if he eat, because he
eateth not of faith: for whatsoever is not of
faith is sin."

Have you a question about reading that
book, accepting that invitation, visiting that
place of amusement, or walking with that
companion?

Then you may well hesitate.

Can you ask God's blessing upon the mat-
ter?

Can you do it "in the Name of the Lord
Jesus," your precious Saviour?

"If there's a doubt about it, it's dirty,"
probably.—Scattered Seed.

"Wait on the Lord; be of good courage,
and he shall strengthen thine heart: wait, I
say, on the Lord" (Psa. 27:14).

THE MYSTERY OF SUFFERING

By Mary Byer

Mystery is defined as something beyond human comprehension. We think of the mystery of God. We cannot find out God. His nature is mysterious. But we are not held by terror because we have sufficient revelation to assure us of His true righteousness.

So we think, too, of the mystery in the action of God. We see it in nature and in other phases of our common life in the world.

Providence, too, is a mystery. We cannot see why God does as He does, giving prosperity to one and adversity to another. We are made to wonder—Why does He permit the simple, honest man to fail and the clever rogue to succeed?

Why is the just, upright man often oppressed and laughed to scorn?

Why do fine Christian men and women have to lie on beds of affliction?

Why are some Christians tried in the furnace of affliction?

Hallesby says, "The hardest lesson for God to teach us is that of suffering." "Suffering has been the greatest enigma of all human existence."

We see this in the book of Job and also in the 73rd Psalm. The book of Job is designed as a public debate in poetic form and the question is, Why are the righteous afflicted consistently with God's justice?

Many today are asking that same question and some are even tempted to despair. Sometimes we are tempted to take the wrong attitude toward our trials and afflictions. We think of tribulation as harsh and cruel. Some even become bitter against God and say that God is unrighteous.

A certain brilliant lad was fatally injured in a traffic accident. His grief-stricken father became bitter against God. When the pastor visited him he said, "If God deals so cruelly with His children as to deprive them of their greatest earthly joys, then I shall hesitate henceforth to give Him my devotion."

A few years ago we met with a similar experience in our mission work at Tampa. The pastor went to the home of an old man about twenty miles from the mission. His people are Mennonites in the state of New York, but he was an unbeliever. When the minister spoke to him about his responsibility toward God and his soul's need, he replied in a harsh tone, "God is unjust. He allowed my crops to fail and I won't serve a God like that." Later he repented, for which we praise God. How sad that men lose faith in God in their affliction!

"Is there unrighteousness with God" (Rom. 9:14)?

If we could get a picture of the greatness, holiness, and justice of God, I am sure we could not help but trust Him. First, God's character is just. He is too great to be tempted to be unjust.

Second, the men who knew God best affirmed most clearly that He was just.

Third, in our own experience we have seen time and again the justice of God. When we have looked back on the most

gloomy tracts of life, after the clouds have passed, the justice of God was made clear as the noonday sun.

I read a little poem one time something like this—

"God never does, or suffers to be done,
Ought but what you would do if you could
see,
The end of all events as well as He."

Some of the lessons of affliction:

1. **Prayer.**—The design of affliction is to lead us to God, makes us feel our helplessness.

2. **Patience.**—Long endurance brings forth fruits which we often do not see in the well and strong.

3. **Humility.**—Pride is often broken down.

4. **Contrition.**—Every one needs to learn contrition. We search our hearts and make confessions of our mistakes and failures in the still hour of sorrow.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

There is a blessing in suffering by taking the right attitude. It would be well for us to compare our sufferings with those which the Saviour bore for us.

Suffering does not mean God's disapproval on that life or that, that one has been guilty of sin.

May we say with the poet,

"Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still, o'er troubled sea,—
Still 'tis God's hand that leadeth me.

"Lord, I would clasp Thy hand in mine,
Nor ever murmur nor repine—
Content, whatever lot I see,
Since 'tis my God that leadeth me."

Scottdale, Pa.

RELIGIOUS LIBERTY

The recent address of President Roosevelt at the opening of the Seventy-sixth Congress, in which he stressed the importance of preserving religious liberty as necessary to the preserving of democracy, was in harmony with a growing spirit among the high ranking officials of our country. There is scarce one of these leaders who does not urge a deep-seated religious spirit in order to preserve democracy. The frequency with which these great leaders emphasize this need is really remarkable. They have become deeply religious and have paid tribute to religious thought and activity in the securing of social justice. Senator Burk of Nebraska is but an example of this unusual phenomenon. Speaking before a huge religious liberty rally, held in Constitution Hall, Washington, he said that this was a gathering of those who were heading up toward God, and urged that in this seat of our Nation's authority there should be also a place where religious freedom should hold full sway. In closing he said, "Let there be on this favored spot such a rekindling of spiritual force as will offer proof to the world of the nobility of human life."—The United Presbyterian.

CONCERNING OUR EARS

We never fully realize what a blessing good hearing is until we come in contact with a deaf person, in fact, even then we may not be as thankful for our perfect ears, as we would if we had lost the power to hear.

Some of us have deaf ears for certain things just because we have not trained our ears to listen to them. Those who ought to know, tell us that we hear what we are trained to listen to.

Indians have acute hearing because their ears are trained to listen to the sounds in the woods. From infancy they are trained to listen for sounds, and in all probability if they did not do this they would not live long. By putting their ear to the ground, Indians can hear a sound from a long distance. Life in the wilds calls for trained ears, because there are so many enemies to watch out for. The birds and animals have remarkably acute hearing, the slightest sound and they vanish.

A naturalist can detect the song of a cricket, or some other insect or perhaps a bird, where one who was not trained to detect these sounds would not notice it at all. A story is told about two men who were walking down street in a busy city, when one exclaimed that he heard a cricket, the other laughed at him, declaring that it was impossible to do this in the noise and din of the streets. However the man proved that he was right by lifting a stone and showing the cricket to his unbelieving friend. He then went on to explain why he could do this, simply because he had been trained to listen to the voices of birds and insects. In order to prove that one hears what he is trained to listen for, he then threw a coin on the pavement and, immediately, several people turned to look where the money was, and to ascertain if they had dropped it.

If we could but realize how much we miss in life through not having our ears trained to discern the best things, we would hasten to remedy the defect. Many a time God speaks to us messages of vital importance, but we are so engrossed with the rush and bustle of life that we do not hear Him, all because we have not trained our ears to listen to what is really worth while.

In Isaiah 30:21, we read, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." God never fails to do His part, He ever stands ready to give us the guidance we need when we are in doubt as to which course to follow. But, alas, we often miss His guiding word because the din of the world is so strong in our ears.

We are so prone to look for God in the great things in life, forgetting that when He spoke to Elijah, He was not in the great, strong wind that rent the mountains, and brake the rocks, neither was He in the earthquake, nor yet in the fire that followed, but in the still, small voice.

If we would hear all that He has to tell us, we must come apart from the world, and with trained ears catch every word, thus enriching our life in a way that we have never dreamed of.

May we reverently say, "I will hear what God the Lord will speak."—Esther D. Hooley.

MISSIONS

PREACHING THE GOSPEL IN NAVAJO LAND

By L. P. Van Slyke

Navajo Land is that seemingly endless stretch of desert and mountain that fills the northeastern part of Arizona and the neighboring section of New Mexico lying just north of U. S. Highway 66. To the traveler from the east, whose eyes are used to rolling hills of verdure, with occasional glimpses of blue lakes or rivers, it seems altogether strange. If he takes a side road leading into the Navajo Reservation and goes where he can really see the Navajos at home, he will find it hard to believe that he is still in his own United States.

This sense of strangeness, of being, somehow, in a foreign land, inevitably comes over one who enters upon missionary work in Navajo Land, and never completely vanishes. In its essential nature, it is just as truly foreign missionary work as if it were across the ocean. Relatively few of the Navajos understand or speak English. The greater part of the missionary's work, that is, if he goes out to visit the people in their own homes, has to be done through an interpreter. The small Navajo boy or girl, on entering school for the first time, encounters the tremendous obstacle of a, to him, foreign language—English. The Navajos' way of living, customs and beliefs are much further removed from our own, than, for example, those of the Latin American peoples. And, naturally, our ways and our beliefs are just as strange to the Navajos. The natural attitude of a Navajo toward a white man is that he is a foreigner who has come into the Navajos' country. During my first months in Navajo Land, I said to myself time and again, "Is it possible that I am living in the United States?"

Most of the people live in round huts, called hogans (pronounced ho-gan), made of logs cleverly interwoven (no nails or ropes used), with a low door, always toward the east, and with a round opening in the top, at the very center, about three feet across, to admit light and let out smoke. The cooking is usually done on the floor, though often a rough sort of flue of old tin or discarded stove-pipe is used to give a draft and carry off the smoke. The floor, of course, is of dirt. Household goods are stored around the wall, out of the way. The family sit and sleep on sheepskins spread on the floor. The raising of sheep is the great, vital occupation of the Navajos. Living where wells are scarce, where the rainfall ordinarily is very light, where the grass is sparse and easily used up, they move about from place to place with their flocks and herds in much the same way that Abraham and Isaac did.

The Navajo hogan does not belong to anyone in particular. When found unoccupied, it may be lived in by the first comer, and rent free! One of the Navajo superstitions is that if someone dies in a hogan, it must be a-

bandoned and burned immediately, or else the evil spirits will bring more death and disaster. The result of the habit of frequent moving, and of this superstition, is that the Navajos have been very slow to improve their way of living or to have things cleaner and more sanitary. The ordinary Navajo home is an unsanitary place. Tuberculosis and trachoma (which has made many an Indian blind) have spread into every corner of the Reservation.

The man of most influence is the medicine man. One out of every eight men is a medicine man. These men have to spend many years memorizing long chants and prayers that are used in their ceremonies, and in learning the preparation and use of medicines made from native plants of the desert. They are really half priests, half doctors. If someone gets sick, a medicine man is sent for, and what is called a "sing" is held. The first step in this is the sand painting, a conventional design made with sand of different colors, spread skilfully on the hogan floor, and representing some of the Navajo gods. Then come the long chants and prayers. The ceremony may last all night or even longer. It is considered an essential part of the treatment, for without it, the Indians believe, the herb medicines used would not be effective.

So far as I have been able to learn, the Navajos do not have as part of their religion the belief in one Supreme God who made all things. They pray to "Mother Earth" and "Father Heaven," and to the "Bear-in-the-Mountain," and to "The Woman-Who-



An American Indian Convert

Changes," who lives far out in the Pacific Ocean, and to other powers of nature. Yet here and there some of the people seem to have the sense of the reality of a Great Spirit who is everywhere and knows all things and who hears and answers prayer. Last fall I was visiting an elderly man in his hogan away out in the desert, and when I had told him what we mean by God, he said suddenly, "I believe in that God too, and I pray to Him." Somehow, in a dim way, he had reached out after God, and we felt like Paul, when he said, "Him whom ye ignorantly worship, we declare unto you."

The most interesting part of our work is this going from hogan to hogan, telling the people about God and His Son Jesus Christ. The people really like to have the white man visit them. Still, when we first come into the hogan, there are no greetings. The family act as though we were not there. If the woman is spinning or weaving or cooking, she does not look up. We wait quietly near the door. Then, after the proper interval of a minute or two, either my interpreter breaks the silence or starts to shake hands, or one of the family looks our way and smiles and says something. For quick, cordial greetings and welcome, such as we think are the polite thing, are not at all polite among the Navajos! However, once the ice is broken, the Navajo becomes human, and as friendly and easy to talk with as any one. Of course, nearly all my talking is done through the interpreter, for so far I have learned only a little of the language.

We have some general conversation for a little while, and then, very often, some member of the family will say, "Well, are you going to tell us a story today?" For many have heard that we tell Bible stories on our visits. Now, the Navajos are a people of story-tellers, and their religion is embodied in a large number of tales or legends of their heroes and gods, so that the most natural way of teaching the Christian faith seems to be the old, old way of the story. The story of the Lost Sheep and the Good Shepherd who went out into the darkness to find it, and how he came home rejoicing, carrying the tired sheep on his shoulders—it finds these people right where they live. The story of Jesus' birth as the explanation of our Christmas, and of the shepherds as they came in from the fields to see the Christ Child, and of the Wise Men traveling far across the desert, led by a star, is one of the good ways of beginning to teach the Gospel story. I say "beginning" purposely, because in most of the hogans we have visited, they either have never heard the story of Christ or they have listened to it in such a way that it went in one ear and out the other. I remember how, a few months ago, when we took a young woman who had lost her job in the government sanatorium in Kayenta, back to her home about fifty miles away, the men and women sat about us on the floor, looking at the Christmas picture and listening to the Christmas story with deep interest, and when we had finished, one of the men said, "We had heard about the white man's Keshmish, and knew that the white men give presents on that day, but this is the first time we have heard the ex-

planation of what the first Christmas was." It seems impossible that that could be said in this America of ours, especially after forty years of missionary work among the Navajos, yet I have had that sort of thing said to me not only once, but many times. One's heart goes out to these people in their groping for light in the darkness, and one yearns to give them one's faith bodily, all at once. But it cannot be done in that way. It is a case of "line upon line, here a little and there a little," patiently repeating the visits and the teaching many times.

One of the great difficulties in this work is that the hogans are so scattered, and often so far off the main road. The Navajos never live in villages. One never finds a crowd together except at a "sing" or a wedding or a ceremonial dance. If we visit four or five hogans in a whole day and take time to have a real talk with each family, we feel that we have done a day's work. Within a radius of fifty miles of Kayenta there live only about 1,500 people; but in spite of many days spent in visiting, I have come nowhere near visiting them all.

Just as in all true Christian work, one comes close to the people in their great human need in sorrow and in suffering and in sin. One day last fall we visited a family with whom we had never talked. We found them living in the open, in a little dug-out, surrounded by brush to give a little shelter, but open to the sky. Why? Because, the week before, death had come into the hogan and they had had to leave it and burn it. A grown daughter had died. The father's eyes filled with tears and his voice broke as he told us about it. We listened sympathetically to the recital, and then, when the man had finished, I said that I'd like to tell a story about Jesus that would bring them comfort. We turned to the 11th chapter of John and my interpreter read in Navajo the wonderful story of the raising of Lazarus from the dead and the glorious words of the Lord Jesus, "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live." We spoke of God's love for men, even in their sins, and His sending His Son to die for our sins and to give us eternal life, and said that trust in Christ brings us this eternal life. How much they understood, I do not know, but they could sense our sympathy and something uplifting and comforting in the simple, great words of the Gospel, and they thanked us with real feeling. We visited them again about a month later and found them in their new hogan, and received the same close attention as the other time. They have two boys in the government boarding school in Tuba City, seventy-five miles from Kayenta, who are getting Christian teaching from our fellow missionaries. I shall try to visit the family later when the boys are at home. Who knows but what this family will come into the light?

The Navajos have been very slow to change their ways. Few have become Christians, yet there are plenty of signs of coming change. Whereas fifteen or twenty years ago the Indians in the Kayenta region were, as a rule, hostile to Christianity, my own experience during the last two years has impressed me with their friendly interest to-

ward Christian teaching. Some of the older people have said, "We believe that what you tell us is true, and we want our children to learn these things, but we ourselves are too old to change." Others have said to us, "We like the stories you tell us. It seems to us that in many ways your religion and ours are much alike. We will believe in both," not realizing that in the end they must choose between the old way and Christ's way. The Navajo people are more open to Christianity than ever before, although any mass movement into the Church is extremely unlikely and progress will probably be quite

slow. My own field includes a circle eighty or ninety miles in diameter. My interpreter and I are responsible for bringing the Gospel of Jesus Christ effectively to the people within this circle. If we do not do it, no one else will. Or if we do it badly, the work of Christ in that area will be hindered for years. Even if we do it well, we ourselves may not see the results with our own eyes, but our Lord will, and those who follow us in that field will. For the Gospel seed that we are sowing is good seed, and some of it is bound to bear fruit.

Kayenta, Arizona.

WHY BOLSHEVISM CAME TO RUSSIA

At the beginning of the Russian revolution in a small city in northern Europe, not far from Petrograd, lived a well-to-do Christian business man. He gave his son a good education, but in the Russian schools the son absorbed Communistic teaching and, by the time the Bolsheviks came to take over the town, had no regard for his family.

Standing in their beautiful home and speaking lovingly to his son, this old father said, "Surely you will help me and will not allow the Bolsheviks to plunder our business. You will respect my God and my wife, your mother."

The son replied, "You are no different than any one else. You are a capitalist, a believer, a lover of God. We can shoot you as any one else. I hate everything that has to do with God."

This statement was such a shock to the poor father that he fell down dead of heart trouble in the presence of his ungodly son. The son had no regard for his old father and his mother who had done everything for him. The home was robbed. In the city a number of good honest people were murdered and shops were looted. This incident shows something of the spirit of Bolshevism.

Bolshevism a Religion

Bolshevism is more a religion than a political movement. Its doctrine in its best form will always be destructive because it leaves God out. It is entirely anti-God and anti-Christ. Where God is, Bolshevism cannot exist. Yet it is an accepted doctrine for increasing numbers. We see today, even in America, college students, college professors, politicians, educators, labor leaders, and, to our sorrow, even some pastors and religious leaders with Bolshevik ideas.

Shall we consider why Bolshevism came to Russia? Before Bolshevism came, Russia was a prosperous country. The Russian peasant was poor but generally had plenty to eat and a warm little hut in which to sleep. Today the poor peasant has been collectivized and has lost everything, including his wife and himself, for the Russian has no personal property of any kind. The people belong to the state like cogs in a big machine. Russia shows us a little of the horrors of Bolshevism.

Although Russia is the largest white nation in the world, she has been kept in spiritual darkness from the beginning of her existence. Other nations have had religious reformations, but Russia never. When the Eastern Orthodox Church came to Russia from

Greece, the people and their idols were baptized! The idols were given names of saints, and people continued to worship them. Their religion consisted of ceremonies, worship of pictures, fasting, and ungodly living by the priests themselves which hurt even that form of religion. Thus Russia got darker and darker through the centuries until in the revolution the church lost its control over the people who had never heard the pure gospel of salvation through the name of Jesus.

Russia had never been evangelized, had never had missionaries sent to her as China, Africa, India, and South America have had. She had been overlooked, neglected, forsaken, because Christian people did not believe that Russia needed the gospel of Jesus Christ and did not know that Russian people were dying by millions and going to Christless graves. Russia, that mighty giant, left to itself to grope in darkness, fell an easy prey to the wicked doctrine of Bolshevism because it had not heard the Word of Christ.

The Result of Christians' Neglect

If Russia had had the precious Gospel and been evangelized, the situation would have been entirely different. Bolshevism did not begin in a Protestant country. It began in the darkest country in Europe, and from there it has now become the worst enemy of religion in other lands.

Today a college to prepare Bolshevik agitators is located in Moscow. Some say that five thousand young men and women from all the nations of the world gather there to study Bolshevism—they learn to hate father, mother, religion, and above all, God. To get God out of the countries to which these young men and women will return, to destroy everything which has to do with Christian life, to work through hatred and violence—in the family, in the community, the city, the nation—is the endeavor of Bolshevism. Bolshevism believes in hatred, and wherever its agents go they make trouble. They preach hatred, they breed hatred, they live on hatred. Why is that so? Because their hearts are far away from the love of God which was manifested to the world in Christ Jesus.

Christians thought that far-away heathen needed the Gospel, and Russia, that important nation, was forgotten. Africans could not go and Bolshevize the world, but Russians, a mighty nation of white people, aim today to bring about a chaotic state in the world. Communist forces are working in

(Continued on page 285)

Educational

PROBLEMS CONFRONTING OUR CHURCH SCHOOLS

By Milo Kauffman

In this article and in the one following representatives of our church schools again present to us messages which stress the importance of the work of these institutions of the church.

We are living in a world of problems. We are hearing a great deal about national and international problems, financial and social problems, religious and educational problems, and various others. Just now we wish to consider some of the problems that our church schools are facing and trying to solve.

One cannot think of a school without thinking of teachers or faculty. The faculty problem is one of primary importance in the church school, as well as in any other. A faculty is needed that is trained and capable, yet loyal to the group that supports and operates the institution. It is not always easy to find a teacher for every department that meets all the requirements. To find a teacher who is qualified scholastically is one thing, and to find one who has the convictions of the supporting group and who is loyal to those convictions is sometimes quite another thing. Our schools are endeavoring to have faculties that are well trained and equal to, or better than, those of secular schools of like grade. We cannot afford to have teachers who are merely tolerated, and whose courses are dodged by the students. Teachers are needed who magnify their departments, are a credit to the school, and who give the students the best possible training.

But just as important, or even more important, is the selection and development of teachers who are loyal to the Word of God, and to the denomination that hires and supports them. Any thinking person will see at once that to select a faculty of a dozen or more teachers, in a denomination in which higher education is comparatively new, is a task that takes years to accomplish. While none of our schools would boast of having a faculty one hundred per cent perfect, our schools have done remarkably well in meeting this problem. At times it has been necessary to employ teachers who were not members of our own denomination until someone else could be secured. Our schools must continue to maintain faculties that are efficient both scholastically and from the denominational angle. Another concern of the school is that the work given be recognized by other institutions of learning, and accrediting agencies. Some may think that this is of minor importance, but the fact remains that quite a number of our young people become doctors or teachers, or wish to follow some other profession that makes certain scholastic demands. We cannot expect our young people to patronize our schools if the work is not recognized by accrediting agencies. Our schools have improved their fac-

ulties, buildings, libraries, curriculums, finances, etc., so that at present they are enjoying a good degree of recognition, and our young people can go on to higher institutions of learning without being penalized for having attended a church school. Our task is both to keep and better the recognition we now have without in any way lowering the spiritual life and standards of the school.

Another problem that is becoming more and more serious is that of counteracting the influence of the modern high school. That the morals of the modern high school are becoming worse and worse is hardly open to question. Many of our public schools are not fit places for our young people to attend. In the past few years I have heard many parents remark concerning the evil effects of the high school upon their young people. Some of the reports are almost unbelievable. One minister said that so many of his young people were attending the local high school that it was playing havoc with the spiritual life of his congregation.

Young people who attend two, three, or four years are bound to be influenced by the evils of the modern public school. The Christian convictions that they had when they entered school are lost. When these young people come to the church school they bring with them the low ideals of the high school that they attended. When these young people come in numbers it creates a real problem for the school. It takes a great deal of time and energy to successfully extract from the student those undesirable attitudes and replace them with Christian standards and ideals. Could our youth attend Christian high schools instead of the public schools the problems of the college would be fewer.

While the above is a problem, it is another problem to get some parents to recognize the fact, and to see the difference between the church school and the public institution. Often the parent sends the child to the public high school or college because it is cheaper—it costs less money. There are no doubt cases where the parent is justified in doing so, but many times it is costly in other ways. There are some things that are worth more than money. I know of parents who would give a great deal more than it would have cost to send their child to a church school if the influence of the public school could be successfully counteracted. Many students who have attended the church school and have seen the difference between it and the public school have testified that money could not buy what they received in

a Christian institution. One parent said, in essence, "If we had only taken our son out of public high school a year earlier and sent him to a church school it would be different. That last year was very hurtful to him. We thought we could not afford it, but we could have if we would."

Regardless of criticisms brought against our church schools there is a vast difference between them and the public institutions. One student who had spent a couple of years in each remarked, "I didn't know it could be so different," and later wrote, "I tremble to think where I might be if I had not attended Hesston College and Bible School."

One year when times were hard a few young people who expected to attend Hesston College decided to go to a public school because it would not cost so much, and the parents argued, "There is not so much difference after all." A year or so later one of those parents remarked when asked if his children were going to Hesston, "They are going to Hesston or nowhere. I see what the public high school is doing for them."

Securing sufficient financial aid is a problem that troubles administrators of the church schools. Public schools build and operate on public money. Not so the church schools. It is not possible to operate successfully on the income of the students. There must be an endowment or the constituency must help pay the bills. An effort was made a few years to build up an endowment for the schools under the Mennonite Board of Education, but the depression years hindered the program. The schools have had to go to the constituency and present their needs. The constituency is more and more becoming aware of the fact that our schools must have help, and are responding to the need. As far as Hesston is concerned, and I believe the same thing is true of the other schools, there has never been better support. During the last year more donations were received than any other year when no special drive was on.

Recently an individual expressed a desire to start a student loan fund for the college to assist worthy students. He wishes to contribute quite largely to this fund. Another individual who paid the way for a young person who could not have been here otherwise expects to pay the expenses for two boarding students next year. One sister who realizes the importance of Christian education has been giving \$100 a year to help needy students. This has made it possible for someone to attend who could not otherwise. It was a help to the school and to the young persons. A number have given donations to the school with the intention of contributing annually. A few have said that when money is needed for a new building they expect to make substantial contributions. This support is very much appreciated, and is a source of encouragement to those who are struggling to keep our church schools going.

Stemming the present drift worldward and maintaining Christian standards is another problem our schools are wrestling with. Our students come from many different congregations and states. The various standards

and trends come with them. Carelessness in attendance of religious meetings, patronizing questionable places of amusement, immodest and fashionable attire, the athletic craze, and many other indications of the drift must be faced. Our church schools must make a serious effort to help their students to a definite Christian experience, which usually changes the attitude of the individual on the above mentioned things. We must help them to definite convictions on questions of right and wrong. To many it may seem that our schools have failed along this line. But to one who is close to the school, who understands young people, and knows what is being done, the Mennonite schools are filling a real place.

The problems are many, but we have the assurance that as long as we are in the service of the Lord and do His will, we cannot fail. God has done great things for our schools. I believe that He has a great place

for them in the future work of His Kingdom. We need not fear problems. If we take the right attitude toward them they will strengthen us. We need not worry about the problems of tomorrow, for the Lord will fight for us. If our schools prove themselves worthy of support they will be supported.

You may help your church school by daily praying for its work. It is encouraging to hear people say, "We are remembering Hesston College daily in our prayers."

You may support your school by attending or encouraging others to attend. If possible, attend your church school.

You may assist your school with financial aid, as the Lord prospers you. No better investment of the Lord's money could be made than investing it in young lives—in helping them prepare for a life of service.

Hesston, Kansas.

EDUCATION AND OUR YOUTH

By James E. Gross

All people at times need encouragement and animation. We may edify ourselves through prayer, reading, hearing the Gospel, meditation, etc. To edify others, we must have love, we must be able to engage in spiritual conversation, we must exercise forbearance, we must be faithful, and we must be consistent in conduct. Therefore it may easily be seen that training is necessary.

Before any one can get far in worth-while training or education he must learn to know the Lord. His life must be Christ centered. It must be built up on Jesus Christ as the chief corner stone, for He is that living stone, elect and precious. "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). Peter writes of "living stones, built up into a spiritual house." To be a lively or living stone we must be built upon the true foundation. "He whose faith rests on Him shall never be disappointed" (Isa. 28:16).

The Jews knew little of secular education, as we call it, but parents were commanded to teach their children both religiously and morally. This was also done in public worship, by the Levites, and later by the Rabbins. Thus they were taught to read, write, and commit the Law. Moses was well learned and taught. Solomon, the great scholar of antiquity, had gathered treasures of instruction. By his writings we can observe his understanding of science, nature, and human life. Paul in the New Testament times was well learned, having been taught at the feet of Gamaliel. What a contribution these men made to the welfare of others and to the cause of the Lord!

According to Joshua 18:8, when Joshua divided the land to the different tribes he charged men to "describe" the land. And it is said that they "described it by cities into seven parts in a book, and came again to Joshua" (verse 9). Here we can see that men of that time understood mensuration, for they could survey land and plot it in books.

In II Kings 18:26 we observe that in the

days of Hezekiah there were those who had learned foreign languages, and it enabled them to exercise better control. The chroniclers and scribes were able to write the Scriptures and keep accounts. Hence accounting is not a new subject.

Jewish boys were taught trades as a means of livelihood. Paul, an example, was taught as a tentmaker. Others were trained as masons, carpenters, and builders. Thus there were things outside of the Mosaic books that were worth learning. The synagogues were schools of practical instruction. The Jewish girls, however, did not get much training, but could attend the schools and learn more than needle-work and the household duties expected of them.

God saw that it would be necessary for His chosen people to be well taught, and made provision for their learning and instruction. As the years have come and gone the need for training has increased, not only from the standpoint of making a livelihood but also in the service of the Lord. Courses in English, foreign languages, accounting, and the sciences have their advantages for those who would increase their services for Him.

How can the youth of to-day obtain this necessary and very important training?

In the early days of our country, and still in the memory of our older brethren, our church saw the need of training and instruction for the youth and consequently schools were built and conducted for them. In many parts of the country we still see a schoolhouse located near the church, indicating that intellectual as well as the spiritual training was provided for by the church.

As years came and went, our people, with the rest, did not provide for the school training of their children, but allowed the state to take over this very important part of the training of their children. I ask, what has the result been? This training was often in the hands of non-Christian teachers, some of whom were ungodly and very worldly mind-

ed. Do we not see the result on every hand?

Not so long ago, while speaking to a father about the great danger of his boys imbibing evolutionary teaching in one of the largest borough high schools of the east, and the possible results, he remarked, "Oh, I don't suppose evolution is taught in our high school." If this father, as well as many many others in similar circumstances, would take a little time to investigate the science books, and others, used by his children, both in high school and in the grades, nine out of ten would find to their surprise and regret that their dear Godgiven children have had poison in their hands,—this in the form of books thoroughly saturated with false teachings which rapidly and certainly undermine the child's faith in God and Jesus Christ.

Oh, I plead with you, parents, church leaders, educators, and all who have the burden of youth, let us be as much, yes, far more, concerned about the children, God's love gifts to us, than we are about our homes, our stock, our farms, or our business.

Many boys and girls of high-school age are finding it impossible to be true Christians and attend the modern high schools. And what are they doing about it? What should they do about it? What can they do about it? What are we, you and I, doing to help them solve this very important problem which they must answer? What should we do? What will we do? Surely each of us has our responsibility to help them. God will not hold us guiltless.

And do you know that many of our boys and girls are deeply yearning and longing for training to be able to be of service to God and their fellow men? Once while having a heart-to-heart talk with a young man, he, with quivering lips, expressed his desire to attend school and if possible a church school. That touched my heart and gave me a new vision to work and pray for our youth.

Perhaps your sons or daughters have found it difficult to get the needed training for service for the Lord, and carry unexpressed longings, for what they dare not ask or hesitate to talk to you about. Are you helping them to solve their burdens or are you allowing them by your apparent unconcern, to solve them alone or with advice from those much less able to understand and help? Or could it be that you are even hindering them in finding their place in life which the Lord has for them to fill?

Is your son or your daughter thwarting God's plan because of your attitude, your hindrance, or your lack of concern and sympathy?

Let us pray, plan, sympathize, help, work, and give, that the dear youth of our church, on whom the greatest of all works (the work of evangelizing the world) will soon rest, may be given the opportunity of receiving a good Christian education.

Harrisonburg, Va.

To be a strong hand in the dark to another in time of need, to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life.—Hugh Black.

THE RARE CHARM OF TIME-MELLOWED, UNSPOILED CYPRUS

By Anis Charles Haddad

Our author gives us an interesting glimpse into the home country of Barnabas, which was the scene of the first labors in the missionary journey of Paul and Barnabas.

The voyage from Palestine to the island of Cyprus takes the whole night so that it was nine o'clock in the morning when we arrived at Famagusta.

Coming on deck in the early morning, I found the boat docked beside a deserted quay. Flanking it was a high wall over which a solitary palm tree fluttered. It was September and even at that early hour intensely hot! Everything seemed dead. But presently officials appeared; passport officials, and customs officials, and porters and even a few loiterers. Later, having passed from hand to official hand, we were free to discover what lay behind that high stone wall, where the palm tree still waved its solitary head.

A great archway led out from the quay. Beyond was an open space planted with trees, across which a few nondescript houses and cafés faced us. A town of winding streets, where flat, whitewashed buildings, corrugated iron sheds, and filthy hovels, mingle haphazardly with medieval remains, and heaps of stones sprawl ahead of us.

Arched doorways lead nowhere. Windows, glassless now, gaze blindly down on tin roofs. Carved blocks of stone lie where they had fallen. Then suddenly we were in an open square, and on our left is a Gothic cathedral. Stuck on top of one of its decapitated towers, a tall, white minaret flanked it incongruously. We sat down on a convenient block of stone where two giant squares threw a welcome shade.

Everything was very quiet. We had met a few men and a few women in short skirts and short hooded capes of vivid colored artificial silk.

After a few more windings among buildings and ruins we came once more upon the town walls, massively stretching away into the distance!

In the days of the Lusignan Kings, there were said to be more than two hundred churches within the walls of the city, which will give some idea of their extent.

Presently shops appeared, mostly provision merchants, ironmongers, barbers, and cobblers. The road has become a street and we were in the town. This was a scene of bustle and animation by comparison with the dead city of the port. The carriage bounced up and down and bicycles skidded in every direction.

We were hungry and entered a restaurant, where for fifty cents we consumed roast partridges and aubergines and bunches of the enormous black grapes, for which Cyprus is famous.

A lot of trees have been planted, mostly eucalyptus, on the way to Nicosia, the capital of the island. But they do little to cover the dusty bareness of the country. And yet before

the Turkish occupation, all this land was covered with dense forests, which was gradually cut down for ship building and firewood, and never replanted. So in a few centuries the whole character of the land has completely changed. Save for the struggling trees along the road, and the guarded wild olives scattered sparsely on the slopes of the hills, the only relief to the eye, is the groups of tall, feathery eucalyptus which grow where the low, flat, mud brick villages scarcely break the surface of the plain.

And yet this place can be beautiful, in its own uncompromising way. Especially is this so in Spring, when the pale green of the young barley, growing wherever there are a few inches of plowable soil; makes a patchwork quilt with the reds, greys, and browns of the earth; when the fat cumuli hanging over the Kyrenia Mountains throw fantastic purple shadows over the rolling foothills and the snow still gleams on the heights of Troodos.

Packed inside the immense circular walls of earth-lined stone and a deep, wide moat where now trees and gardens grow, the streets of Nicosia are like the spokes of a wheel. The streets themselves are narrow, and full of bicycles and ancient one-horse carriages. There are few shops in the European sense, but the main streets are lined with booths,

more in the nature of an Eastern bazaar.

Here cobblers, tailors, and tinsmiths sit working, cramped up among their goods. The tinsmiths do a roaring trade, making every conceivable object mostly out of five gallon petrol tins. The tins themselves, fitted with a handle, are used all over the island in place of the more picturesque amphorae. The copper workers have a street to themselves, where the racket is indescribable and where some really beautiful beaten brass or copper goods are made.

Further along are the mill stones: for the peasants still grind their corn by hand. And hanging everywhere in big clusters are the top boots which the Cypriot wears below the enormous pleated breeches of black cloth.

Tucked away out of sight is the Gothic Cathedral of St. Sophia. Another large medieval cathedral, turned into a mosque, it is not so fine as the one in Famagusta. Both its towers have been broken off short, and are now each surmounted by a slender minaret. Matting and carpets in glowing colors cover the pavement which was relaid when the cathedral became a mosque, the old pavement being taken up for the pious purpose of removing the bodies of Christians who were buried beneath it.

In St. Sophia the Lusignan were crowned kings of Cyprus. Here among the shattered Gothic arches, and crumbling staircases, one can still visualize the pomp and color of the Middle Ages.

In some ways the most interesting buildings of Nicosia are the ruins. These even now can give one a glimpse back into the oriental life of the town. Here round this little octagonal mosque, which stands in the center of the roughly paved courtyard Greek peasants, with their top boots and voluminous black breeches, embroidered waistcoats and black head scarves, jostle Turks, camels, laden donkeys, sheep and goats, while hens flutter and cluck underfoot. All around the courtyard are stables for animals. A staircase leads to an arcaded gallery above and off this are more stables for their masters.

Near Kyrenia, too, among the mountains which form the north ramparts of the island, the Lusignan have left two of their most characteristic legacies; the castle of St. Hilarion and the Abbey of Delapais.

Perched dizzily against the sky, the vast walls and tower of St. Hilarion form a jagged pattern, scarcely distinguishable from the outline of the hills themselves. More than two thousand feet above the sea, even in mid-summer, the air strikes cool.

It was to St. Hilarion that the Lusignan court migrated in the summer months from the heat and pestilence of the plains. Here in the cool mountain air, tournaments were held on the long level meadow below the walls of the castle. Minstrels sang, and the queen watched from her tower—at least, one is shown her tower, and so the story runs.

The castle encircles the highest peak



Beauty of the Scenery on the Road to Kyrenia, Cyprus

of the mountain, the land drooping sheerly away from the ramparts on three sides. One climbs by tortuous stairways past the remains of halls and towers, with fern and wild anemones, growing between the crumbling stones.

The north side of the castle, looking out to the sea, is ice cold and vaultlike even in midsummer. At length one reaches the top of the castle, for a further spur of broken boulders and dwarf pines still rises above. Below, east, west, north, and south, Cyprus stretches out like a vividly colored relief map, the coast lands grey and green.

A few miles to the east another castle rises sharply against the skyline. And below it, almost hidden amongst the hillside, the Monastery of Delapais looks down on the orchards and cypresses of a fruitful countryside. Here in the most beautiful building in Cyprus, the monks kept up an almost royal state, vying with the kings in the magnificence of their entertainments. Church, refectory, and chapter house are roofless, but otherwise almost intact. Their delicate covering of fens and lichens hardly veils the soft coloring of the warm stones.

Standing on a levelled shelf of the hillside, on the outer face the foundations drop down clifflike into the valley. Looking through the glassless windows, one seems to be hanging, suspended above the treetops.

Now this coast is "redolent of Biblical history." At Paphos the pillar to which St. Paul was bound is still pointed out to travelers. And it was here at Larnaka that Lazarus found refuge after his resurrection and committal to the sea by the Jews of Joppa. Here he was consecrated first bishop, and eventually died for good and all. A stone sarcophagus, partly buried in the floor of a small chapel of the church of St. Lazarus, is shown as his tomb. But whether his body lies there, I do not know.

At Limassol, another seaport, we spent over two hours. There was a large cargo of mules, which had to be lifted out of barges by the derrick. Struggling and kicking, they were loaded into the hold, among the crates of hens and turkeys and baby pigs, which were already in possession.

Limassol is a town which looks best from the sea. The white minarets rising from among the trees, give it a spurious air of romance, which is quickly dissipated on landing. A long, dusty, water front is the façade to a dusty town.

We stood chatting and watching the cargo being shipped. Eventually the last struggling mule was heaved on board. The last seller of grapes, chocolate, and picture postcards was chivvied down the ladder: and we got under way again, sliding gently through the clear still water, past a coast, mottled red and grey green by earth and olive trees.

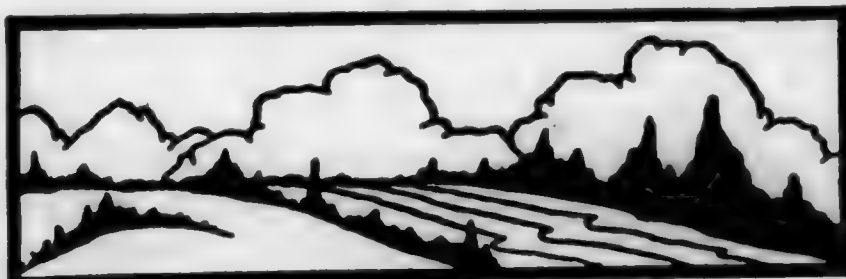
Of the Paphos of classical antiquity scarcely anything remains. There are a few ruined walls; and the broken columns of the famous Temple of Aphrodite still rear themselves towards the sea. The phallic emblem of the goddess has been taken to Nicosia, where it is stuck away unlabelled in a corner of the museum gardens.

The modern town of Ktima-Paphos lies about a mile inland over a slight hill. At the

port there are only some dozen buildings, a Greek church and St. Paul's pillar. Between there and the town the road runs among cornfields and gardens, with occasional white-washed houses. The modern town is quite charming, with lovely views over valley and sea. It stands on the edge of a small plateau, which drops abruptly on the coast side of the town, and inland stretches for three or four miles to a low range of hills. To the east, lining the edge of the plateau and looking down abruptly on the orchards and cornfields and the blue line of the sea are private gardens and houses.

When it got quite dark one of the villagers produced a guitar. Many others gathered around the player to sing Greek songs. I remember that one described how the singer intended to marry a fat wife, so that in time of drought he would not go thirsty! Eventually all collected around the singers, applauding vigorously. When at last, the guitarist grew tired, I went to the seashore. It was a dead still night. The water shone phosphorescently and overhead the moon lay on her back like a golden boat.

Aphrodite's isle, conquered by Thothes and Cambyzes; given by the lovesick Antony to Cleopatra; preached to by Paul and Barnabas; seized by the Lionhearted to avenge an insult and sold within the year; fled to by Crusader refugees when, at Acre, all was lost; brought to its zenith by the Lusignans; conquered by the Turks; now occupied by the British for over half a century—Cyprus awaits the visitor in its sheltered nook of the sparkling sea, a refuge for those who turn from their own crusades to pause in a brief recession.



LOOK TO THE HILLTOPS

Look to the hilltops and see the light shining,
Touched by the magical beauty of dawn.
Lift thine eyes, sad one, and cease thy re-
pinning,
Soon all the darkness of night will be gone.

Down in the valley the shadow still lingers;
Chill is the air where the mist-clouds hang
low;
But on the hilltops the morn's airy fingers
Paint all the landscape with colors that
glow.

Down from the hilltops the radiance comes
sweeping,
Driving the gloom of the valley away;
Saying to souls who in shadows are weep-
ing:
"Look up! Behold this new miracle day!"

Over the hillsides and down through the val-
ley
Hasten the heralds of oncoming light;
Touching each dewdrop and seeking to rally
Multiplied forces to scatter the night.

Say not, sad heart, that the mantle of sorrow
Hangs o'er thy spirit with pitiless fate.
Look to the hilltops and see thy tomorrow
Bursting upon thee. Look upward and
wait.
—Ethan S. Amon.

As one leaves the tumult and the shouting of the bazaar to seek the quiet of the cool and restful cathedral, so may one go to Cyprus, still unspoiled for those who savor life.

Jerusalem, Palestine.

"BY FAITH ABRAHAM"

(Continued from page 263)

duct, economics, sociology, or politics. Recently I was reading the church announcements of a small home town paper. One pastor made much of his sermon subject, "Wilson and World Peace." There are a few people who are interested in a discussion of Wilson; more in a lecture on world peace. But the whole world is interested in how in a world of outward strife and chaos can be found a peace for a more disturbing inner strife and chaos. Even Hitler might stop to listen to such a sermon. We are interested in peace within ourselves. We want a sermon which will help us to find the peace which Jesus came to give. We want something to tie our faith to. We hate uncertainties. Life is too desperate a struggle, with hate, fear, failure, doubt and unbelief, to be satisfied with a "perhaps," "maybe," or "seems like." We want more assurance of the eternal verities of the Scriptures than many preachers of the Gospel have been giving us. We want positive statements of religious truth. Fear and doubt drive men to suicide. To free us from the bondage of fear Jesus wants to give us His peace. If the Mennonites who committed suicide the last twenty years had had His peace they would not have done what they did to escape the bondage of doubt and fear. They could have courageously faced the future. We want a message which will give us the courage to turn defeat into victory; fear into courage to live and face life; a useless, sinful, self-centered life into a life consecrated to God and to His purposes. Whether we are from India or America, the people of our churches want from us ministers a spiritual message with positive conviction, something of "thus saith the Lord," or "Though heaven and earth pass away, my word shall not pass away."

III. Faith Which Meets the Longing of the Human Heart for Reality

For the kind of faith which the heart longs for we have to look elsewhere than materialistic science or modernism. The more kindly attitude of science towards the spiritual, and the turning away from modernism to a more fundamental position in theology are significant trends. There may be a golden opportunity ahead for the Christian Church to point men to Christ who said: "I am the way, the truth, and the life," also, "Ye believe in the Father, believe also in me." Though the world does not know it, Christ is what it is wanting. He is that sure word about eternal things, about the Father, about our own salvation. Here is faith's Gibraltar. He wants us, and we want Him. There is a very striking note in the words Jesus gave us. That is the certainty with which He speaks of the Father and of eternal things.

(Continued on page 279)

WEEK DAY BIBLE SCHOOLS

By Clayton F. Yake

This article by Bro. Yake, secretary of Summer and Week Day Bible Schools of the Mennonite Commission for Christian Education and Young People's Work, gives us clear information concerning this work which is finding an increasingly large place in the activities of the church.

By the time this reaches the eye of the reader the Summer Bible School season will about be completed for this year. Prospects have been very good in the interest of this field of Christian education, and we are looking forward to a splendid report concerning the work throughout the church. With the completion of the Summer Bible School season, there opens another door of opportunity for continuing the Christian education work in a field other than the Sunday school. This is the Week Day Bible School.

To date there have not been very many Week Day Bible Schools in our church; but we are glad to know that interest in this type of Christian education has been growing and is increasing. For possibly ten years a Week Day Bible School has been conducted by Bro. Mininger in Kansas City in connection with our mission there. Here and there throughout the church occasionally there have been held Week Day Bible Schools. In the Lancaster Conference a number of Week Day Bible Schools have been held during the past several years, and interest in this work is increasing. The Summer and Week Day Bible School Committee of Lancaster Conference has been very active in promoting both types of Bible instruction. A Week Day Bible School course for local needs in Lancaster Conference has been developed and is available in mimeographed form. This textual matter has been a help in promoting Week Day Bible Schools in the Lancaster Conference. Persons interested in the above course may address J. Paul Graybill, 2151 N. Howard St., Philadelphia, Pa. It is hoped that in the near future the Commission for Christian Education and Young People's Work through its Curriculums Committee will have available for general churchwide use a Week Day Bible School course.

What Is a Week Day Bible School?

Briefly, a Week Day Bible School is a school held on some particular day other than Sunday and in which the Bible is taught to boys and girls from kindergarten up and including high-school ages. The length of time that such a school is in session varies. Usually it is from one to three hours a week. The time of the day may be the forenoon, the afternoon, or the evening. The day may be any day except Sunday; frequently it is Wednesday or Saturday. Much depends upon the type of school.

I. Public School Type.

Of this kind of Week Day Bible Schools we mention three.

1. Interdenominational Community Week Day Bible School.—By this we mean a Bible school conducted by the churches of a community in co-operation with each other. Of this type of schools Kansas City is an example. There is a Week Day Bible School Board with representatives from most of the churches. A superintendent is chosen to direct the work. This Board provides qualified teachers in accordance with requirements of the public school board. Pupils from the various grades of the public schools are dismissed one hour a week to attend the Bible school at the place and time designated for each particular grade. The children are taught on public school time but not necessarily in the public school buildings. They may be excused from the public school to meet their teachers in the various churches. School is conducted throughout the winter months beginning about October and continuing until about one month prior to the close of public school. Naturally the organization for the proper administration of such a school is quite complex.

2. Single High and Grade School Type.—This type of Week Day Bible School is similar to what has been described. The only difference is that there is one high school and possibly one or more grade schools. The setup required to operate a Week Day Bible School under these circumstances does not need to be nearly so complex. What is necessary is to secure permission from the school board and other school authorities for the dismissal of the boys and girls who want to take Bible study. At the appropriate hour of the week the church interested in this work will then meet the boys and girls who want to take Bible study. Of course properly qualified teachers must

be provided. In this type of school there can also be an interdenominational organization to promote the work; however, this is not necessary. Each denomination may provide its own teachers, and the school can function co-operatively nevertheless.

3. Rural School Type.—This is possibly the simplest type of Week Day Bible School. The teacher in the rural school having all the grades can, by securing permission from the school board, give to the pupils one hour's Bible teaching a week. Mennonite school teachers have a unique opportunity in bringing the Word of God to the boys and girls whom they teach in such schools. To our mind many an opportunity has been missed by failing to take advantage of the privileges that are at hand for the public schoolteacher in this type of school. Where the school is graded and one teacher has two or four grades, the opportunity for doing Bible teaching is likewise available. All that is necessary is to secure permission from the school board and to be consistently enthusiastic and interested in promotion of the work.

II. The Church Type.

By this type is meant a school conducted by the church, independent of the public school system. No permission need be secured from public school authorities; teachers' requirements need not depend upon public schoolteacher requirements. The church has the school entirely under its own jurisdiction and can direct the school as it wishes.

1. The Midweek Type.—This type is usually held from about 3:30 o'clock to 5:00 o'clock in the afternoon. Boys and girls after they come home from school go to the church where the Week Day Bible School is conducted. Here under the direction of principal and teachers the children are taught a course in Bible according to the curriculum that has been chosen. The time is divided into class periods of possibly a half hour each. The classes are graded and the instruction is adapted to the age and ability of the pupils. Appropriate records of the work done by the pupils are kept. The school is held once a week every week from possibly October until April. During such a time a large amount of Bible teaching can be given in an effective and systematic way.

2. The Week-end Type.—This school is usually held on Saturday morning from about 9:00 o'clock until 11:30. The general procedure is the same, regardless of the time of day during which the school is conducted. What is needed is an efficient supervisor, a sufficient number of qualified teachers to do the work, and a suitable curriculum. The time is divided into class periods of about thirty minutes each, and the Bible school is conducted like one would conduct a Summer Bible School.

3. Wednesday Evening Type.—In many churches prayer meeting is held on Wednesday evening. While the parents and adults gather for a season of prayer and meditation, the children likewise gather for a season of Bible instruction. This Week Day Bible School for the children is conducted in the evening over a period of about an hour or an hour and a half. Again what is needed is a properly qualified supervisor, efficient teachers, and a suitable curriculum. Class periods of possibly twenty minutes each are used, and the work is adapted to the age and the ability of the pupils.

4. The Saturday Evening Type.—This is similar to the Wednesday evening type of Week Day Bible School. The only difference is that the school is conducted on Saturday evening instead of Wednesday. The setup and curriculum needs are the same.

What are Sunday Evening Schools?

In some congregations throughout the church Junior and Intermediate meetings are also frequently held in a manner somewhat similar to a Young People's Bible Meeting. Those interested in promoting Summer and Week Day Bible School have resorted to the utilization of this time for either of these types of school. The one hour and a half of time during which the children and young people are together is used either to teach the Bible as arranged in the Summer Bible School course or as may be planned in a Week Day Bible School course.

While this is one way of having a Summer Bible School during the summer months, and of having a Week Day Bible School during the winter months, it is not quite ideal. The Lord's Day evening has been designated by the church to be used in the interest of Young People's Meetings in particular and in preaching services. Where separate meetings are held for Juniors and Intermediates the cur-

riculum for Summer Bible School and Week Day Bible School should not be substituted. It would be more desirable to have a curriculum particularly adapted for use in Junior and Intermediate Bible Meetings. However the church at present has no special courses to offer for this work, and therefore those who resort to the use of the Summer Bible School curriculum or some Week Day Bible School course are doing the best they can under the circumstances. It is hoped that in the near future the Commission for Christian Education and Young People's Work will provide courses especially for Junior and Intermediate Bible Meetings to be held on Sunday evening.

When a Summer Bible School or a Week Day Bible School is conducted on a Sunday evening as a substitute for a Junior and Intermediate Bible Meeting, we have what we may call a hybrid type of either Summer Bible School or Week Day Bible School. If a Summer Bible School is held in summertime the Christian educational work done in Sunday school is doubled; if then likewise a Week Day Bible School is held sometime on a week day another unit of Bible teaching the equal of the work done in a year's time in Sunday school is added to the child's Bible knowledge. When on Sunday evening the children and young people are given Young People's Bible Meeting training another unit of Christian education is added to that of Sunday school, Summer Bible School, and Week Day Bible School; and thus the children will have four units of Christian educational training the equal of a year's work in Sunday school. When a substitute is provided for the Sunday-evening period, then the children do not receive the benefit of one of the four units. Christian

educational workers will readily see the advantage therefore of having Summer Bible School during the summer weeks; of having Week Day Bible School during the fall and winter months once each week; and of having Bible meetings for children and young people on Sunday evenings. Thus with the work done in Sunday school the children will get four units of Christian instruction of inestimable value to them.

Here, in rather a brief way, you have a picture of the possibilities of the work through the Week Day Bible School as related to other agencies of Christian teaching. The writer will be glad to answer any questions concerning the beginning and the promotion of a Week Day Bible School and will be happy to co-operate in any way possible to make the organization of such a school effective in the community in which you labor. May the Lord raise up many leaders to promote this work so that our children may be given all the Christian educational training possible during the time that is theirs.

Co-operation of the Home

In connection with all this work it falls upon the home to be co-operative in a Christian way. Without the co-operation of the parents it is impossible for Christian leaders to promote properly work of this kind. Again, where parents are interested they will take the initiative and suggest to the church that it provide a Week Day Bible School. Vast possibilities lie within our reach if, as parents and Christian workers, we labor together for the best interests of the Christian educational work of the church for our children.

Scottdale, Pa.

THE MULBERRY MARKS THE SPOT

By Wouter Van Garrett

On the eastern bank of the Susquehanna River, in the city of Harrisburg, stands a mulberry tree which marks the spot of one of the most interesting incidents in the early history of the keystone state.

John Harris was the first settler of the land upon which the capital city of Pennsylvania now stands. He was the father of John Harris, Jr., the founder of the city that bears his name, Harrisburg. A beautiful story of heroism clusters about the name of the elder Harris, and with that story is associated the mulberry tree.

History tells us that John Harris came to this country with William Penn; that he lived for a time in the city of Brotherly Love; and that he had the contract for removing all the stumps from the land that had already been denuded of trees to make room for the new colony.

Young Harris, with a charming bride to inspire him, soon felt crowded in the new colony and decided to move westward. After several attempts to find a suitable spot upon which to build a home for his family, he found his way to the place where the city of Harrisburg now stands.

He was delighted with the country, as was his wife, and he decided to make his permanent home on the banks of the Susquehanna. Securing a tract of land, he opened a little store and began trading with the Indian tribes that occupied adjoining territory. He was so fair in his dealings with the redmen that he soon won their confidence, and in the course of time he became one of the most prosperous traders in America.

Furs and skins, brought to him by the Indians, accumulated more rapidly than he could dispose of them. He had to build long sheds in which to store them, until he could secure enough pack-horses to carry them to the port in Philadelphia.

The cause that led to the incident in which the mulberry tree figured tells much of his staunch Christian character.

One dark rainy night, a tall Indian came to the Harris home and begged for shelter. He was permitted to dry his clothes by the fire and to sleep there during the night, all of which pleased the redman very much.

In the morning, when the Indian was about to leave, he expressed his gratitude in a most unusual way. The redman was unable to speak English, and yet he wanted John Harris to know that he was grateful. So he paused just outside the door and gave three loud whoops and departed. Nothing more was thought of the incident; in fact, the Harris family forgot about it.

It was this act of kindness to a redman, however, that gives us a clear insight into the friendly relationship that existed between the Indians and John Harris. It was this type of kindness which was directly responsible for saving the life of the colonist, in the incident that happened under the mulberry tree.

Several months after the night when the drenched Indian was given shelter, a band of Shawnee (Southern) Indians came along. This tribe had been driven northward by hated rivals, and had taken refuge with the Five Nations—the Indian tribes which inhabited the regions along the Susquehanna. These Shawnee Indians were on a fishing expedition to Conewago Falls, a few miles to the south of John Harris's property.

On their return they stopped at the Harris store, and demanded rum and whisky. John Harris had always refused to sell the redman strong drink. These Shawnee Indians were insistent in their demands for "fire-water"; they became abusive, and finally made threats. They fell upon him and dragged him to a huge mulberry tree that stood near the

edge of the river. The enraged savages made it clear to the white man that, unless he sold them whisky, they would burn him alive. But John Harris continued to shake his head.

He was bound to the tree, and preparations were made to start a fire. It was at the very moment when the Indians had prepared a torch, and were in the very act of applying it to the dry branches at the feet of their victim, that a war whoop rang through the forest. A moment later, a friendly tribe of Indians, who lived almost directly across the river, put in their appearance. They scattered the torturers, and set John Harris free.

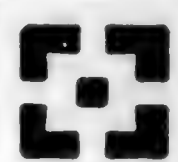
John Harris could scarcely believe his own eyes and ears when he heard the war whoop, and saw the very same Indian whom he had befriended on that rainy night, months before, lead the rescue. He was happy to be free, but he kept wondering how the friendly Indians had learned of his sad plight. The reason was soon explained to him.

His old Negro slave, whose name was Hercules, had heard the demands of the hostile Indians, and he had seen them drag his master to the mulberry tree. He crept to the river, jumped into a canoe, paddled hurriedly across the river, and spread the alarm. Help had come in the nick of time; a few minutes' delay would have been fatal.

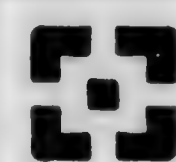
Hercules was at once given his freedom as a reward for the part he had played in the rescue. It is interesting to note, in passing, that Hercules was the first slave to be freed in the new world.

As a reminder to everyone that God had spared his life, John Harris made the request that he be buried under the same old mulberry tree where he had come so near being burned to death. His family tried to dissuade him, but he told them bluntly that if they buried him elsewhere he would "get up and walk back." So, at his death, his request was carried out.

(Continued on page 285)



BIBLE STUDY



CHRISTIAN DOCTRINE

III. Teaching Concerning God (Continued)

By the Bible Study Editor

The Name LORD

Those who read much in the Revised Version of the Bible are familiar with the term Jehovah. It is found only occasionally in the Authorized Version, but is indicated by the manner of its interpretation. Where the name of Jehovah (as it is found in the Hebrew) is to be indicated in the Authorized text it is printed in capital letters. We should understand that it is purposely printed thus. The title is a just one, since the LORD confirmed it to Moses in the wilderness of Sinai, while herding the sheep of Jethro. To him God first said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." But Moses replied later to the Lord, "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou speak unto the children of Israel, I AM hath sent me unto you" (Ex. 3:6, 13, 14). Also God added, "This is my name for ever, and this is my memorial unto all generations" (v. 15).

It is significant that the Lord informed Moses to identify Him as the God of the fathers, and then called Himself, "I AM." It must have been that He was thus known to the fathers, even before the days of Abraham. This is witnessed to by the titles that are used in the early accounts of God's presence with His people. The early chapters of Genesis use this title. The LORD God spoken of in Genesis 2, 3, is the same as that used in other Scriptures. In the same chapter the two names are used—LORD and God—See Genesis 6:5-13. The name God is used five times; the name LORD is used three times, referring to the same being. The Scripture found in Exodus 6 is peculiar in that it states that God was not known to Abraham, Isaac and Jacob as "I AM" or Jehovah, these two having the same Hebrew meaning. Cruden suggests that it was not the title that was strange to the fathers, rather, it was the manner of His work that was strange to them. He had made promises to the fathers, but they had not seen the fulfillments that were promised to them by the "Eternal One." See the text in Genesis 12:1 which begins with, "Now the LORD had said unto Abram." In Gen. 25:21, it is stated, "And Isaac entreated the LORD for his wife." Jacob recognized the "LORD God" in his explanation of his success in preparing the meat for his father Isaac.

Gen. 27:20. It may be contended that the forms of title used for God were the work of editors, but it may also be said, if the records of the olden days were such as were handed down by tradition then the titles would have come with the accounts given by the fathers. The fact that both forms representing Deity were used in connection with these early accounts of the Lord's presence with His people argues much for the knowledge of the Eternal One by those who lived in those early days. Yet, in the days of Moses, there was a fuller revelation of the eternal purposes of the I AM, than on any former occasion. A Covenant God must be an eternal God, "the same yesterday and forever." It is such an One that the name "JEHOVAH"—the "I AM,"—the Eternal One, implies.

In the days of the judges, who followed immediately after the entering into the land of Canaan, there was a similar recognition of the LORD of the covenants. Even the Judge, Jephthah, understood the nature of the God of Israel, whom his fathers had worshiped and served in the wilderness and in the land which God had given them. In his message which he sent to the king of Ammon, he constantly referred to the LORD God. Judges 11:12-27. A still more interesting thing is that when he had made his vow concerning his offering unto the Lord in the case of his victory over his enemies, he also referred to the LORD as God and when he had learned of the nature of the offering which he should make, there was no change in his appreciation of His nature, for it was to the LORD that he had made his vow and it was to the LORD as the eternal God of covenants that he purposed to be true. Judges 11:35.

It is this spirit which seems to have actuated all of the relations of God's people to God during every age. They had not only an appreciation of God as one to be worshiped, but an appreciation of One who is eternal and One who is a keeper of His covenants forever. The covenant of the LORD God in the garden was Eternal. Gen. 3:14-21. The covenant of the rainbow is eternal. Gen. 8:20-22. While it is said that "God" made the covenant concerning the bow in the clouds (Gen. 9), it was the LORD God to whom Noah had respect, for it is used in connection with the only occasion in which the speech of Noah is recorded. Gen. 9:25-27. We have already noted that the fathers—Abraham, Isaac, and Jacob—are represented as using the name of the LORD. It is the appreciation

of an Eternal One which holds the faith of the believers to Him in all ages.

As has been stated, there are no names of God in the New Testament which give the same appreciations of the nature of our God whom we worship and serve in the same faith as did the fathers. There are a sufficient number of qualifying statements which impress us with the eternal nature of our God. John 1:1 is a passage in which that eternal nature is both stated and implied. "In the beginning **was** the Word, and the Word **was with God**, and the Word **was God**."

The eternal character of God is further declared in the Scriptures, as One who shall endure forever. This was stated by Abraham, both in the form of the name, LORD, and in the faith of his belief of a God who shall endure forever. Gen. 21:33. He "called there on the name of the LORD, the everlasting God." David used the same name and declared the same thought as to the eternal existence of God. I Chron. 29:10, "Blessed be Thou, LORD God of Israel for ever and ever." Another rendering is found in Psalm 41:13, "Blessed be the LORD God of Israel from everlasting, and to everlasting." The latter reference suggests the existence of the LORD from the past and His continuance in the future, which is the idea of eternity.

The New Testament is not without its witness as to the eternal character of God. This is but natural since the New Testament saints received their instructions and rested their faith in the teachings of the Old Testament. Hence Paul states, in Romans 1:20, "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

There are frequent references to the eternal nature of the Son of God in the New Testament, and such teaching must be found in order to substantiate the similar character of the Son with the Father, in order to establish the unity of the Godhead of Father, Son, and Holy Spirit, as it is seen in the beginning of the Word. Heb. 1:8, states, "But unto the Son he saith, Thy throne, O God, is for ever and ever." Concerning the Spirit, we have the statements in Hebrews also, "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the **eternal Spirit** offered himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. 9:13, 14). In this last reference there is made a declaration of the eternal character of Christ, of God and of the Spirit, for there must be an eternal ministry to maintain the eternal relationship of men with God who have been redeemed from sin.

The province of Christ's ministry is His kingdom. Men are reconciled to God and to Christ in order to abide in an eternal relationship with Him. Those who are redeemed from sin and are born from above in order to maintain a righteousness by faith, are called the members of Christ's Kingdom. John 3. This kingdom is declared to be an eternal one. Luke 1:33, "And He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Also, Peter declares the eternal nature of His Kingdom, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Pet. 1:11).

As one meditates upon this eternal nature of God, and of the Godhead, one is made to grasp with new interest and new confidence the facts of our faith in God. We are related to One who is eternal, both in heaven and on earth. We are related to God by His eternal Son who is our Saviour eternally. We are held in constant and living relationship with God and Christ through the eternal Holy Spirit, who abides in the heart of each believer in Christ. The promises of God, through the covenant relationships which we bear to Him, are to be fulfilled by Him who is able and who will fulfill them in His own time. Things which are temporal will pass away. Men shall die and generations will follow on, even other generations of faith shall come and go, without seeing the covenants fulfilled; but God continues to exist, and His promises are sure. They will be fulfilled. "Heaven and earth shall pass away, but my word shall never pass away." "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." JEHOVAH is our God.

While God is eternal and omnipotent, able, willing, and certain to fulfill His promises, we must reckon with the frailty of man, his perverseness, and the possibility of his forgetting God, and of his susceptibility to enticements from God. Man may fail, but those who continue to trust in Him shall receive the eternal inheritance promised to those who believe in Him.

WORSE THAN THAT

It must be a very sad thing for a young man to be obliged to admit that he has ruined himself, blasted his own prospects, with nothing to show for it.

A young man who could not succeed at school, or retain a position longer than two weeks, believed that his ill health was the cause of all his failures, and sought the advice of a physician.

"Doctor," he said, "I've heard there's such a thing as tobacco heart. I wish you could tell me if you think that's what I've got."

The physician listened to a statement of his symptoms in detail, noted the yellow skin on his fingers, his tallowy complexion, blotched face, and slender legs, and replied:

"No, young man, it isn't tobacco heart that ails you. It's worse than that. It's cigarette brain."—Selected.

"BY FAITH ABRAHAM"

(Continued from page 275)

Everything seems to be so real to Him. It was this certainty that Jesus breathed into His last words with His disciples, "In my Father's house are many mansions; if it were not so I would have told you. . . . I am the way . . . he shall give you another Comforter . . . because I live ye shall live also . . . peace I leave with you . . . let not your heart be troubled . . . ask whatsoever ye will . . . if ye ask anything . . . that ye may have peace . . . that your joy may be full . . . but be of good cheer, I have overcome the world." What assuring words these must have been to the disciples, especially after He left them! There is so much of certainty in them. I doubt very much if the disciples understood Him fully in His relation to the Father as Son. But they believed in Him. They had experiences with Him day after day which confirmed their first faith in Him as the Messiah, even though they did not understand all the implications of the Messiahship.

I can't argue very philosophically or logically about the Trinity. I might experience some difficulty in trying to convince an educated Mohammedan that Christ is both God and man. He believes in Christ as a great prophet, in fact, the greatest, but to say He is God is to him blasphemy. I also find some difficulty in trying to reason Christ with philosophically minded Hindus. They are greater philosophers than we Westerners are. But somehow my not being able to reason logically or even understand some of the great Christian truths does not affect my faith in Christ. Faith, after all, is not so dependent upon reason, or even formulated doctrine, as it is upon experience. Here I have the advantage in argument with the Hindu. The religion which makes the greatest appeal is the religion of the heart. We want not only to know God through the intellect. We want to know Him through heart experience. I believe in God, not because I can reason Him, but because I can experience Him. I feel His presence. He speaks to me. His Spirit assures me that His Word is true. In trouble He delivers me; in inward strife He gives me peace; in sorrow, comfort; in temptations, victory. My experience with Christ has been entirely satisfactory. No, I am not satisfied with myself, but I am satisfied with Him.

I am a normal Christian. Life for me at times seems terrific. The temptations, the discouragements, the testings, the failures—these all must be your experiences too. In my difficult surroundings of sin and unbelief it is only "by faith" that I can keep on top. You too must have found, like I have, that in Christ life is made possible for us. That is why I believe in Him. He turns my defeat into victory. He brings that certainty into my life that we long so to have. Without Him now I could not live. I am very happy to take Him "by faith" for the rest of life's journey.

So faith is not so much logic or reason, though it may contain these, as it is experience of and with Christ. And so by faith in Him we are always made to triumph.

IV. Faith the Assurance of Things Hoped For

There is another very essential side to faith brought out in the eleventh chapter of Hebrews. That is the future element. The element of hope. Here we have faith defined as the "assurance of things hoped for, a conviction of things not seen." After listing the triumphs of Abel, Enoch, Noah, Abraham, and Sarah, the author says: "These all died in faith, not having received the promises." They only saw them afar off. They possessed them in anticipation only, not in reality. But their faith was quite enough to make them real. The things mentioned about Abraham all have to do with the covenant promise in which Abraham was to inherit a land and become a great people. He in his lifetime never possessed the land and only with great difficulty did he see the barest beginning of a great people. But by faith both of these were as good as his. He saw them afar off. To him they were just as real as if he had been the immediate possessor. In faith immediate possession is not the only thing, in fact, not at all the main thing. Faith for us is not so much present possession, though it is that, as it is hope of future inheritance in Christ. The future element provides the motivation. The drive in faith is "the assurance of things hoped for."

Of course Abraham received more than just a promise of future blessing. He received wealth as a temporal blessing and the joy of obedience as a spiritual blessing. So we too are blessed in this present world. This was a question worrying the disciples, so they asked Jesus: "Lord, we have left all and followed thee; what will we get?" Jesus answers: "In this world a thousandfold and in the world to come life everlasting." "The assurance of things hoped for" was pretty much the driving force in Paul's life. He says, "I press on towards the goal unto the prize of the high calling of God in Christ Jesus." Even Jesus "for the joy that was set before him endured the cross." Present sufferings are easily endured if the goal is a desired one. We don't expect to be given a prize at the beginning of a race, but only after the race is run and the victory won. So faith is not so much present possession as the assurance of things hoped for.

These heroes of Hebrews eleven are a challenge to us not because of personal virtues, but because of what they did by believing God. What they did God wants us also to do. By faith we too can do the impossible. Jesus said that a faith no larger than the mustard seed is sufficient to remove mountains. What did Jesus mean? He must have meant that the things of life which are too big for us to do, He will do them for us if we have but a little faith to ask Him. God is ever challenging our faith. How slow we are to respond to His challenge! Jesus said to the Twelve, "Until now you haven't asked anything. Ask! Ask! Ask!" God wants to give to us. He wants to fill our hearts with His joy. What we can do is little, but what couldn't we do if we could learn God's method—"by faith."

Drug, C. P., India.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

Last month we gave some thoughts and collected some ideas from the "Handbook" to stimulate further thought on "How to Improve Our Young People's Bible Meetings." We shall continue the same theme in this issue under the head of the

II. The Young People's Bible Meeting Leader

"Since the success of a meeting depends largely upon the leader, he should take his work seriously and do his best. It is his obligation to study the topic of the meeting and enter the spirit of the theme it is intended to emphasize. He should begin and close the meeting on time. Lack of punctuality is a hindrance to any kind of work. Punctuality may be encouraged by making the opening service worshipful, meaningful, and something people will not want to miss. The leader should be quick to sense situations and be ready to meet them in a helpful and Christian way. Speakers should be held to time allotted to them, and the leader should use discretion in making remarks at the opening and close of the meeting and between numbers on the program. He can add much to the meeting if his remarks are timely and well-directed, but he should never monopolize the time and give the appearance of undue importance. He should be resourceful and use variation of procedure, but avoid innovations and distracting self-assertions. He should encourage and expect people to take their parts. He should always foster a spirit of worship and reverence. In a Christian way he should insist upon order in the meeting, but avoid the spirit of nagging. Whenever there is an open meeting of any kind, he should see that things move along smoothly and orderly and have people respond with Bible verses or song if the meeting lags. When the program calls for Bible texts, he should see that people are informed and prepared to take part. He should always see that the program is properly announced and urge the entire congregation to study and meditate upon the theme."

Note, the leader must enter into the spirit of the theme. Promptness in opening and closing; leading others to promptness and having things in hand without dragging the time; leading others to the right lines of thought without taking all the time; variety without spectacular distractions and innovations; directing the ones present in a spirit of reverence and worship; and seeing that the time is profitably spent are duties and responsibilities of a good leader.

A good leader should not be so dull and clumsy that he blocks the progress of the meeting. He can avoid this by earnest study of his task and by an endeavor to lead in such a way that everyone does his part, and everything for the good of the meeting is developed without dragging. He will sift out the parts that make the meeting tedious to the hearers, such as lengthy readings of Scripture that may be to the point but take time from other parts of the program that need equal time and emphasis; by kindly coaching of long-winded speakers to make their points short and clear; by having all parts of the program in hand that no time is lost in getting those on duty to the place they are to serve; by properly advertising the program; by having every speaker of the evening in hand; or if one is absent, by having a proper substitute before the meeting begins.

Every leader should feel that the meeting of the evening should be an important contribution to the work of the Lord. To this end there should be special prayer during preparation and during the service. Consecrated effort to reach certain definite ends will surely be blessed of the Lord and will bring definite spiritual results.

METHODS OF SERVICE—INSTITUTIONAL WORK.—Acts 6:1-7; 1 Tim. 6:17-19

Topic for September 10

MOTTO

"Let us do good."

MEDITATIONS ON THE TOPIC

I. Institutional Work Serving the Cause.

—When the apostles called for a larger organization to meet the need of ministering to the poor in the early church, they were following the leading of the Holy Spirit and were working for the unhindered progress of the Word of God. By giving part of the work to men fitted to look after the material needs of the poor, the apostles could devote their time unhindered to the ministry of prayer and the teaching of the Word.

Our institutional program today should be born of the Holy Spirit. The needs of the cause should be recognized and the church should feel the obligation to do all that it is the duty of the Christian to do. We encourage schools conducted by the church that we might train our youth under the standards of the whole Gospel teaching. The great loss

of young people led to the conviction for schools. Satan would still rob us of them by popularizing the schools and teachers so that the end will be defeated, but it is our task to set a watch and keep the institution where God can use it. The homes for aged and for children speak for themselves and are in the line of service belonging to Christian people. In a similar way the sanitarium and hospital have been born and adopted to a legitimate place for service. In all these the same safeguards need to be about them that they be not led beside the plan of God for His people.

Every Christian touch by the moving of the Spirit of God is a touch that bears fruitage to the glory of God and is a power in the salvation of souls.

II. The Text.—Acts 6:1-5.—This passage gives the history of how the church in Jerusalem met the needs of the poor by enlarging the official body to include seven deacons.

1 Tim. 6:17-19.—Here we have an exhortation to those who have riches in this world to invest their means in good works.

III. Suggestions for Junior Programs.—The appeal to the boys and girls will be easy since they understand the needs of childhood and of the homeless and the sick. It might be well to center the time on some institu-

tion like a children's home, either by what the children themselves can learn, or through someone who has visited one, who knows some history of needy children, and who can relate these needs. The various topics suggested in the outline for Juniors may be used and developed according to the understanding of the boys and girls. There should be a practical getting across to them how they can help in this work. Perhaps there is already a point of contact in your congregation through the proceeds of the Quarter Fund. This with the Savings Fund will suggest ways and means. The service of prayer in behalf of the institutions of the church is always in order, and it is never to be forgotten that in all the material assistance we need to keep in mind the spiritual needs through the preaching and teaching of the Bible to those who are helped in a natural way.

OUTLINE STUDY

I. United Forces in Service for Christ.

1. The call for organization.—Acts 6:1-4.
2. To every man his work.—Rom. 12:5-8; 1 Pet. 4:10, 11.
3. The opportunity of riches for service.—1 Tim. 6:17-19; Luke 12:33.
4. The power of co-operation.—Neh. 4:16, 17.

II. Kinds of Institutions Today.

1. Bible schools.
2. Homes for the aged.
3. Homes for children.
4. Institutions for the afflicted.
5. How these institutions further the cause of Christ.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Good."
2. Serving.
 - a. Homeless children.
 - b. Homeless old people.
 - c. Sick people.
 - d. Young people to prepare for service.
 - e. With money.
 - f. With my talents.

For Seniors.

1. The Advantage of Institutional Work.
2. Opportunities for Service Through Institutions.
3. Duties We Owe to the Needs Met by Institutions.

PERSONAL THOUGHT

"Be ready to every good work," says the Lord through the Scriptures. May we keep so near to God that our hearts are ever ready to do good and to help souls nearer to God.

SEED THOUGHTS

For the Lord Jesus Christ's sake,
Do all the good you can,
To all the people you can,
In all the ways you can,
As long as ever you can.

—Inscription on a tombstone.

And learn the luxury of doing good.—Goldsmith.

How'er it be it seems to me,
'Tis only noble to be good—
Kind hearts are more than coronets,
And simple faith than Norman blood.
—Tennyson.

There's work for the hand and there's work
for the heart,
Something to do, something to do;
And each should be busy performing his part;
There's something for all to do.

The sick must be soothed and the hungry be
fed,
Something to do, something to do;
The naked be clothed and the erring be led;
There's something for all to do.

The Master says "Work," and has shown us
the way,
Something to do, something to do;
He says, "Not tomorrow, the time is today;"
There's something for all to do."

There's work for the aged and work for the
young;
There's work for us all and excuses for none;
There's work for the feeble and work for the
strong;
There's something for all to do.—Selected.

CHARACTERISTICS OF THE CHURCH.—I Pet. 2:5- 8; Eph. 5:22-32

Topic for September 17

MOTTO

"A glorious church."

MEDITATIONS ON THE TOPIC

I. **Characteristics of the Church** are manifest in the office which she fills. We have suggested a number of names by which the Church is known because of certain positions before God and man. These positions make the character shine forth as the Church fills them according to God's plan.

God's assembly (called-out ones) must necessarily be those who are devoted to His call and show themselves worthy by loyalty and devotion.

As a body, there must be union with the head and a perfect articulation in obedience and service.

As a bride, there is a perfect fellowship and blending in love and purpose and a jealous separation from all adulterous alliances that would in any way mar the perfect union of love with Christ.

As a city, there is glory and beauty and a dwelling place of everlasting joy and blessing.

As a family, there is union of saints to the one God and Father, who dwell together in a relation of love and fellowship.

As a flock, there is that characteristic which belongs to true sheep who know the Shepherd and follow Him.

As the golden candlestick, there is shining with the true light of God in a dark and sin-blighted world.

As a building, the church is in preparation for a glorious habitation. Each part is yielded to the workman's labors unto perfection for the final purpose of God's indwelling.

As God's husbandry, we are nourished and cultivated for growth.

As a temple, we are fitted and made holy for God's dwelling and worship.

As the Israel of God, we are the chosen people who are devoted to Him and specially called to show forth His praises or virtues before all men.

As a pillar, we become a monument to mark a special deposit of God's truth in the world. As such we should never remove or obliterate or undermine the high calling of the church lest many be caused to miss the way for lack of knowing where to go to find the truth of salvation.

II. **The Text.**—I Peter 2:5-8.—Here the believers are compared to lively stones who are built up into "a spiritual house," a building in which to worship God by Jesus Christ.

Eph. 5:22-32.—Here the church is like a bride or wife with a husband who has given himself for her that she might be presented to Him as a glorious and holy church.

III. **Suggestions for Junior Programs.**—Where the figurative representation of the church is easily presented to the junior mind, use the figures and let the juniors picture them for themselves. However, in these pictures do not fail to develop the qualities of character which they represent, and have the boys and girls to see how to apply them.

The suggestions in the assignments will help to work out the above suggestions. Purity, devotion, kinship, light, obedience, etc., are characteristic of the true church in her relation to Christ. Unity can be beautifully illustrated with the **body**. The place and service illustrated by the stones in a building will be very expressive. Shining lives are illustrated by the light of the candlestick.

OUTLINE STUDY

I. The Church Characterized by the Names Given.

1. Assembly of God (ekklesia).—I Cor. 12:28; Col. 1:18; Acts 7:38.
2. Body.—Eph. 1:22, 23; Col. 1:24.
3. Bride.—Rev. 21:11; Eph. 5:22-27.
4. City.—Heb. 12:22; Rev. 21:2.
5. Family.—Eph. 3:15; 2:19; I Tim. 3:15.
6. Flock.—I Pet. 5:2; Jno. 10:16.
7. Golden candlestick.—Rev. 1:20.
8. Building.—Eph. 2:20-22.
9. Husbandry.—I Cor. 3:9; Matt. 21:41.
10. House or temple.—I Tim. 3:15; I Cor. 3:16, 17.
11. Israel of God.—Gal. 6:16; I Pet. 2:9.
12. Pillar.—I Tim. 3:15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Church."
2. What the Church is Like.
 - a. Select characteristics from the Outline Study of such as are adaptable to junior thought.
3. How to fit Into the Character of the Church.
 - a. To be like it in purity.
 - b. To be fitted as the bride.
 - c. To be one of the family of God.
 - d. To be a part of its shining light.

For Seniors.

1. Significance of the Names of the Church.
2. Qualities of Character.
3. The High Calling and Destiny of the Church.

PERSONAL THOUGHT

A wonderful blessing is ours to be a part of the church of Jesus Christ. May we miss no opportunity to be what God would have us be through His Son Jesus Christ.

SEED THOUGHTS

City of God, how broad and far
Outspread thy walls sublime!
The true thy chartered freemen are
Of ev'ry age and clime.

One holy church, one army strong,
One steadfast high intent,
One working band, one harvest song,
One King Omnipotent!

How purely hath thy speech come down
From man's primeval youth;
How grandly hath thine empire grown
Of freedom, love, and truth.

How gleam thy watch-fires thro' the
night
With never fainting ray!
How rise thy tow'rs serene and bright,
To meet the dawning day!

In vain the surge's angry shock,
In vain the drifting sands;
Unharmed upon th' eternal rock
Th' eternal city stands.

—Samuel Johnson.

SCENES FROM THE PROPHETS— THE MAN WHO LEARNED TO OBEY. (Jr.).—Jonah 2, 3

Topic for September 24

MOTTO

"Salvation is of the Lord."

MEDITATIONS ON THE TOPIC

I. **Jonah's Lessons.**—God gave His word to Jonah and sent him to Nineveh to cry against the city for its wickedness. But Jonah did not like to go because he hated the Ninevites, and he was afraid that his preaching would result in their repentance and God's mercy toward them. For this reason Jonah rose up to flee from God's presence. But after he had taken a ship for Tarshish, he learned by a great storm that God's presence is on the ocean as well as on the land of Israel, and though by his request he was cast overboard and swallowed by a great fish, yet God heard his prayer and saved his life, when he pleaded for mercy.

A second time God directed him to go to Nineveh. He now obeyed and did the service God asked by preaching about the impending judgment. Yet Jonah did not wish to save the city, and he seemed to desire to wait to see its overthrow. Meanwhile Nineveh began to act upon the message of Jonah and proclaimed a fast and repented in sackcloth and ashes. Jonah was well-nigh overcome with heat as he sat outside the city in the sun. God in compassion caused a gourd vine to grow up quickly to shade him from the sun. And this filled Jonah with gratitude. But during the night God prepared a worm to smite the gourd so that it would wither in the next day's sunshine. Jonah was almost overcome by the heat and his vexation, and he prayed that he might die. Then God taught him another lesson from the gourd. Jonah's selfish pity for the gourd was a small pity compared to God's great pity for Nineveh in which there were sixscore thousand innocent people besides the cattle. Have we learned to pity souls more than ourselves?

II. **The Text.**—Jonah 2, 3.—These chapters give the prayer of Jonah while he was in the belly of the fish, and then follows his obedience to God's command to preach to Nineveh after God had delivered him in answer to his prayer. The effect of Jonah's preaching upon Nineveh delivered them from the threatened judgment of God. The following chapter shows how God had yet to teach Jonah more about his folly in wishing Nineveh to be overthrown.

III. **Suggestions for Junior Programs.**—The greatness of God became evident to Jonah after he had tried to get away from the Word of the Lord by taking a ship to Tarshish. This simple story will reveal the nature of God's presence everywhere as well as His marvelous power over the forces of the sea as well as of the land. Notice in the story the things which God caused to happen to Jonah in His miraculous power and wisdom so that Jonah would learn the lessons which God wanted him to know.

God is no respecter of persons. The God who had mercy on Jonah in answer to his humble prayer would and should answer the Ninevites when they cried mightily to Him for mercy as they humbled themselves by fastings and repentance.

God sent a storm of wind. God calmed the sea. God prepared a great fish to swallow Jonah. God spoke to the fish so that it vomited Jonah upon the dry land. God prepared a gourd and made it come over Jonah. God prepared a worm to smite the gourd. God prepared a vehement east wind. All these things taught Jonah and the sailors and the Ninevites and us also in connection with the words which God spoke to Jonah.

OUTLINE STUDY

I. How God Taught the Disobedient Prophet.

1. God's command.—Jonah 1:1, 2.
2. The storm at sea sent of God.—1:2-16.
3. The fish prepared to swallow Jonah.—1:17-2:10.
4. God's second command.—3:1, 2.
5. Jonah obeys and preaches.—Jonah 3:3, 4.
6. The Ninevites repent.—Jonah 3:5-9.
7. God spares the city.—3:10.
8. Jonah is displeased with God's mercy to Nineveh.—Jonah 4:1-4.
9. God prepares a gourd to protect Jonah.—4:5, 6.
10. God prepares a worm to destroy the gourd.—4:7.
11. God prepares a wind.—4:8.
12. The sun causes him to faint.—4:8.
13. God teaches Jonah the lesson of higher mercy.—4:9-11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Obey."
2. Lessons from Jonah.
 - a. Lessons on disobedience.
 - b. Lessons on God's greatness.
 - c. Lessons on God's mercy.
 - d. How God taught Jonah.
 - e. Lessons on repentance.
 - f. True obedience.

For Seniors.

1. Messengers of God's Warning and the Purpose.
2. God Training a Prophet.
3. What Men Learn from God's Dealing with His Own.

PERSONAL THOUGHT

Teach us, Lord, the larger thoughts which are in Thy ways that our hearts may be filled with larger thoughts in the ways we walk in.

SEED THOUGHTS

Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me.—Sel.

God is everywhere present by His power. He rolls the orbs of heaven with His hand; He fixes the earth with His foot; He guides all creatures with His eye, and refreshes them with His influence; He makes the powers of hell to shake with His terrors, and binds devils with His word.—J. Taylor.

There are regions beyond the most nebulous outskirts of matter; but no regions beyond divine goodness. We may conceive of tracts where there are no worlds, but not of any where there is no God of mercy.—J. W. Alexander.

This makes salvation great—I shall know how great, when I can measure the distance between the eternal and the perishable, omnipotence, and feebleness, immortality and death.—Sel.

PRAYER.—Luke 11:1-13

Topic for October 1

MOTTO

"Pray without ceasing."

MEDITATIONS ON THE TOPIC

I. **Prayer.**—Before prayer can avail anything, there must be an acceptance of the petitioner before the One who is petitioned. God has made abundant provisions for men that they may have an acceptable approach before their Creator against whom they have sinned. Presumptuous men and women often speak to God in prayer and imagine that they are very pious for so doing, when they have

not met conditions at all with reference to the enmity that exists between them and the Lord. "The Lord's hand is not shortened, that he cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

On the part of God there is love and concern, but there is no indifference to sin. He does endure much from us which we in ignorance and imperfection have in our life when we humbly come in a preparation of heart in Jesus' name. But if we come presumptuously without any regard to a preparation of heart and presume, because He would hear us, that we are therefore all right, "he cannot hear" because He "will not" justify our iniquity.

We should not give up prayer because we have failed. Rather it is a time to search more diligently to know why there is failure and to make such preparation which God can accept that prayer will be heard and God can work in our behalf. God is truly honored when we pray and seek His help and counsel often. He is not weary of our prayers when they are offered in uprightness and in the confidence of faithful children.

II. **The Text.**—Luke 11:1-13.—In this passage Jesus is giving instruction to His disciples as to how to pray. The words of the model prayer give an idea of the content of our prayers in their approach to God as a Father and in reverence to His name. Our petitions should be in behalf of His kingdom and His will, in behalf of our daily needs, for forgiveness of sins, and for deliverance from temptations and evil. Jesus also encourages importunity. We need to feel it worth while to come in earnestness with the confidence that God can help us if we are in the right position before Him and are truly in earnest. Yet we should have the confidence that He knows our need as well as an earthly father knows the need of his child.

III. **Suggestions for Junior Programs.**—Make assignments from the suggestive outline for juniors. Let them find the Scriptures that apply to the phase of thought assigned to them. Some of the Scriptures may be found in the outline study and some need to be found by their search of the Bible. Discuss the model prayer which Jesus gave to the disciples, and lead through its subject matter to see what the nature of our petitions should be. This may then be discussed under the assignment, "What to Pray For."

Every parent delights to give to his children, but the joy in giving is much hindered when the child shows no disposition to thankfulness. It is well to impress the place of thanksgiving in prayer and not only remember to thank God but to remember to spend time in meditation upon the goodness of God until we naturally feel to give thanks to Him in songs and in prayers when we come to Him in worship.

OUTLINE STUDY

I. The Throne of Grace.

1. Through our great High Priest.—Heb. 4:14-16; 10:19-22.
2. He is our peace.—Eph. 2:14-18; Jno. 14:13, 14.

II. The Petitioner is Accepted when He—

1. Prays in the Spirit.—Eph. 6:18; Jude 20.
2. Asks in faith.—Jas. 1:6; Heb. 10:22.
3. In a forgiving spirit.—Matt. 6:12.
4. With holy hands.—I Tim. 2:8.
5. Earnestly.—Jas. 5:17.
6. In penitence.—Dan. 9:4-11.
7. In purposed obedience.—I Jno. 3:22; Jno. 15:7.
8. Asks according to His will.—I Jno. 5:14.

III. Prayer is Hindered.

1. When asked amiss.—Jas. 4:3.
2. With iniquity in the heart.—Ps. 66:18.
3. Deaf to the cry of the poor.—Prov. 21:13.

4. Unkindness in the home.—I Pet. 3:7.
5. By wavering.—Jas. 1:6, 7.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Pray."
2. Praying to God.
 - a. Fitness for prayer:
 - Through Jesus' blood.
 - In a right spirit.
 - With a heart of humility.
 - With a forgiving heart.
 - With obedience.
 - With holy hands.
 - In faith.
 - According to God's Word and promise.
 - b. The model prayer.
 - c. Thanksgiving and prayer.
 - d. What to pray for.

For Seniors.

1. The Need of Prayer.
2. Conditions for Prayer.
3. The Duty and Blessing of Prayer.

PERSONAL THOUGHT

We have a "throne of grace" prepared especially for the needs of souls who seek mercy and grace. Let us come boldly to this throne according to our privilege.

SEED THOUGHTS

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jno. 15:7). If you don't get your prayers through, it is because you are not abiding.—Sel.

There is a place where Jesus sheds
The oil of gladness on our heads,
A place, than all besides more sweet—
It is the blood-bought mercy-seat.
—Hugh Stowell.

Prayer opens a limitless storehouse. It introduces those who practice it to a world of privilege, and brings down the wealth of heaven to the aid of finite man.—Bounds.

The ordinary Christian sees the closed doors, the obstacles in the way. The praying Christian sees instead the angel on the way to open the door, to remove the obstacle.—Sel.

Children of the living God take courage;
Your great deliverance sweetly sing:
Set your faces toward the hill of Zion,
Thence to hail your coming King!
—P. P. Bliss.

ON REVENGE

When one has done us a wrong we are tempted to feel that we must have revenge upon him else justice will not be done. However, this is not the case. The Lord has said, "Vengeance is mine; I will repay." If one has actually wronged us we should pray for him as we are commanded to do. His need is great and his punishment will be great if he has this and other sins of which he has not repented.

And remember that whatever ill you may have suffered at his hands, you are far better off than he, for you have had your evil out of the transaction and his is yet to come. It is far better to have been wronged than to have done the wrong. Ask the Lord to put in your heart a real pity for the wrongdoer, then pray for him.—Gospel Gleaners.

No experiment is possible save on the basis of belief.—MacMurray.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

HEZEKIAH: A KING WHO REMEMBERED GOD.—II Chronicles 30

Lesson for September 10, 1939

Golden Text.—Turn us again, O God, and cause thy face to shine; and we shall be saved.—Psalm 80:3.

The Golden Text.—The theme of this psalm is the necessity of turning back again to God if we are to have salvation from our enemies and from all them that hate us (Luke 1:71), but the writer sadly acknowledges that such is the natural perversity of man that we cannot even turn to God without His help. To depart from Him is easy, but to return requires help from on high. He repeats this prayer thrice, changing only the form of address. Vv. 3, 7, 19.

In the study of these lessons you should read much more than the printed lesson page. By the time you are through with this series of Old Testament character studies, you should have read all of the Kings and Chronicles, and much of the prophets. That is not asking too much. Nobody reads the Bible enough for his own good. Really, it would be a good thing if we all doubled our Bible reading annually for the next few years and then kept on going.

Hezekiah's life proved as did that of no other king of Israel that godliness is profitable for all things. His father before him proved that if a man is determined to go wrong he will use every circumstance of life to justify his course. The rulers of the earth justify their actions on conclusions faultily arrived at. It is only in the distant historical perspective that we can clearly see that righteousness exalteth a nation and that sin is a reproach to any people and also a curse. Ahaz shut up the house of the Lord, but as soon as Hezekiah became king he opened it, and had it renovated and repaired. Ahaz had made idol altars in every corner of Jerusalem and in all the cities of Judah; Hezekiah destroyed them all. One sinner destroyeth much good, and it takes a long time and strenuous effort to undo the evil that one vicious man in authority may do. In fact, a nation never recovers fully from the effects of evil leaderships such as those of Jeroboam, Ahaz, or Manasseh. The great nations of the earth have in recent years taken downward steps that will make many generations suffer. Hezekiah next caused himself and his nation to consecrate themselves to the service of the Lord.

Chapter 30:1-5. True godliness is never selfish. Hezekiah wanted the Jews of all the tribes to share with him the joys of fellow-

ship with the Lord. So the invitation was sent to whomsoever that would.

Verses 6-9. God's wonderful love to mankind is revealed in this that, though people persist in forsaking Him for those things that do not profit, He yet calls them again and again to turn to Him. He is still the same today.

Verses 10-12. The Gospel invitation has always met with varied responses. In this case some laughed the messengers to scorn; others gladly accepted the invitation. But before you accept the invitation to serve the Lord there has to be an humbling of carnal pride. It is this pride that makes it so hard for people to forsake their sins and turn to the Lord.

Verses 13, 14. Before these partook of the Passover, they cleaned up Jerusalem. To worship the Lord while you cling to your idols is vain.

Verses 15-20. Real revivals spring from a heart hunger of the multitude rather than from the appeals of religious leaders. But even there they must have a leader. In this case they had the king. The priests and Levites came into line only because they were ashamed not to. The motive was not so noble but better than none at all. You will have a real revival of religion when people turn to the Lord in such mass enthusiasm that those who would ordinarily not be interested are ashamed not to go with the crowd. But Christianity is at a very low ebb when the reverse is true, when the world is not ashamed, and when Christians are.

But it is an awesome thing to come into the presence of the Lord; and with the best of intentions, we may come into His presence unworthily. Therefore we must needs pray for pardon for any attitude of unbecoming irreverence.

Verses 21-27. The service of the Lord should always be so blessed that you would want more of it. God pity the believer who takes his religion as he would bitter medicine.

Chapter 31. Cleansing begins when you first consecrate yourself to the Lord, but it keeps on in ever widening scope until the job is completely done.

MICAH: A MESSENGER OF SOCIAL JUSTICE.—Micah 3:1-12; 6:6-8.

Lesson for September 17, 1939

Golden Text.—What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6:8.

Chapter 1. While but a few verses have been selected out of the prophecy of Micah

for the lesson text, it will be well for the reader to read carefully and reread the entire book. In the first chapter Micah calls to all the peoples of the earth to listen to the message of the Lord. This is not a message of commendation but of rebuke. But through all the prophecy is shown the lovingkindness and mercy of the Lord. The Lord is holy and dwells within His holy temple, therefore He can not endure that which is evil, and evil men cannot come into His presence except through an Intercessor.

The sins of the court are far more deadly to a nation than the sins of the slum, and were it not for the love of graft and bribery on the part of those in official life, vice and crime would not flourish in the underworld. But corrupt officials and heads of criminal gangs hitch the chariot of crime to the swift beast (v. 13), which, taking the bit into its teeth, races headlong with the nation to swift destruction.

But there is hope. Verse 15 tells of the heir, the glory of Israel, Jesus Christ, who shall come and overthrow entrenched sin, and save those who are sorry for their sins and humble themselves to the dust.

Chapter 2. In this chapter he condemns those in authority who use their office corruptly to their own financial gain (vv. 1-5) and as they have robbed the poor, aliens shall spoil them.

To those who would teach them the truth they give orders to desist. God's words are full of grace and cheer the heart of him that walketh uprightly, but they rebuke the evildoer. Good people love to hear the word of the Lord, but evil persons do not. Why do you not go to church?

It is the height of folly to rest in the assumption that all is well simply because you have refused to listen to the teacher of truth and have lent a ready ear to the prophets of drink and sinful indulgence. If the blind allow themselves to be led by the blind they shall both fall into the ditch.

Chapter 3:1-4. Amos and Micah raise united voices against the oppression of the poor by the rich and great. Amos describes these as so greedy that they pant after the dust of the earth on the head of the poor (some of their heads are rather crusty). Amos' figure compares well with one I often heard when a boy: "That fellow is so greedy he'd skin a flea for its hide."

But Micah goes it still stronger; he calls them economic cannibals who grow fat by devouring the poor. Solomon says that he who closes his ear to the cry of the poor, he also shall cry and shall not be heard. If the rich man who refuses to relieve the poor cannot pray and receive an answer of God, how much less the rich man who grinds the poor to the dust! And there are times when

even kings find it necessary to reach the ear of God.

Verses 5-7. It is bad for the nation when financiers exploit the poor; it is much worse when prophets, diviners, and seers do so. To such God answers no prayer, and their day turns into the darkness of despair under the thunderbolts of God's wrath.

Verses 8-12. No matter how wicked a nation becomes it somehow thinks itself under the protection of a holy God. As corrupt political and ecclesiastical leaders said in the days of Micah so say they now. Such hide themselves under a refuge of lies which the hail of God shall sweep away. Isa. 28:2,17.

Chapter 4. It is a peculiar thing that those who have blessings seldom appreciate them. Israel had the true God and turned away from Him, but Micah foresees the time when all peoples of the earth shall seek after the God whom the sons of Jacob were forsaking. So today some of our own sons are forsaking the faith of their fathers (but they still sing, "Faith of Our Fathers") while those who had been reared in heathendom gladly accept it.

Chapter 5. The blessings of the preceding chapter shall be the outflow of the birth of the Messiah, the judge of Israel, whom those in authority at that time shall smite. Yet He is their peace, and their only hope.

Chapter 6. Why do people get wearied of God? Because God is constantly rebuking them for the sins in which they revel. They would gladly pay God almost anything if He would only grant them the privilege to indulge in sin. But God requires justice, mercy, and humble obedience without which religion is vain. Read Chapter 7:8,9 and 18, 19.

ISAIAH: FORETELLING THE BIRTH OF THE MESSIANIC KING

Isa. 7:14; 9:1-7; 11:1-5

Lesson for September 24, 1939

Golden Text.—His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isa. 9:6.

Isa. 7:14; Gen. 3:15. Throughout the Old Testament, children are always called the "seed of their father." In Isa. 7:14 the Messiah is declared to be the son of a virgin. Had she even known man illicitly, she would have ceased to be a virgin. In Gen. 3:15, the earliest recorded prophecy, it is definitely stated that a child which should be the seed of the woman (the one exception to an otherwise universal rule) should bruise the serpent's head but would have to suffer in the doing of it. Not having a human father would permit the Christ in a sense peculiar to Himself to claim that God was His own Father. John 5:17, 18. And thus we have the "Word made flesh" and dwelling among us—Immanuel.

Isa. 9:1-2. "Galilee of the nations" was the territory where our blessed Lord did much of His earthly ministry. It receives its appellation from its mixed peoples who lived on the border line between Judaism and rank paganism. Judaism was light; paganism was death; and these people lived on the borderland—the land of the shadow of death. But the light of Judaism had been turning to

darkness through perverted interpretations which greatly dimmed the light. At such a time the "Light of the World" appeared, and He brought to mankind the light of truth without any admixture of error.

Verses 3, 4, 5. In the days of Midian, Israel was under such great oppression that the Israelites had to travel over secret byways. When we are under the heels of Satan, we have to travel the byways of sin. Then Israel had no hope in deliverance by his own strength, but God wrought a mighty deliverance by the "sword of the Lord and of Gideon." This deliverance came through the "sword of the Lord" and of Christ. That victory brought great joy to Israel; this victory of Christ's brought a greater joy than a harvest of grain, for it resulted in a harvest of souls. Earthly battles are gory with the blood of the slain enemy; this battle was won through the blood of our Friend. In war, men kill because they hate; here Christ died because He loved; and the fire of that love is burning still and melting icy hearts into glad surrender. There was no confusion here, but the perfect outworking of God's eternal plan of redemption.

Verses 6, 7. This child was born of a woman and was God's great love-gift to mankind. John 3:16. In these verses we have only a few of the more than two hundred names which the sacred writers have given to Him who shall reign until He shall have brought all things under His feet; but to most of us the most wonderful name of all is "Jesus," for He has saved us from our sins. If the love of Jonathan was wonderful, how much more the love of Christ who loved His enemies and died for the ungodly. The wisdom of Solomon was so wonderful that it attracted people from the ends of the earth, but here we have a greater than Solomon. Read Zeph. 3:17 and learn what "The mighty God" will do for you.

The text plainly states that He shall sit upon the throne of David forever and that its enlargement and peace shall be endless. David was shepherd of God's people; even so Christ is the Great and Good Shepherd who will gather into one fold all God's sheep and be their Shepherd forever. John 10. And this He does through the blood of the everlasting covenant. Heb. 13:20, 21; 1 Pet. 2:25; 5:4, 10, 11.

Isa. 11:1-5. The dynasty of David had been cut down, but the stump and the roots remained. At the time of Christ's advent, the scepter had departed from Judah and was in the hands of the Idumean Herod. But the family persisted, and one day a rod sprang forth from those roots and the Branch (Heb., "Nazarene") appeared among men. The Father gave not the Spirit by measure unto him. In verse 2 is a description of the sevenfold powers of that Spirit. Surely the messengers of the cross need that Spirit also.

Abraham, speaking to God, said, "Shall not the Judge of all the earth do right?" Christ did not then, nor will He ever do otherwise. Man looketh on the outward appearance, but He looketh on the heart. He does not judge according to appearance (circumstantial evidence), but He judges righteous judgment.

THE INFANCY OF JESUS.—Matthew 1 and 2

Lesson for October 1, 1939

Golden Text.—They shall call his name Emmanuel, which being interpreted is, God with us.—Matt. 1:23.

The Gospel of Matthew was written particularly to Jews, and the language thereof is that of Jewish modes of expression of that time. It contains many quotations from the Old Testament to prove that this Jesus was the promised Messiah, the Son of God.

In Matt. 1:1-17 we have the genealogical record showing the Lord's descent from Abraham, himself a prince and father of a nation, down through the dynasty of David, to the greatest king of all, the King of kings, and Lord of lords, our Saviour and King. Through the centuries the Jewish people had kept family records so that Matthew and Luke could prove that Jesus was of the royal line from both Joseph's and Mary's sides. Shortly thereafter, with the destruction of Jerusalem, all records were lost so that it would be impossible at the present time for any Israelite to trace his family origin. The important thing in this time is that you are of the seed of Abraham through faith, and that tie is not dependent on physical generation but on spiritual regeneration, and is the inheritance of all of every race and age that accept Jesus as their Saviour.

Four women are named in Matthew's family record, one of whom would not have been reckoned "much" as to her origin, and the other three less as to their character. God had a purpose in giving the record thus, but what it was we can only guess. From the standpoint of heredity it would prove that even the noblest of Jewish families could not produce such a character as Jesus; but from the standpoint of God's grace, it would show that God can use the lowliest as a channel of His mercy to lost humanity. Also that there is hope and a future for those who are seemingly outside the pale.

Matt. 1:18-23. Satan used Eve to bring sin into the world of men; God used a daughter of Eve to bring the deliverer from sin into the world. The father of sin is Satan; the Father of redemption from sin is God. If Jesus would have had a human father He might have been called a "son of God" in the same sense that certain persons have been called "sons of God" in all generations, but such a one would have been utterly unable to be a manifestation of God to men, nor to reconcile man to God. He had to be the Son of God through generation. Joseph was a just man. Even before he knew the truth of the God-conceived child, he was minded to show mercy to Mary. People who show no mercy also fail to show the justice of God.

Matt. 1:24, 25. In this chapter we have two names for our Lord: "God with us" and "Jehovah our Saviour." There are more than two hundred other names for Him in the Bible. Make a list of them and learn the meaning of all those names and you will begin to know what He means to mankind.

Matt. 2:1-12. The most important event in human affairs is the birth of a child. When that child happens to be an heir to the throne,

it is doubly so. But when that child happens to be the Son of God it is worth-while for the greatest and wisest of men to journey from the ends of the earth to do Him reverence. But the people near at hand seldom appreciate things as much as those who live afar off. Angels rejoiced at His birth; wise men came from the ends of the earth and worshiped; but Herod was wroth and Jerusalem was troubled.

Verses 13-18. In times of danger there is but one safe place to hide. *Psa. 27:5.* A tent (pavilion or tabernacle) is movable. At one time the Lord may set it up in Egypt; another time, at Nazareth; but wherever He sets it up I am safe if I hide within it. And you are safe only as you abide under the shadow of the Almighty.

Rachel had passed on to her reward centuries before the events of our lesson, but her daughters wept bitterly at the loss of their babes. If Rachel's second son was the child of her sorrow (Benoni), how much more were these murdered babes to their mothers. But he was Benjamin (son of my right hand) to his father; so was Jesus to His Father.

Verses 19-23. Jesus is sometimes improperly called a Nazarete. He was none. He was called a Nazarene. This word comes from the Hebrew word "netser," a branch or shoot. And this is prophesied concerning Him in *Isa. 11:1*; and *60:21*. Nazareth was a wicked village; many thought that no good could come out of it. Under such an environment Jesus grew to manhood. There is hope for you. If you fail, it is not environment but you that is at fault.

WHY BOLSHEVISM CAME TO RUSSIA

(Continued from page 271)

America and almost every country in the world to overthrow the existing governments and bring about chaos.

As America, Great Britain, and the Scandinavian countries have been, what a power for good Russia would have been if she had been evangelized. What man-power, what money-power, what prayer-power would have been available for the salvation of other people in the world! Just think what a loss this neglect of Christian people has been to the cause of God and what an eternal loss to the souls who would have been saved.

But in spite of all that has happened to Russia the case is not hopeless. By prayer we can conquer that power in Russia, and conditions can be and will be changed. May God give many praying hearts who will plead before God for the unfortunate land of Russia. If the Russian people saw the Light and became changed, every country would be affected because the chief source of Bolshevism would be dried up. May God give us a mighty spirit of prayer for these 170,000,000 people in Russia.—G. P. R. in Europe's Un-evangelized Millions.

Beware of despairing about yourself; you are commanded to put your trust in God and not in yourself.—Augustine.

THE MULBERRY MARKS THE SPOT

(Continued from page 277)

A mulberry tree stands at the very spot today, but it is not the original tree. The original tree stood there as a silent marker for more than a century, guarding the spot where his body and the body of his wife lay. Storms broke its branches again and again; and it grew old and gnarled. Finally the flood of 1889 swept the entire tree down the river.

For a time local historians were saddened by the loss of the friendly old tree. But the following spring a tiny shoot appeared on top of the ground at the very spot where the original tree had stood. One of the roots of the old tree sent up a young sentinel to stand guard.

So, today, a child of the old mulberry stands at the spot where John Harris almost lost his life, because he refused to do what he considered wrong.

The little plot of ground is enclosed by an iron fence, and a simple stone marks the place where he and his wife lie buried. His wish was fulfilled, and the mulberry tree stands as a silent testimony to the unusual deliverance he had from the tortures of hostile Indians.—The Watchword.

A LITTLE LOVE OFFERING FO' DE LAWD

An old colored man arose one morning with his heart full of love for his Lord. "De Lawd done so much fo' me I wisht I could do a little mite fo' hem today," he said to himself.

At the close of the day as he was returning on the street car to his humble home, he thought over the day. He had done his work faithfully and well. "But dat wasn't fo' de Lawd. Dat was fo' wages. Don't t'ink I'se done anyt'ing special fo' de Lawd all day."

Soon the car stopped. Several passengers got off, and a tired-looking high school girl got on; her arms laden with books. She sank into a seat and looked at the books.

"All these to be looked over, and extracts read for the coming literary event. Oh, for one day of rest!" she sighed. "If it was just myself, I would stop right here; but I can not. I have been chosen by the school and I cannot fail. Oh, but I'm tired!"

Just then the old colored man looked about him. There was only one other person on the car.

"I don't b'lieve dat pooty little gal would care if I'd sing a little," he said to himself. So he began softly:

"Swing low, sweet chariot!"

The tired girl listened.

"Comin' fo' to carry me home."

The melody of his voice, and the thought of the swinging chariot was restful. The old man finished the song; then began:

"Sweet hour of prayer, Sweet hour of prayer,
That calls me from a world of care."

"That is the trouble," said the tired girl. "I have been neglecting the hour of prayer. I thought I was too busy, but I will neglect it no longer."

In a few minutes she rang the bell. But on her way to the door, she stopped and said to the old saint, "Your songs have helped me greatly. I thank you."—Exchange.

WHEELBARROW CHRISTIANS

Some church people—professed Christians—remind one very much of a wheelbarrow.

A wheelbarrow has to be pushed if it goes at all. It won't even run down hill by itself. Its legs are too stiff. Somebody must be behind it, not only to push, but to carry half the load.

It is not hard to make the application. There are multitudes who never or seldom go in the right direction unless the pastor or somebody else pushes them. They must be lifted and shoved and directed or they are worthless.

When a wheelbarrow upsets it empties itself. All its contents are poured out. Likewise some of our church people backslide every time they stumble and fall. They are ready to give up. They assume an upside down attitude. Then they want their names removed from the church record. They quit going to church. Empty!

When a wheelbarrow turns over it stays upset until somebody comes along and turns it back again. It just can't get up itself. It doesn't know how. Its feet are up in the air. While in such a predicament you can't put anything in it.

Too many professors of religion, when upset, never try of themselves to get back again. While in such a fix, like the wheelbarrow, they are dangerous things to stumble over. Every preacher knows what it means to be everlastingly after such people—tugging away, almost day and night, to get them on their feet once again, and headed in the right direction.

But these wheelbarrow fellows are on our hands, and there is nothing we can do it seems, but keep after them, straightening them up, every now and then, giving directions as to how they ought to do, and carrying a good part of the burden they ought to bear themselves.—Thought Loom.

THE BIBLE

A noted orator asked Dickens for the most pathetic story in literature, and he said it was that of the Prodigal Son. Mr. Coleridge was asked for the richest passage in literature, and he said it was the first sixteen verses of the 5th chapter of Matthew. Another asked Daniel Webster for the greatest legal digest, and he replied that it was the Sermon on the Mount. No one has equaled David for poetry, nor Isaiah for vision, nor Jesus for his moral and ethical teachings, nor Peter for holy zeal, nor Apollos for fiery oratory, nor Paul for logic, nor John's statements of sanctified love. What a ridiculous statement that to study the Bible "marks a step backward in education!" God's Word is the very greatest of all the books, and its Author the very greatest of all teachers. We do well to stay close to its pages. It is **the Book**.—Publisher Unknown.

Use your gifts faithfully and they will be enlarged; practice what you know and you shall attain to higher knowledge.—Arnold.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE CHRISTIAN ATTITUDE IN THE RISING TIDE OF ANTI-SEMITISM

"Israel was holiness unto the Lord, and the firstfruits of His increase: all that devour him shall offend; evil shall come upon them, saith the Lord" (Jer. 2:3).

"Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after" (Jer. 30:16, 17).

In Europe there are at least 7,650,000 people who are unwanted because they, by accident of birth or inheritance, happen to have Jewish blood in their veins. Then also in other parts of the world there is a growing anti-Semitism. In some parts of the world it is very brutal and rampant. Germany still has some 350,000 Jews; many of these non-Aryans are Christian rather than Jewish by faith. Large numbers of these are squeezed out by Germany with other Jews. Austria is seeking complete elimination of all Jews from their country within four years. They want to be Judenrein (free of Jews). In other parts of Europe there is some persecution of the same people. This virus is spreading to the new world, and takes on many forms.

In the face of these facts, what can be done? In a recent editorial we discussed to some length what the Jew can do about it. No one, not even a Jew, will deny that there are Jews who help to provoke anti-Jewish feelings by their attitudes, actions, and activities. Thus Rabbi Abba Hillel Silver some time ago had an editorial entitled, "Hollywood, an Asset or Liability to American Jewry?" He stressed the fact that certain Jewish movie magnates were responsible for some of the objectionable films foisted on the American public. He then appealed to them to amend their ways. (As Christians, we must recognize the sad fact that the czar of moviedom at this time is a Presbyterian elder.)

One of the chief attacks against the Jewish people is caused by the postwar economic collapse, and the crisis that still prevails. The faltering nations need a scapegoat to explain away the crisis. Unfortunately, the Jew is conveniently near to be this scapegoat.

All sorts of attacks are made upon the Jew. Some say the Jew has us by the throat; others, that the Protocols are a connived plan of the Jews to control the world. The Jew, some say, is clannish; others, that he is too individualistic. Strange paradox. Some say that he clings too tenaciously to his religion; others, that he is atheistic; that he wants to monopolize the money power of the nations; that he is the supporter of the Communist party; that he lacks the finer sensibilities, and that he jeers at heaven, home, and mother; that he is a Russian Internationalist; that he is too clever and brilliant and outsmarts the rest of us. Thus, ad infinitum, he is accused endlessly.

Undoubtedly, all the accusations hurled at the Jew are true of some of them. But of what nation is this not true? There are self-

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

ish, greedy, money-loving Gentiles. There are Communistic Americans. There are atheistic American-born Gentiles who even teach in our own universities. Like Burke said, "You cannot indict a whole nation," and neither can you indict a race for the crimes of individuals. Every charge and crime hurled at the Jew can equally be brought against Americans, Anglo-Saxons, Canadians, Germans, and others.

It may be timely to call attention to the Word of the Lord as found in the text beneath the caption, Jeremiah 2:3; 30:16, 17. In spite of their sins, God has not changed. They are still peculiarly owned by the Lord. He still loves them for the "Father's sake." He still loves them because He is God. He still loves them for Christ's sake; did He not die for them? It was our Lord who commanded His messengers to go "first to the Jews."

"First to the Jews were the orders He gave,
First to the Jew came Jesus to save,
First to the Jew when sins He forgave,
What are we doing for them?"

They were the firstfruits of His increase. They gave the world Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Daniel, David, and a host of mighty and godly men.

The Lord warns, "All they that devour him shall offend; evil shall come upon them saith the Lord." Note the force of these words, "devour, spoil, prey upon, call thee an outcast, saying, This is Zion, whom no man seeketh after." The Lord threatens punishment to the adversaries of the Jews. He foretells restoration for the nation, health, and healing. This larger program many believe lies in the future. Thus regardless whether we gravitate to the premillennial or the amillennial viewpoint. If the "pre," then we should seek them as members of the body of Christ, and expect Christ to inaugurate His Kingdom in the future. If amillennial, then the only hope of the nation lies in their being won for Christ today.

This brings us to the chief import of the editorial, that is, the Christian attitude in the present sorrow of the Jewish people.

In the first place: **Take the attitude to the nation which the Lord takes.** May we quote:

"Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; The Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. **For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Re-**

deemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. **For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee**" (Isa. 54:4-10).

In the second place: **Refuse to persecute, attack, malign the Jewish people.** Take no part in opposing them as a people. The Word of God still reads:

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord" (Isa. 54:17).

"For thus saith the Lord of hosts; after the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye" (Zech. 2:8).

In the third place: **Believe in the abiding character of the nation, and the eternal purpose that God has for the nation of Israel.**

"They shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword. Nevertheless in those days, saith the Lord, I will not make a full end with you" (Jer. 5:17, 18).

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain" (Isa. 66:22).

"In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten" (Jer. 50:4, 5).

In the fourth place: **Refuse to believe the lies told on these people.** For the sake of brevity we must confine ourselves to one form of propaganda, that is the anti-Semitic myth that Jewish bankers control the world's finances, especially in the United States and England. There are 93,000 bankers and bank officials in the United States today. Ask the average American, Jew or Gentile, how many of these bankers are Jewish, and not one in five hundred will be able to give the correct answer. The ratio of Jews to Gentiles in America is four per cent. The ratio of Jewish bankers to Gentile bankers is little more than one half of one per cent; not quite 600 of the 93,000; to be correct 0.6 per cent. The remaining 99.4 per cent are Gentiles.

It is true there is quite some spectacular glamor attached to such names as Rothschild, Warburg, Speyer, and others, but this does not change the facts of the case. Withal, the influence of the Jews has been greatly overrated and grossly exaggerated. The facts are contrary to all popular fancies. These figures are the results of three surveys: (1) The exhaustive survey by the A. Z. A. (2) The study of 18,000 bankers who live in the forty largest cities of the United States. (3) The analysis of the names of thousands of local and national Jewish leaders. Forty

large American cities have no Jewish bankers.

In the survey it was found that names like the following were respected in financial circles, but were a secondary role at the best in controlling the financial system in the city of New York: Bache, Baerwalk, Buttenweiser, Dillon, Kuhn, Loeb. The same was true of the situation in Chicago, the second city.

In the fifth place: **Bring to the attention of the Jew, that the world-wide bitter antagonism rising against the Jew was foretold in their own Scriptures, and will ultimately bring the armies of the world to the gates of their own city, Jerusalem.** Zech. 12:2, 3; 14:2, 3. The reason the Lord will allow this situation is to bring the Jewish people to repentance, thus bringing about divine intervention, and the deliverance of Israel out of the hands of the nations. Repentance is the way of tranquillity for the Jew today as well as in the time of Daniel (Dan. 4:27).

In the sixth place: **We must do more than pity; we must relieve them in their hour of distress.** We have been loud and vigorous in our protests. But what have we done to aid the victims? Very little, indeed. Our protests have usually lulled us "protesters" into inaction. We then feel that we have fulfilled our duty. The protest ought only be the first step. There must be concrete active measures if we are going to do our Christian duty, as well as to touch the heart of the Jewish people. They respond to the "milk of human kindness." How much more to real Christian charity!

Since 1914, it is estimated that American Jews have given some \$87,000,000 to their needy people. This sum is apart from what individuals have sent to their relatives. They are presently raising money by the millions to keep their own people from starving, as well as to transport them to friendlier countries.

Unemployment closes the doors to Jewish refugees; rigid immigration laws close the way of escape. To help these sons of Israel today is one way of fulfilling the ethical teachings of Matt. 25:31-46. The treatment of the brethren may as well be His own kinsman of the flesh, when Jesus said, "I was hungry, thirsty, a stranger, naked." His rewarding words were the following: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." His terrific warning follows, when He warns against closing the heart's door to the hungry, thirsty, naked, and stranger. The Jew stands at the world's door today, especially, the door of the Christian Church.

Seventh and last: **We must preach the Gospel to the Jew, as well as the Gentile.** The sin of neglecting the Gentile lay at the door of the early Jewish Church, and the sin of neglecting the Jew lies at the door of the late Gentile Christian Church. We mutually have sinned. How many messengers, with warm hearts, tearful eyes, radiant faces, and tongues of fire call at the homes of Jews, as did the Apostle Paul in the cities of the Gentiles, such as Philippi, Corinth, Rome, Ephesus, Smyrna, Lystra, Derbe, and many others. We owe a debt to those early Jewish missionaries that we never can pay. Had Paul gone east when he went west into Europe, we might be the heathen today instead of the nations of the East. May we pay our old debts. May Jewish evangelism burn its way into our hearts. May we cease finding fault with them, and bring them to the "faultless one." May we cease pointing the finger of scorn at them, and point them to "the Lamb of God, which taketh away the sin of the world." May we cease accusing them of crimes, and guide their weary steps to the One who died upon the CROSS for all our crimes. May the sins of the nation of Israel at last be buried in the "fountain that was opened for sin and uncleanness in the house of David."

AN AMAZING SUGGESTION

Protestants everywhere must have gasped with amazement when they read in the newspapers the suggestion made by the Archbishop of Westminster that the Pope should assume the leadership of the nations in seeking to bring about peace in this troubled world. The Archbishop assured the Pope that the Protestant nations would be behind him. What authority, we wonder, did this leader of the Church of England have to speak even for his own church, to say nothing about the Nonconformist bodies? Personally, we believe he spoke for himself alone or, at the best, for his Anglo-Catholic friends who think as he does and who would welcome reunion with Rome any day that it could be arranged. To our way of thinking, and with the lessons of history in mind, the leadership of the Pope would inevitably bring disaster. It would be a tragedy beyond words to describe were the forces of Protestantism so far to forget themselves as to commit their leadership in anything into the hands of the Pope in Rome. What qualifications has the Pope to find a solution for the problems of this world? Is not the record of popery a long story of horrors, bloodshed and misrule wherever they had the power, which is one of the blackest blots upon the pages of human history? What did the late Pope ever do for the cause of peace, even though he had a reputation for having made a contribution to that end? Has the Archbishop of Canterbury never read about unequal yokes, and the communion of light with darkness? Does he think that any leader of Protestantism worthy of the name would be content to subject himself to the Roman Pontiff as a leader in what is fundamentally a spiritual matter? Every Protestant man or woman who has been born again by the Spirit of God, and has read the Scriptures knows that the question of peace is one of spiritual relations, first between God and man and then between man and man. The only contribution that the Pope has to make is to suggest that all Protestant "heretics" come back to the Roman fold, in other words that we should turn back the clock of progress and place ourselves again under a despotism from which the Grace of God delivered us. We hope that Protestant leaders everywhere will repudiate any suggestion that Canterbury spoke for them. Is it a case of the tail wagging the dog? The head is in London, but the tail is in Rome.—Sel.

ADAM AND EVE HOME AGAIN

If Adam and Eve were to come back to their reputed family-seat, its restored fertility would make it quite recognizable to them. However, not the rivers Pison, Gihon, Hiddekel and Euphrates, but a dam—the Kut Barrage—is set to recover for this long-waste land between the Tigris and Euphrates the fertility that was once the wonder of the world and the storied abundance of the Garden of Eden. The dream of this return to paradisaic bounty originated with Feisal, Iraq's first king. Only a few days before the tragedy of his death, the accomplishment of the dream was inaugurated (March 28) by Feisal's son, King Ghazi. The Kut Barrage, 1,615 feet long, and supplied with 56 automatically operated gates, required 16 years for building, and the expenditure of nearly \$5,500,000—a mere bagatelle in comparison with the wealth of food and power it will produce.—The Lutheran.

ROMAN CATHOLICISM UNCHANGED

Now that the miserable Civil War in Spain is over, after costing perhaps a million lives and adding to the anxieties of a half-hysterical world for over two years, the question of the status of religion there naturally comes to the front. Hope for religious freedom, however, is not encouraged by this

statement attributed to Jose Pemartin, spokesman for the victorious rebels:

The New Spain will be "the most Fascist state in Europe," and there will be established a program for the Roman Catholic Church there which will be "more papist than the pope." The church will serve the political ends of the state. The program is as follows: (1) The Roman Catholic religion is the official religion of the state; (2) The prohibition of all teaching that opposes or denies the Roman Catholic faith, either officially or in private; (3) No other public worship allowed, and only in private by special agreement and favor of the state; (4) All Romanist laws and jurisdictions included organically in the state's statutes; (5) The Roman Church given the supervision over education, press and printing in "dogmatic matters"; (6) Church property taken from the church by the former government to be ceded to the state, in return for which the state will support the church; (7) The relations to be legalized by a Concordat.

—Selected.

A WARNING

The Maine clockmaker, Phineas Parkhurst Quimby, gave to Mrs. Eddy the ideas from which Christian Science sprang. But not many know that in a similar way he fathered a group of other cults. "The Presbyterian of the South" gives this warning description of the largest of these, the Unity School of Christianity:

It now claims to have 500 allied schools or centers and some 2,000,000 members who follow the course of readings and studies furnished by the school at Kansas City. Unity claims that we are all the sons of God in the same manner as Jesus Christ except that "He unveiled the mystery of man's inherent glory and found Himself." . . . It teaches that the Kingdom of Heaven in Jesus' teaching refers to the ether waves which surround our universe, that these spiritual ethers are vibrant with energies that properly released would give abundant life and health to all God's people. We get in tune with these life-giving ether waves through prayer. The emphasis which the Unity literature puts on prayer appeals to many pious Christian folk who do not understand the true nature of this pseudo-Christian religion.

—Selected.

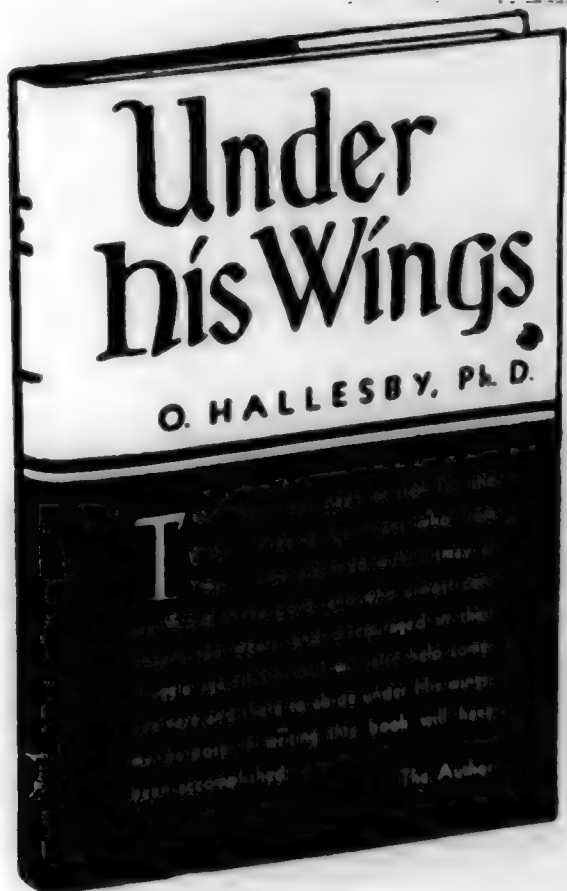
CRIME IN AMERICA

As to crime in America, matters are not improving very fast, if we accept the word of Mr. J. Edgar Hoover, of the Federal Bureau of Investigation. He gives this very gloomy outlook as to crime just now:

The records of the Federal Bureau of Investigation show that crime is increasing; that murders, manslaughters, robberies, sex crimes, automobile thefts are greater than ever before. Today there are in America over 4,300,000 criminals actively at work, plundering and murdering. There is an aggregate of 1,330,000 serious crimes and a national crime bill of \$15,000,000 a year.

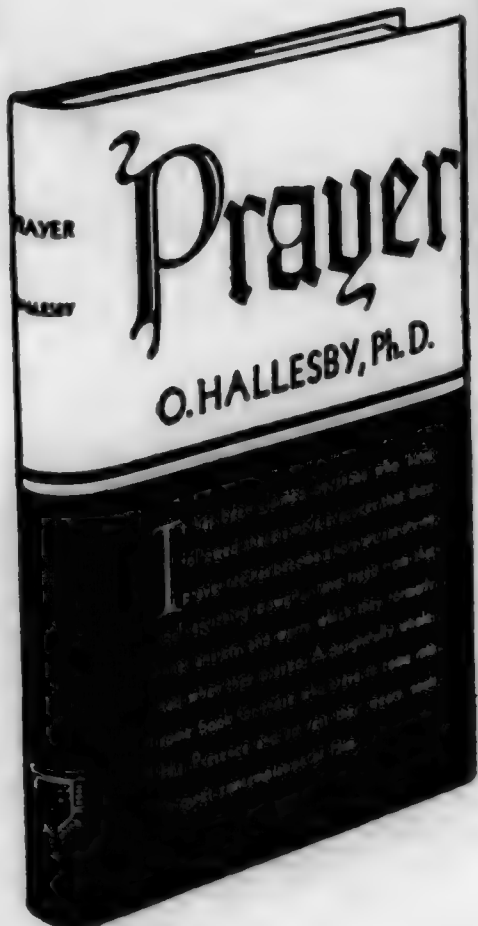
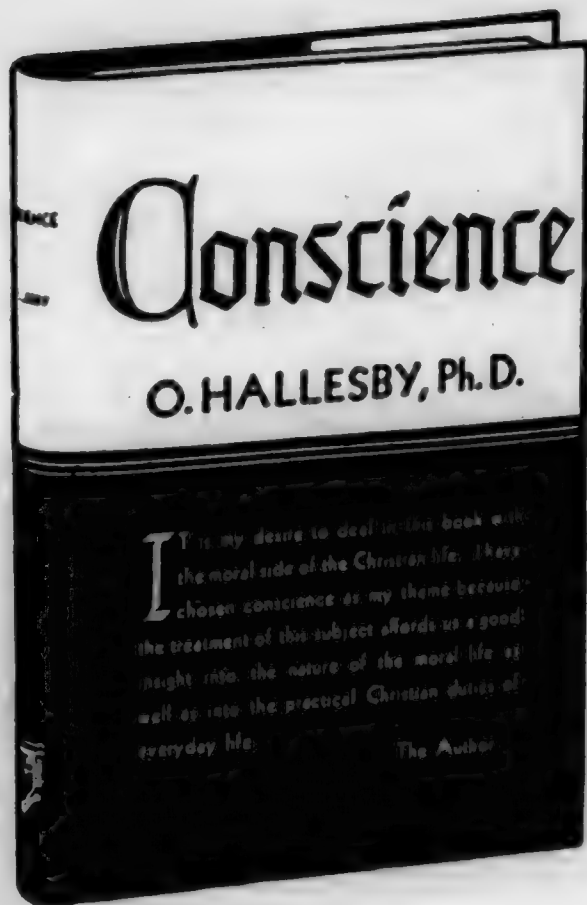
THE BIBLE IN YOUR NEWSPAPER

The Bible is in your newspaper, perhaps more than you realize. For an incentive to look, note this record taken from the "New York Times" over the period of one calendar year. A New York pastor, having his attention caught by the accuracy and aptness of scriptural quotations in that journal, discovered in his search 466 Biblical verses, phrases and allusions in 367 editorials in the space of 262 days. These were quoted from 47 books of the Bible—25 from the Old Testament and 22 from the New Testament. Scriptural influence fashioned 22 editorial titles, and four editorials were devoted exclusively to the English Bible. Some editorials contained as many as four Biblical references. This imposing use of Scripture was distributed among editorials concerned



**SPLENDID
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by
O. Hallesby



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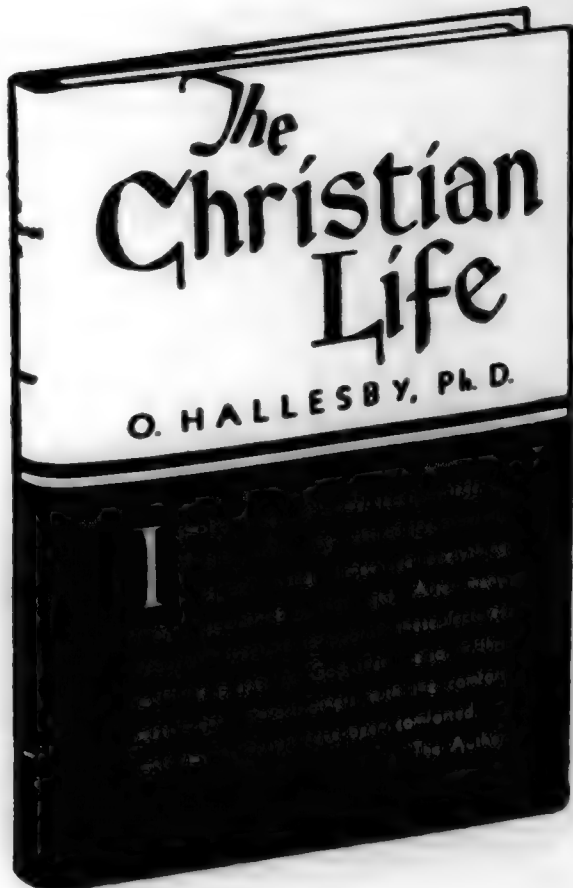
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Under His Wings

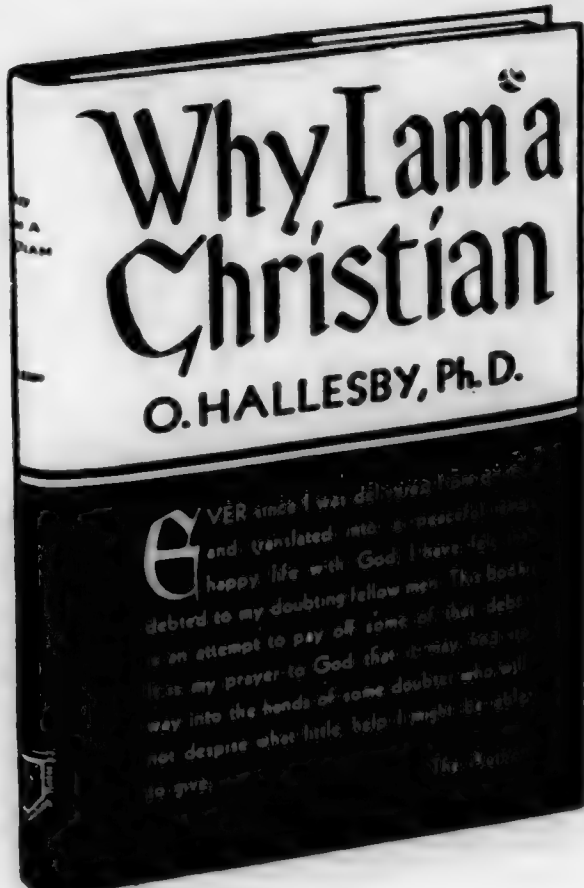
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with sociology, science, education, finance, industry, literature, art, philosophy and philanthropy. The scope is suggestive of the universal and profound application of the Bible to the widely varied conditions and absorptions of daily life. This pastor's interest seems to have been centered on the editorial page; the use of Biblical thoughts, phrases and incidents occurs likewise in the news columns. This should be an incentive to newspaper devotees to read their Bibles more carefully and intelligently for a better understanding of their daily stint. Otherwise, there is a dreadful alternative—they won't be able to understand their newspapers.—Selected.

THE YANKEE CLIPPER

The flight of the Yankee Clipper, instituting regular airmail service between America and Europe, is an event of more than ordinary importance. Twelve years after Lindbergh's famous crossing, progress in aviation has made such strides that now commercial

aerial navigation overseas is deemed feasible and profitable. The ship carried more than 180,000 pieces of mail. After five round-trip mail flights have been made, passenger service will be inaugurated. Thus the moving shuttle weaves the fabric of peace.—Sel.

SOME PLEASANTER THINGS . . .

For business statesmanship, George F. Johnson, eighty-one-year-old industrialist and philanthropist of the Susquehanna Valley in the Binghamton region of New York, was given the Annual Forbes Magazine Gold Medal. It was bestowed upon the ground of his statesmanship in creating better relations between worker and employer, and for his service to humanity in developing better living and working conditions, better hours, and better co-operation. Said "George F." in acceptance: "I have always thought that the differences between labor and capital were quite unnecessary. All industry could get along the same as we—with peace, harmony and good will." So also might the nations of

earth! . . . Another happy touch in the news was the story of the foreign-born citizen on relief who insisted on sweeping the street near his home in return for the help granted. "It makes my bread taste better," was his reason for such unusual conduct. . . . And Grover Bergdoll, war draft dodger, is coming home to serve his jail sentence and be thus restored to citizenship. After nineteen years in Germany he knows how to appreciate the United States. He wants to live here and see his children become good American citizens.—Arthur Bud McCormick.

VILE LITERATURE

Neither our American churches, as a whole, nor our government has comprehended the vile influence of a large section of our magazine "literature." At least they have so far failed to eliminate this cancerous reading matter. Says "The Walther League Messenger":

American magazine standards are low and lax, when compared with the reading regulations of other peoples, including some pagan nations. At the beginning of this year the Australian government placed a ban on seventy-two American magazines. Canada, we are told, barred more than a hundred American magazines, a figure four times as large as the total number of prohibited magazines from all other countries together. Now comes the Japanese Home Office, with instructions to the editors of children's magazines directing them to exclude from their publications stories of gangsters and criminals and gamblers, three of the most prominent figures in magazines issued by American publishers.

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

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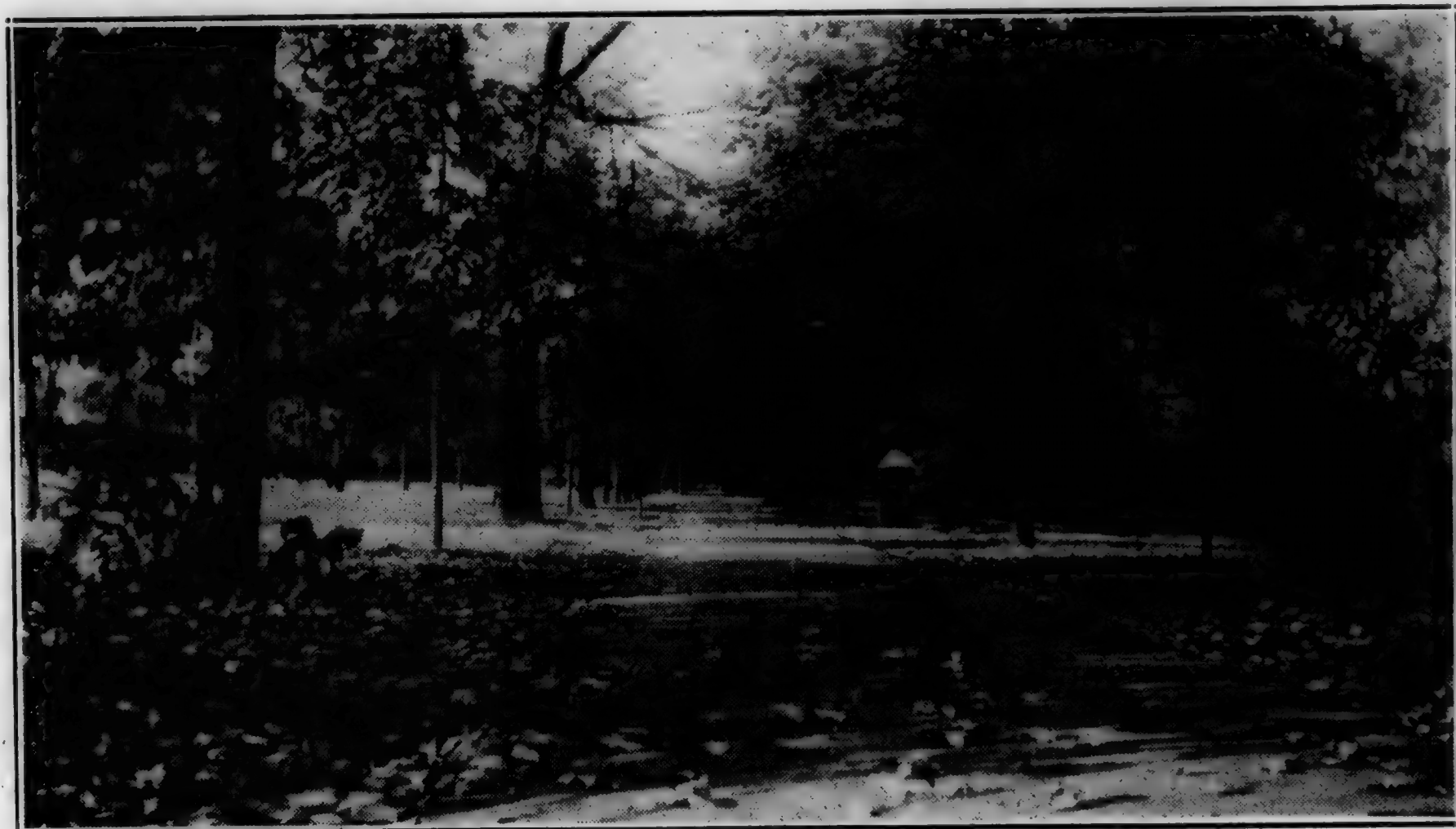
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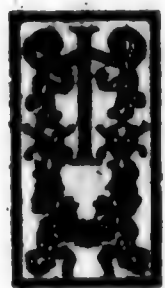
The Falling Leaves Unfailingly Indicate that Autumn is Here

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ALSO . . . A WAY OF ESCAPE

By Ada M. Zimmerman



don't know why I did it, Marcia, but I did it. I hope those people won't think I had someone particular in mind."

"Of course you know why you did it, James Rogers. It was the Spirit that led you to select that topic."

"You are right, Marcia, you are right. It was the only subject I could think of, and it lay on my heart like a burden."

If there was a happier Christian couple in all the city of Nashville than James and Marcia Rogers then the city had not found them.

In an emergency James, or Jimmy Rogers as every one knew him, had been called to preach to the Summit Street congregation. His sermon was based on Philippians 4:8, "Whatsoever things are honest, . . . think on these things." It was a good sermon. Most of Jimmy Rogers' sermons were of the best of sermons because there was a life behind them to illustrate them. Then, too, they were different; they kept people awake and made them think. Whether they liked what he said or not there was nothing to be done about it, because he spoke the truth.

Jimmy called himself the "Lord's handy man." If Christian folks asked him whether he had a congregational charge he answered, "No." Frequently he said that he was too busy taking charge of the charges that other pastors found too heavy that he had not had time to pray for one.

No one had ever known Jimmy Rogers to refuse a Christian duty if it was within his power to do it. If the leader of prayer meeting was suddenly called away or a Sunday-school teacher was needed at the Boys' Industrial School, Jimmy could be depended upon at the last minute. "Even if one is not prepared to speak formally, there is always a testimony that the Christian can give," he had once remarked. There seemed to be no weariness in him.

There was a joyousness in his attitude which made service a natural, easy outflow. In the streets of the city he was known for his contagious cheerful spirit. And so it happened that fellow workers and Christians prayed less for him than for others who seemed openly to find the Christian life more of a struggle.

Little did they know that he too had struggles—bitter struggles at times. Much time in Christian service had often left him few and short hours for labor to supply his family's needs. But the Lord had always supplied so that he never asked for more.

One morning he stepped onto a street car in an unfamiliar part of the city. The keen autumn winds had chilled him to the bone—an experience that daunts the most courageous. As he passed to the conductor a dollar bill for his fare he gave his usual cheerful greeting. But he failed to catch the twinkle of amusement in the conductor's eyes.

Taking his seat he counted the change—fifty, seventy-five, eighty-five, ninety-five, one-

dollar-five! How could that be? He must have counted incorrectly. Once again he counted, fifty, seventy-five, eighty-five, ninety-five, one-dollar-five. This time he was sure he was right. The operator had given him ten cents too much change.

"I will return it." It was his first thought. "But," he argued, "who would ever know if I wouldn't. The transit company would never miss a dime. I need the money more than any stockholder in that company. It would pay for my sandwich at lunch." Right now he needed a cup of chocolate badly to dispel the chill he had absorbed by his too scant clothes. Certainly the operator would never know. He would probably never see him again.

Yet, he would not be honest. Once more he counted the change, but it was always the same. "I will wait until the car stops for the next passenger," he said at last. But there was no next passenger for many blocks. Finally, realizing that it was with Satan he was dealing, he rose with determination and stepped up to the operator and said,



OCTOBER

O suns and skies and clouds of June,
And flowers of June together,
Ye cannot rival for one hour
October's bright blue weather.

When loud the bumblebees make haste,
Belated, thriftless, vagrant,
And goldenrod is dying fast,
And lanes with grapes are fragrant.

When gentians roll their fringes tight,
To save them from the morning,
And chestnuts fall from satin burrs
Without a sound of warning.

When on the ground red apples lie
In piles, like jewels shining,
And redder still on old stone walls
Are leaves of woodbine twinging.

When all the lovely wayside things
Their white-winged seeds are sowing,
And in the fields still green and fair
Late aftermaths are growing.

When springs run low and on the brooks,
An idle golden-freighting,
Bright leaves float noiseless in the hush
Of woods for winter waiting.

O suns and skies and clouds of June,
Count all your boasts together;
Love loveth best of all the year
October's bright blue weather.—Sel.

"Sir, did you not make a mistake of a dime in the change you gave me?"

The operator broke into a smile and said, "Yes sir, I did. I meant to. I am one of the deacons of the Summit Street congregation where you preached a sermon on honesty. I wanted to know for myself whether you practiced what you preached."

Jimmy Rogers shrank within. How nearly Satan had trapped him!

"But deacon," said he, "I might not have counted the change, as I frequently don't."

"In that case I would have paid the dime. Do you notice this mirror?" he asked. "It reflects every passenger in the car. I saw you counting the change and knew that you had made the discovery."

That night Jimmy Rogers came home a bit more sober than usual.

"Marcia, did you pray for me this morning?" he asked.

"Why, Jimmy, I always do."

"I thank God for you, Marcia. Today your prayers brought me victoriously out of a great temptation."

"But remember," said Marcia, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape."

Ephrata, Pa.

THE TEST OF LOVE

Love obeys. Personal affection will produce personal obedience. Real love delights in knowing and conforming to the will of the beloved. For those whom we love best we will do the most. Obedience is easy and natural where love rules. Love is never inoperative, never satisfied with mere sentiment. Love is the spring of all true acts. It is the foundation of obedience. Obedience is the sure outcome and result of love. Jesus said: "If ye love me, keep my commandments" (John 14:15).

Our divine Lord taught His disciples that the true way to show their love to Him was by obedience to His commands. "To obey is better than sacrifice." Indeed it is often true that obedience is the highest form of sacrifice. Love rejoices in the slightest command of Christ. Love marches out along the line of Christian service, no matter what the sacrifice may be. Love never asks, Is the keeping of this command essential to salvation? Love prompts to the performance of every duty. Love knows that the keeping of every commandment is essential to complete obedience.

Love never asks, How little can I do and get through the pearly gates at last? Love is ashamed to think such a thought. Love eagerly asks, "Lord, what wilt Thou have me to do?" Love answers the Lord's question, "Who will go?" by responding: "Lord, here am I. Send me." The real Christian does not ask, "Is the taking up of that cross essential to my salvation?" As he hears the command, "Take up thy cross and follow me," he lifts the cross and finds a blessing in obedience. The one who professes to love the Lord but does not obey Him is on dangerous ground. Do you love the Lord? Are you keeping His commandments?—Wm. S. Bowden.

CHRISTIAN MONITOR

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Vol. XXXI

SCOTTDAL, PA., OCTOBER, 1939

No. 10

HOW HE GOT RELIGION

By R. L. Berry



WHEN my cousin Robert Train, told me the wonderful story of how he was led to Christ it caused me to realize the tremendous importance of living the Christian life if one is to profess to be a Christian. As best I can recollect the story, he said:

"It was my neighbor, Ed Elliott, who led me to Jesus Christ, and it was Ed Elliott who almost caused me to remain in sin.

"When I first moved into this valley I found that my nearest neighbor was Ed Elliott. He was a pretty good man. He was a member of one of the churches of the valley, was one of the trustees, a contributor, and attended fairly well. The church seemed to regard him as one of its substantial members and spoke of him with pride. He was, indeed, a respectable, well-liked citizen and neighbor.

"But my neighbor's religion did not create any desire on my part to be a Christian. He never said anything about being a Christian, and now and then there appeared things about him that seemed to me to be contrary to Christian principles. In short, nothing in Mr. Elliott's life caused me to stop and think. Of course I should not have refused Christ because of how my neighbor did and if I had been lost it would have been my fault, but I am telling you how his life reacted upon mine.

"After a few years of that my neighbor suddenly changed. What a difference there was! Everybody knew that a new Ed Elliott was living. This change was so great, so unexplainable, that my curiosity could not be satisfied except by going to see him.

"When I got over there I said, 'Come out to my car, Mr. Elliott.'

"'Won't you come in?' he asked.

"'No,' I said, 'I want to talk to you.'

"He came out and I said: 'Mr. Elliott, I have lived here by you for several years, but during this last year you are so different. I would like to know what happened to you.' I hardly knew what to say.

"'Why, bless your heart, Bob, the Lord has come into my heart and made me a new man; that's what has happened to me.'

"Continuing, my neighbor said:

"'Bob, for several years I professed to be a Christian, but I could not live it. I could not because I was not. But I tried. I wanted to do right, and I felt a certain satisfaction in living morally right, but I was not satis-

fied. My soul was hungry for God.

"'And then at times I committed sin and I knew it. It was wrong in me to close out old Mrs. Clark. I could have carried her note longer. Once I was real angry and envious because I was not elected superintendent of our Sunday school. I would not speak to my competitor. All the Christian work I did was an awful cross to me. I simply dreaded it, but I thought I should do it. My heart was hard; I hated to give; drove many sharp bargains; and I was unforgiving and unmerciful at times.

"'Yet I wanted to be a Christian. Now I see I was trying the impossible. I was trying to be something which I was not. No change had come to my heart. Bob, it all is changed now. I love everybody. I went over to Mrs. Clark's and restored her home and told her I was sorry and she could pay me as soon as she could. And, Bob, when the old lady's eyes filled with tears and she stood there wiping them with the corner of her apron, I tell you I was happy.'

"Well, Mr. Elliott went on to tell the whole story. Finally he said:

"'The fact is, Bob, you have known two Ed Elliotts, but there have been three of me.



ALL NATURE ADORING

The birds their gratitude tell
In anthems of joyous delight;
The flowers sweet perfume exhale
And cheer with their radiance bright;
The whole world rejoices
With myriad glad voices,
Which gladden the heart and the sight.

The fields their harvests return,
The vineyards and orchards their share;
The smiles and tears of the sky
Have part in the fruitage all bear;
All nature outpouring
Her gifts, is adoring
The Father who makes all His care.

We, too, should echo God's praise
Who blesses with goodness untold;
His love so boundless and true,
Doth all His creation enfold;
With favor unending,
Our footsteps attending,
To graciously guide and uphold.

—Fred Scott Shepard.

First was the sinner, Ed Elliott, living as all sinners do. Second, there was Ed Elliott, the professor, without the experience. Third, here is Ed Elliott, the Christian, saved by grace, made new in Christ, and I feel so different.'

"I drove back home pondering in my mind the remarkable change that had come over my neighbor. It seemed to me that I was standing in the presence of a modern miracle. I felt dazed, and convicted. On the way my mind went back to the old homestead and I could see my sainted mother reading the Bible and rocking the cradle with her foot. I recollected the things she said. Her warnings to stay out of sin came back to me. I felt as if the heavens might fall in on me, so guilty did I feel.

"The change in Ed Elliott became more and more apparent as the days went by. His religion was dynamic. He seemed to enjoy every moment of his life. When he spoke in church, or prayed, there was such an air of genuineness about it, that we just had to feel that he meant every word of it. His word became so weighty that men relied upon it as quickly as if he solemnly had sworn to it. His business dealings were all carried on with the utmost of sincerity.

"Another thing I learned pretty soon and that was that my neighbor had become a tither. He was at the mill one day with a load of wheat and I happened to be there. The load was weighed off and something was said when he got his check about what he was going to do with the money. He said: 'I am going first to take out one tenth of this check and set it aside for God. He owns everything and I am under moral obligations to recognize His ownership and goodness. Some of the fellows standing there winked at one another. When Mr. Elliott drove off, we fell to talking about it.

"The miller, John Allen, said: 'Boys, you can say what you please about Ed Elliott, but there is one church member who lives what he professes. And don't you forget it. I'm not a Christian, but if I ever become one I want to be Ed Elliott's kind.'

"'That's right,' said Tim Collins, 'think of a man giving one tenth of his income to God and to the church. A man that will do that means business.'

"I stood there and felt like the guilty and God-forsaken sinner that I was.

"Another thing that raised my faith in my neighbor was the beauty of his home life. Before he had seemed rather sour and gloomy around the house but after this change came he became joyful and considerate. He always

had family worship night and morning. He often invited the neighbors in and we would sing by the hour. And his family were quiet and model folk.

"Moreover, he absolutely refused to participate in the dances that were the craze then, refused to tip the bottle, and he declared that what recreations he could not carry his Lord into were taboo to him.

"At last I got under conviction and I tried to pray and feel all right. But I couldn't seem to get anywhere. So I decided to go and see Ed again. I went over and called him out and told him how I felt and asked him what I ought to do. He was as gentle as a mother.

"Thank God," he said reverently; "Bob, the Lord has got hold of your heart. Here is what you ought to do." As he said that he reached into his pocket and drew out a New Testament. It looked just like one my mother owned, and he began to read.

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man" (Matt. 15:19, 20). You see, Bob, you have been bearing bad fruit and you are kind of ashamed of it. But the Lord can make you new. Listen to this: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). The Lord can make you new, Bob, absolutely new. And after you are converted, you can receive the Holy Spirit."

"When he said that, I felt afraid. The Holy Spirit, what is that?"

"The Holy Spirit is not a what at all," he said, "He is a Person. The sinners are first converted, like the Apostles, and afterward they receive the Spirit. See here: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Yes, sir, Bob, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). My friend, these promises are for you."

"Well, Ed talked and talked and quoted Scripture to me there for an hour.

"A revival meeting began in the church the next month after that and Ed Elliott put his whole soul into it. In fact, he had been visiting and singing and praying all over the neighborhood for some time. He maintained a prayer meeting at his house. He gave the neighbors good books to read. He was neighborly and kind, always helpful when the neighbors were sick, and in bereavement by death he was on hand to offer consolation and help. Ed had a tremendous influence in that community.

"I attended the revival. One night Ed came to me, put his arm around my shoulders, and said: 'Bob, don't you want Christ to come in and make you a new man?' and he said it so kindly and lovingly I just couldn't refuse.

"That night I gave my heart to God.

"Brother Elliott kept right on after that as he had before. He is the same today, the same joyful, honest, faithful, peaceful, influential, prayerful Christian he has ever been since he really became a Christian."

When Bob finished his story my eyes were

full of tears. How thankful I was that Bob had had the example of a real Christian set before him! And I was sure from the way Bob spoke and acted that he also was real. Christianity meant everything to these men. —Tract.

THE ANABAPTISTS

By John Horsch

This concludes our historian's interesting articles on the early Anabaptists, now known as Mennonites. May we be as true to our faith as they were.

The contrasts between the evangelical Anabaptists and the corrupt, fanatical sects are such that it is out of the question to consider them both as of the same party. If the Swiss Brethren and Mennonites represent the Anabaptist movement, "the corrupt sects" were not in fact Anabaptists. And, as just stated, these fanatical sects and various other Anabaptist groups had a very brief history. It seems permissible, therefore, when speaking of the Anabaptist movement, to have reference to the evangelical Anabaptists alone. As a matter of fact, the term "Anabaptists" is used in this sense in the writings of many impartial historians. The following quotations, treating of the character of the Anabaptists, have reference to the evangelical Anabaptists only. The fanatical and revolutionary sects are left out of consideration by these writers when speaking of the Anabaptist movement.

Zwingli and Bullinger on the Life of the Anabaptists

Zwingli, the first and foremost opponent of the Swiss Brethren, said in December, 1524, that while they erred in judgment, their intentions were good. Later he tried to show that this opinion was erroneous. While even then he freely recognized that their lives were above reproach, he in the severest terms denounced their piety as hypocrisy. He says in his last book against the Swiss Brethren: "If you investigate their life and conduct, it seems at first contact irreproachable, pious, unassuming, attractive, yea, supermundane. Even those who are inclined to be critical will say that their lives are excellent." Nevertheless he declared it all to be hypocrisy.

Heinrich Bullinger of Zurich, who wrote two books against the Anabaptists, says of the Swiss Brethren: "Those who united with them were by their ministers received into their church by rebaptism unto repentance and newness of life. They henceforth led their lives under a semblance of a quite spiritual conduct. They denounced [in Christian professors] covetousness, pride, profanity, the lewd conversation and immorality of the world, drinking and gluttony." He states further that they were sedate and slow to speak, thus guarding against idle words and levity. "In short," concludes Bullinger, "the hypocrisy was great and manifold."

In his smaller book against the Brethren, written in 1531, Bullinger says that "the people are running after them as if they were the living saints." The latter expression was evidently derived from the fact that saints were supposed to have departed this life, since only after a man's death could he be canonized, or declared to be a saint.

The Testimony of Johannes Kessler and Wolfgang Capito

Johannes Kessler, the contemporary Zwinglian chronicler, says of them: "Their life and conversation was distinguished for its piety, holiness, and irreproachableness." Again, he wrote: "Oh, what shall I say about these people! My heart is moved with deep compassion for them. They die gladly and heroically for the name of Christ, though they are tainted with some error." Joachim Vadian, the Zwinglian reformer of St. Gallen, testified: "None were more inclined toward Anabaptism and more easily entangled with it than those who were of a pious and candid disposition."

Wolfgang Capito, Zwinglian reformer of Strasburg, wrote in 1527 concerning the Swiss Brethren: "I frankly confess that in most Anabaptists there is in evidence piety and consecration and indeed a zeal which is beyond a suspicion of insincerity. For what earthly advantage could they hope to win by enduring exile, torture, and unspeakable punishment of the flesh? I testify before God that I cannot say that they are somewhat indifferent toward earthly things on account of a lack of wisdom, but rather from divine motives. I cannot notice in them any passion or excitement, and they meet death as confessors of the name of Christ, not carelessly or wrathfully but with due consideration and stupendous endurance."

"Rendering Each Other the Greatest Possible Service"

In the great debates of Zofingen (1532) and Berne (1538) the ministers of the state church stated that pious people were especially susceptible to Anabaptist influences. In the debate of 1538 the Zwinglian spokesman stated further that the Anabaptists had withdrawn from the state church "from a commendable zeal." Berthold Haller, the Zwinglian reformer of the city and canton of Berne, wrote on September 12, 1532, to Bullinger concerning the Brethren: "All their followers strictly guard themselves against sin. They frequently gather in meetings and stringently conform to their rules." In other instances also Haller testifies that "they shun sin and vice, while the membership of the national church, including even some of those in authority, are quite lukewarm in these matters." To Martin Butzer in Strasburg, Haller wrote on August 24, 1534: "We realize . . . that the best and most sincere people are seduced by the Anabaptists."

The preachers of the state church of the canton of Berne in 1532 admitted in a letter to the Council of Berne that "the Anabaptists have a semblance of outward piety to a far

greater degree than we and all the churches which unitedly with us confess Christ, and they avoid offensive sins which are very common among us."

Concerning the early Brethren of Augsburg a contemporary writer said: "In their brotherhood there was in evidence the purpose to render each other the greatest possible service on the ground of brotherly love."

"A Commendable Zeal Toward God"

The state church theologians of the Duchy of Wurttemberg said in 1536, in an "Opinion" concerning the Brethren: "The majority of those who unite with them do not err from maliciousness but from pure simplicity and commendable zeal which they have toward God, since they see the beautiful appearance of the life of the Anabaptists and, alas, on the other hand, among the great multitude of our people they see a very wild, shameless, infamous life."

Caspar Schwenckfeld, who in his teaching had much in common with the Swiss Brethren, was nevertheless, an opponent. The principal work of Pilgram Marbeck is his "Reply to a book by Caspar Schwenckfeld." Schwenckfeld says concerning the Brethren: "Without doubt there are many pious hearts among them who have united with them from no other motive than to do the will of God. I have known and now know many such."

Walter Klarer, the Protestant chronicler of Appenzell in Switzerland, wrote in the Reformation period: "Most of the Anabaptists are people who at first had been the best with us in promulgating the Word of God."

Peter Titelman, an inquisitor at Ghent in Flanders, addressing a Mennonite prisoner in 1556, said concerning the Mennonites: "As regards the life of you people, I admit that you lead good lives and have a good name before all men, and that you are wont to do unto your neighbor as you would have him do unto you, and that you live in peace, love and unity with one another, all of which is very good; and you assist each other in need and distress and lay down your lives for one another, which also is very good, and I cannot say anything against it."

Testimony of Franz Agricola and Christopher Andreas Fischer

A Roman Catholic theologian, Franz Agricola, in a book entitled, **Against the Terrible Errors of the Anabaptists**, written in 1582 says:

"Among the existing heretical sects there is none which in appearance leads a more modest, better, or more pious life than the Anabaptists. As concerns their outward public life they are irreproachable. No lying, deception, swearing, strife, harsh language, no intemperate eating and drinking, no outward personal display is found or discernible among them, but humility, patience, uprightness, meekness, honesty, temperance, straightforwardness in such measure that one would suppose that they have the Holy Spirit of God."

Another Roman Catholic author, Christopher Andreas Fischer, wrote concerning the Hutterian Brethren: "They call each other brethren and sisters, they use no profanity nor harsh speech, they do not swear, they do

not use weapons, and in the beginning they did not even carry knives. They are not intemperate in eating and drinking, they do not wear apparel which indicates worldly show. They do not go to law before the magistrates; they bear everything in patience, as they pretend, and in the Holy Ghost."

In the mandate against the Swiss Brethren published in 1585 by the Council of Berne it is stated that both among the preachers and the membership of the state church offensive sins and vices are common, "and this is the greatest reason that many pious God-fearing people who seek Christ from their heart are offended and forsake our church [to unite with the Brethren]."

Described as Living Exemplary Lives

Concerning the life of the Brethren in the Netherlands, van Benthem, a Dutch author, wrote in 1698: "While we should be on our guard to shun the errors of these people, we may nevertheless learn from them much that is good, namely humility, contentment, moderation, and especially mercy toward the needy. For although the people of the Reformed Church of Holland deserve to be commended for their benevolence toward the poor, yet this virtue is particularly characteristic of these people. Also, they are very careful to dress unassumingly."

J. C. Jehring, a historian of East Friesland, wrote in 1720 about the Mennonites of the lower countries: "Their external life and walk are, as is generally known, highly praised by many, and it is verily true that through their good life they attract much attention. They are very friendly and unassuming toward all people. When others owe them money, they will settle in some way rather than go to law. One does not hear of them that they use profanity or swearing, or that they quarrel among themselves. And wherever occasion demands, they show a zeal against all immorality."

George Thormann, a Swiss Reformed theologian, in his polemical work against the Swiss Brethren, said in 1693: "I have indeed found that many of the Anabaptists are quiet, pious people who strive to maintain an inviolate conscience without regard to any danger which they may incur in this endeavor." The Swiss church historian Johann Conrad Füssli wrote: "They led for the most part a strict life and gave evidences of uncommon piety, as Bullinger himself testifies concerning them."

The landvogt (highest civil officer) of the district of Erlach, in the canton Berne, being called upon by the authorities of the canton to report if there were Anabaptists in his district, wrote in 1729: "It is a fact widely known that in this district there are, sad to say, no people who could be suspected of being Anabaptists, but there are, alas, many, who because of disobedience to the government and its laws, would deserve far more [than the Anabaptists] to be banished from the land."

August Pfeiffer, an early Lutheran theologian, wrote: "He who becomes acquainted with the Anabaptists and Mennonites will find that they seemingly live holy lives. They shun immodesty in apparel, profanity, deception, intemperance, immorality, and discord.

Judging from their lives, you would suppose that they are all true and holy Christians." Another early writer says: "The Mennonites are good, pious, modest people who accept the Holy Scripture by sincere faith and, abounding in good works, seek to fulfil its demands."

"Their Aim was the Restoration of Primitive Christianity"

The late Professor Alfred Hegler, of Tuebingen, pointed out the high ideals of the evangelical Anabaptists as "liberty of conscience, rejection of all state-made Christianity, the demand of personal holiness and a vital personal acceptance of Christian truth." Karl Bauer says, "Their strength lay in the earnestness of their striving for holy living." The historian K. W. H. Hochhuth wrote: "Their avowed aim was the restoration of primitive Christianity." Christian Meyer, the author of a work on the Anabaptists in Augsburg, said: "Many were won by them from an inordinate life to seriousness and repentance." Professor August Long, of the Reformed Church, speaks of their moral energy and sincere devotion to their cause, and states that by the common people they were often considered "holier than the leading reformers themselves."

Professor Emil Egli, a noted Reformed church historian, wrote, "Unquestionably the principles from which they proceeded indicated a powerful grasp of original Christian ideas." Dr. Gustav Bossert, a Lutheran historian, said: "They stressed holiness of life." And again: "Their religious earnestness, pious life and willingness for cross bearing could not be denied." The Reformed Church historian, Professor Paul Wernle, of the university of Basel, wrote: "Their vital characteristic was the earnestness with which they undertook the practical fulfillment of New Testament requirements both for the individual and for the church."

Emphasis on Holiness of Life

The Reformed church historian, Prof. Ernst Staehelin, of Basel, says: "Anabaptism, by its earnest determination to follow, in life and practice, the primitive Christian Church, has kept alive the truth that he who is in Christ is under obligation to walk in newness of life, and that true Christianity will necessarily encounter the opposition of the world." Professor Walther Koehler, of Heidelberg, repeatedly referred to the Swiss Brethren as "Bible Christians." The Lutheran historian, Dr. Wilhelm Gussmann, speaks of "their rigorous purity of life, their immovable faithfulness in confessing their faith and suffering for it, and last, not least, the fervent mutual feeling of brotherliness in evidence among them." He stated that "they lived and moved in God's Word," and speaks of their earnest endeavor to live holy lives.

Ernst Müller of the Reformed Church, the author of a thorough work on the Bernese Anabaptists, wrote: "They placed the principal emphasis on holiness of life and established themselves firmly among the lower strata, imparting to them true religious conviction, while the movements proceeding from Luther and Zwingli involved especially the upper classes and only by compulsion comprised the broad masses."

Gottfried Strasser, a theologian of the same church said: "Despairing of the possibility of bringing the purity of the Christian life to realization among the broad masses, they aimed at establishing, within the narrower limits of those who took the Christian life more seriously, a true Christian church of those who were striving for active holiness according to the example of the apostolic church."

The Essential Characteristic of this Church

Abraham Hulshof, a Dutch Mennonite historian, wrote in a work on the Anabaptists in Strasburg: "Their aim was a church of those who took their Christian profession seriously, who were in real earnest in the endeavor to conform their lives to the requirements of the Gospel. They aimed [in contrast to the state church type of Christianity] for voluntary congregations of those who believed and were truly converted, and to constitute in the midst of the world a living church of Christ that was separated from the world and was following Him in brotherly unison."

Dr. Max Goebel, author of the distinguished work, **A History of the Rhenish Westphalian [Protestant] Church**, wrote in 1849: "The essential and distinguishing characteristic of this church is its great emphasis upon the actual personal conversion and regeneration of every Christian through the Holy Spirit; its emphasis upon complete freedom of conscience and of worship; upon presenting and establishing a true, holy Christian church of the regenerated by a personal covenant of the believers in which separation from all things worldly and sinful would be maintained through Christian discipline and excommunication, a church in which the Christian principle of brotherly love should be actually carried into effect by sharing with each other in spiritual and material things and by a nonresistant, revengeless life. . . . They aimed with special emphasis at carrying out and realizing the Christian doctrine and faith in the heart and life of every Christian and in the whole Christian church. Their aim was the bringing together of all the true believers out of the great degenerated national churches into a true Christian church. That which the Reformation was originally intended to accomplish they aimed to bring into full immediate realization."

The Accusation of Hypocrisy

Needless to repeat, the early Anabaptists were subjected to misrepresentation and fierce slander. Nevertheless, their contemporary opponents, including even their bitterest persecutors, were almost unanimous in the testimony that they led irreproachable lives as concerned their daily walk and conversation. Their antagonists asserted that to ascertain their real character one must look deeper, and would then realize that their piety was only hypocrisy. Those who made this charge evidently never stopped to give consideration to the obvious fact that the willingness to endure cruel persecution and suffer death for the sake of their Christian profession was an irrefutable proof of sincerity.

"Anabaptists," a Nickname for those Manifesting Christian Earnestness

A remarkable indirect proof of the sterling character of the Anabaptists claims our attention in this connection. In the writings of Menno Simons and other Anabaptists the statement is found that it was dangerous for any one to give evidence of a serious purpose to live a consistent Christian life, since those who did so were subject to the suspicion of being Anabaptists, and were in fact given the name Anabaptists. Now, if such statements were found only in the writings of the Anabaptists themselves, they would scarcely deserve more than passing notice. It would in that case be naturally supposed that these statements are probably to be ascribed to unwarranted generalization. However, the above-stated assertion regarding the danger of being accused of Anabaptist leanings on account of consistent Christian living was made also by a number of contemporary writers who were opponents of the Anabaptists.

A recently published important work, by Dr. Gustave Bossert, containing the source material for the history of the Anabaptists in the duchy of Württemberg, offers many proofs that (after the passing of the Münsterites) the danger of falling under the suspicion of being Anabaptists was very real for those whose lives indicated Christian fervor and consistency, while persons who gave offense by careless or iniquitous living were never suspected of being Anabaptists. Moreover, this book gives evidence that committing sin by any one who was under suspicion of being an Anabaptist was considered sufficient proof that the person in question was untainted of "Anabaptist heresy," and that the suspicion of having departed from the state-church orthodoxy was groundless. People in general said that he who does not use profanity but lives unoffensively, is an Anabaptist.

Convincing Testimony of Bullinger and Others

Caspar Schwenckfeld wrote: "Those who show a purpose to lead an earnest Christian life, and live piously, are generally considered and accused of being Anabaptists." And again, "I am being maligned, by both preachers and others, as being an Anabaptist, and indeed all who lead a truly devoted Christian life are now almost everywhere given the name Anabaptist." Johann Valentine Andreae (1586-1654), a theologian of a Protestant state-church, wrote, "Whoever seeks now to lead an irreproachable life is called a fanatic, a Schwenckfelder, an Anabaptist." Heinrich Bullinger stated clearly that pious members of the state-church were named Anabaptists. He says: "There are also those who in reality are not Anabaptists but have a pronounced aversion to the sensuality and frivolity of the world, and reprove sin and vice; they are therefore called or misnamed Anabaptists; such should indeed not be molested [by the authorities] in any way."

George Witzel wrote in 1531: "Whoever speaks against the evil customs of the times and urges the need of Christian living must be called an evil Anabaptist; many a one

knows not how to clear himself of this suspicion except by engaging in frequent drinking bouts. For your evangelical liberty has resulted in this, that he who earnestly seeks to mend his life, is considered an Anabaptist."

From the Booklet "Vindication" by the Swiss Brethren

The Swiss Brethren declared that they were despised and persecuted because of manifesting an earnest concern for true Christian living. They wrote in the booklet **Vindication** (printed as an appendix to Bullinger's larger work against the Anabaptists):

"The ministers of the established church at first [or before the establishment of the Protestant state church], have taught this evangelical doctrine, and some of them teach it even today, that one should abstain from sin, lead a pious, irreproachable Christian life, be born of God and regenerated, manifest Christian love, follow Christ, bear the cross, fear God and love Him above all things, abide by evangelical truth and forsake home, property, wife, children, etc., rather than to fall away or deny the truth. Indeed, their first evangelical books are full of this teaching, and also the New Testament Scriptures contain an abundance of such testimony. And now, when we by God's grace desire to do, believe, teach, and live, in accord with their first teaching, we are to them an abomination, they can not tolerate us, they defame and reproach us in this our Christian faith, doctrine and life, as if it were heretical and erroneous; they preach against us before the secular authorities and the public in general; they urge and incite them to persecute and kill us. Some of them also advise us to forsake this way and life in order to avoid being driven from our homes. They call us fools for enduring persecution for the sake of truth; yea, whoever among themselves earnestly begins to do and live as he should, they give the same name of reproach which they give us, namely Anabaptists."

We conclude with a statement of Professor Johann Loserth, of Graz in Austria, an authority on Anabaptist history. He wrote: "More radically than any other party for church reformation the Anabaptists strove to follow the footsteps of the church of the first centuries and to renew the unadulterated original Christianity." Scottsdale, Pa.

"BLESS AND CURSE NOT"

A bad, passionate man was one morning swearing at his wife, when his little girl of five years old came into the room and said: "Mother, I know my text; let me make haste to school."

"What is the text, my dear?" said the poor mother, wishing to keep the child from hearing the oaths of the father.

"Bless, and curse not," said the little girl, putting up her rosy mouth to her father for a kiss as she finished the words.

The tears came into the man's eyes as the child departed. All that day, "Bless, and curse not" (Rom. 12:14), rang in his ears. He became a changed man from that time. God had spoken by these words out of the mouth of a little child.—Publisher Unknown.

CHRISTIAN MONITOR PULPIT

DEDICATORY SERMON

By S. F. Coffman

The following sermon was preached by Bro. Coffman in connection with the dedication of the Mennonite Church at Scottdale, August 6, 1939. We share it with our readers in the belief that its message will be helpful to people everywhere.

TEXT: The house of God, which is the church of the living God, the pillar and ground of the truth.—I Tim. 3:15.

Dear Friends, and all brethren and sisters in the work of the Lord, it gives us pleasure to be here this afternoon on this special occasion. We feel that the blessing of God is with us, and that His presence is manifest in this assembly.

As we look about us, searching for familiar faces, those that are familiar to us because of earlier acquaintance are comparatively few. Of those of you who look in this direction, there are only a few of you who recognize one of the old acquaintances. But these occasions of fellowship are indeed very precious to us. This occasion is one that is outstanding to us, not only because it is a time of dedication of a new building, but because it is an expression of lives that have lived years before us. We are constantly reaping from that which others have sown. While the present congregation here at Scottdale may congratulate themselves, and realize a degree of success, upon the completion of this building on this occasion, I am sure, brethren and sisters, that they wisely attribute much of this success to those who have lived before them. Above all, they owe success to God and to our Lord Jesus Christ. Give Him thanks for the great mercy that made it possible to perpetuate the Gospel of Jesus Christ in this generation and for generations to come. In the last song was presented a sentiment, "We are building a temple not made with hands," and one that shall continue. It must be remembered that most of the work performed in the buildings we erect will "go up in smoke" some day when the firmament shall pass away and only the eternal things shall remain.

But why should not every individual endeavor to labor and live, live and labor, for the years to come? Many are thinking of the soon return of our Lord and often say: "What is the use? Our labors are in vain; we are not accomplishing anything; we cannot expect to accomplish anything because the Christian Church is deteriorating, wickedness is extending and increasing, and all we can hope for is that the Lord will soon come and deliver us out of our troubles." But the Christian Church, the house of God, is going to stand, because it is the only organization that has in it the elements of eternal life; it is the church of the living God.

The text for this afternoon for this occasion you will find in I Timothy 3:15, "The house of God, which is the church of the living God, the pillar and ground of the truth." The treasurer of this building committee

gave an interesting report, stating the approximate cost of this building. It appears to be a large sum of money, but when compared to some other Mennonite Church buildings it is rather a limited amount, and yet with our Mennonite frugality and principle of simplicity, it may seem to be extravagant to put some thousands of dollars into a building to contain so many cubic feet of air during the week to accommodate a few worshipers on a few days or evenings during the week. We lay a great deal of stress upon the treasures that the Lord gives us, especially when called upon to part with them.

This building is only a material structure, as every other one is. It is of the earth, earthy, from the bottom to the top. It represents, certainly, the labors of brethren's and sisters' time and strength, mental effort, and spiritual devotion. It represents all that, and it is the material side and the human expression of worship. But the church, that which God has built and is building, that which our Lord Jesus Christ is interested in and is endeavoring to build up for Himself, will be living forever and into eternity. It is the real house of God, the building not made with hands.

The house is close to human relationships; and as far as it is concerned the building could be used for most any purpose. It could be put to various uses besides that of worshiping the Lord. However, its chief end is the worship of the Lord, a place of "assembling ourselves, together as the manner of some is," and there to have Christian fellowship, to draw close to the Lord in the Spirit, to be instructed from the Word of God, to build up spiritual interests—this is the proper use of it. But in itself it is only a place of accommodation, and not a worshipful thing. Worship must come from those who are of "the house of God," and only where God's actual house is can there be actual devotion and worship. The Church is the church of God,—the house of God,—the church of the living God.

While we think of the dedication of this building from the hearts and hands of those who are of the church of God, we realize that only those who are His children, only those who belong to Him, can dedicate anything to Him. A man who is not a child of God, who is not a Christian, can bring no offering, no sacrifice to the Lord that will be acceptable. His gold and silver he may give, but it does not constitute an offering to the Lord. The Lord did not forbid a stranger in Israel

to worship, but that stranger in Israel had to come in the spirit of worship, and in recognition of God before He accepted his offering. This building this afternoon, as an object dedicated to God, comes from the hearts and hands of the church,—the living church of God. The dedication is accepted of the Lord by the giving of His sanction and approval upon it, by the manifestation of His presence.

When Israel dedicated or consecrated that which had been set up for the service of the Tabernacle, it was accompanied with the fire from heaven which consumed the sacrifice that was laid upon the altar. The same thing was true at the dedication of the Temple of Solomon. After Solomon's prayer, fire came down from heaven to consume the burnt offerings that had been placed on the altar. It had all been previously prepared. Solomon offered the prayer, then, the fire came down and consumed the sacrifice.

I would like to notice this, that before the fire of the Lord came down to consume the offerings of the Tabernacle, Aaron and his sons were consecrated to the priesthood, and the offerings on that altar represented the consecrated priesthood and people of God. Consecration preceded the dedication. In Solomon's case it was first a consecration, and then a dedication.

The matter of consecration is a matter of interest, and one that I think all of us ought to recognize. The word "consecration" means "filling of the hands"—filling, filling. It was accomplished in this manner. The consecration offering was slain when the priests placed their hands upon the head of that offering. Putting their hands upon that offering meant that it represented themselves. In other words, the worshiper went to the altar in the sacrifice that was slain for him. The blood and the fat was then put on the altar. The carcass of the offering of consecration was cut into parts. Some of the blood from the altar was mingled with the anointing oil and was sprinkled on the priests. The breast of the offering was given to Moses. The right shoulder was Aaron's part. The remaining portions were heaved before the altar, then placed in the hands of the priests for their use. Their hands were filled, and thus were they consecrated when the sacrifice was accepted. The gift offerings, or burnt offerings, were laid on the altar and burned. The parts of the consecration offering in their hands were not burned on the altar; they were eaten. But the fat and the blood had been given to the altar. The consecration of the priests enabled them to minister the dedicated offerings, freewill offerings. God filled their hands that they might minister for others.

On this dedication day I would like to impress this idea. Brethren and sisters who are dedicating this building, your hands were first filled in your consecration, and from

those hands which God has filled, you are dedicating this house. This seems to me to be the proper spirit of every dedication of the material things that belong to us. Consecration is the consecration of our being to the Lord to become His church. Dedication is the devotion of the things which God has given to us to use in His service. That distinction we ought to make. Today we do not say that you should dedicate yourselves; but we say, you are already consecrated, and you dedicate from day to day that which God gives you to use in His service. The dedications may be repeated day by day, while the consecration continues constantly from the time of our accepting Christ and belonging to His kingdom. Consecration continues because God is constantly filling our hands. The consecration comes first, then the dedication of the means and the service, whatever it may be of material character, which dedicated things continue as things devoted to the Lord.

The church is the consecrated body devoting its service to the Lord continually. You know the cost of your building. What has it cost each one individually? Be assured that the church of God,—the house of God,—has cost more. There is a parable in the Scriptures of One who had found a pearl of great price, and He sold all He had to buy that one pearl of great price. That is the price of the church. You are a part of it; I am a part of it. Suppose there had been only one sinner in the world. Would Jesus Christ have sold all, just for that one soul? Remember the parable of the ninety-nine sheep and the one He went to find? It shows how much the Lord prizes His church—his people,—you and me. Instead of putting a value on the whole body of the church and saying that is the price of all, why do we not do the fair thing and say that if there had been only one sinner the sacrifice would have been made? In fact, the Lord started out estimating the cost when there were only two sinners in the world,—only two sinners in the whole world, and then the Lord made the estimation of the cost. The Son must be sacrificed in order that those two sinners be saved. The promise was made, then, for those two; and brother, sister, those two sinners never could have been forgiven had God not laid down the price there to assure the atonement of their sins and their reconciliation to God. And you and I may be the other two sinners, but it cost that price. As far as the church itself is concerned it has cost the Son of God all the value of heaven to redeem us and to purchase us for Himself.

Solomon's Temple was a magnificent structure. Some think that we ought to make our buildings of worship as magnificent as that, but remember, that the structure built by Solomon contained in it all the testimony of the Gospel of salvation in symbol. It was not only a place of worship, it was also the source of instruction. In it were all the secrets of God's mercy and love and redemption. It had to be built in that manner in order to expound the grace of God to the people in that day. Today the Gospel of God comes from the pulpit, through the Word and Spirit.

It is not necessary today to elaborate the church building as the Temple was orna-

mented of old. In this assembly there are souls who comprise the living part of God's house, even as in those days the great multitudes who worshiped in the Temple represented the living part of God's household, redeemed by the precious blood of Jesus Christ.

The consecration of the Christian Church is a matter of concern for all of us. In our own experience we may sometimes question, "Am I a consecrated Christian so that I can dedicate the things of my life to Christ?" "Am I a consecrated Christian?" On the Day of Pentecost the Holy Spirit came from heaven and fell upon that group, perhaps one hundred and twenty believers, and thus proved their acceptance by the Lord. They were thus consecrated to the Lord. Jesus had held His twelve disciples to tarry in Jerusalem until they be endued with power from on high, then would they be His witnesses. Those twelve imparted the information to the one hundred and twenty, and they were assembled worshiping on the Day of Pentecost. That Day of Pentecost the Lord fulfilled His promise, and accepted them by the coming of the Holy Spirit into their lives. They had presented themselves at the altar, and the Lord accepted the offering.

That same day three thousand or more people became believers in Jesus Christ. That same day Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," and before the close of that day there were consecrations by the thousands of those who believed on the Lord Jesus Christ, and they were accepted of the Lord without a special manifestation of the Holy Spirit's outpouring upon them. They received that Spirit of the Lord into their hearts and lives. As on the occasion of the dedication of the Tabernacle, and on the occasion of the dedication of the Temple, the same thing occurred,—the Holy Spirit inaugurated the acceptance of the consecration and sacrifice, as did the fire from heaven on the altars of Israel. His manifest coming upon the first offerings of God proved the acceptance of the offerings which followed from that time on. Your faith in the sacrifice of Jesus Christ, brother and sister, has put you in the position of being accepted of God as His child, and His Spirit present in your life is the evidence of that consecration. You are a consecrated soul belonging to the church of Jesus Christ.

What about our life? Shall we have the continued outpouring of the Spirit, and are we consecrated, filled with the Spirit,—His abiding presence, thus making us His dwelling place, making each body a temple? And from that temple and that life is there constant dedication of our daily possessions to Him as the occasion requires?

There may be times when you dedicate some particular thing to the Lord for His service. Perhaps you offered your automobile to give someone a conveyance to church,—that was the dedication of the automobile for that occasion. Perhaps you offered some other means or gift to the Lord for service. So the church all through the ages has been the consecrated body of Christ, the temple of God, rendering its material service as ded-

ications to the world and to the church. Why has the church of God been a blessing to the world? Not only because she has been a separated body and consecrated to the Lord, but because this consecrated body has been dedicating her ministry throughout the world on every needed occasion. That is the blessing that the world derives from the church of God. Consecration is a matter between the Christian and his God.

The brethren who have spoken previously in this day's service have mentioned some of the elements of worship as belonging to this building of God, this house in which we are worshiping today. This house represents material things as we have said; but it represents ourselves. I have traveled one whole day to get here for this service. That is part of my dedication,—that much of my time has been dedicated. And then, it has cost money. What—money? Did you ever think, what money is? It is only one's energy and time put into cold storage for use later on. The money that you have invested in this church has been part of your past life; some of your past life has been kept in cold storage for this occasion. Let us not think that our money is separated from our life. It is not, and can not be. Everything that comes to us becomes a possible dedication from the consecrated life of God's household. This house, then, represents an act of worship.

This church may be used for various purposes, and we trust that those who come in and go out from this place may always keep in mind that this is a house devoted to the dedication of our life. Can the church be used for any other service than worship? Someone says it would be wrong to eat in the church. Not necessarily, if the eating is to the honor and glory of God; if it is a matter of convenience for Christian service. It is not wrong to sleep in church, if sleep is necessary and you can do so at the proper time. It is not wrong to do some work in the church, not wrong to teach Sunday school, not wrong to labor for the Lord, not wrong to hold a meeting of counsel for Christian work and service. I have seen churches with sewing machines in the basement, because the sewing circles met there and made clothing and other things for missions and for the poor. It is a place where sisters may meet conveniently together and labor together, helping each other.

Such things are done not for the material interests, but for the expression of a Christian life and ministry,—thinking of others, living for others; and men may see that from these Christian hearts, from this church of the living God, there comes forth a testimony of ministry and compassion, of love, care, and concern for the suffering, for those sheep who have gone astray, and for those little ones whom the Lord loves and whom He would like to warm and satisfy and comfort with His own ministry; for He can only use the ministry of His body, the church. So the church building, dedicated for His use may be used for the ministry of the church to the world around it.

But on the other hand, we should not make every occasion one of using the church. Let us not forget that our homes are just as

(Continued on page 311)

Editorials

Another World War

The editor well remembers when the "World War" broke out in July, 1914, following closely on the heels of the assassination of Archduke Francis Ferdinand, heir to the Austrian throne, while he was in the neighboring country of Serbia. Soon Russia, Germany, Great Britain, France, and Belgium were also in the thick of the conflict. Other nations followed during the next few years, and the United States declared war in April, 1917. In all twenty-nine nations were involved in the terrific struggle, in which nearly 13,000,000 lost their lives in the combined armies. The cost in money to the United States alone was over twenty-six billion dollars, not counting the interest on debts that has been accumulating since. We also remember with what joy every one hailed the signing of the Armistice on November 11, 1918. Then the following year came the signing of the Treaty of Versailles, and the "war to end wars" which was to "make the world safe for democracy" was thought to have accomplished its purpose, for Germany, generally accused of having been the aggressor nation, was stripped of her colonial possessions and considerable of her European territory, and completely demilitarized by being deprived of both army and navy.

We remember what a relief it was again to examine newspapers without having to read horrible tales of attacks by airplanes and tanks or of the bombing of cities by heavy artillery. No longer did we need to scan the casualty lists to see if they contained familiar names of boys from our home community who had "gone west." Once more nations returned, as best they could, to the arts of peace, and all of us hoped we would never again have to see another great war. But now, a little over twenty-five years since the World War was begun, we find ourselves again reading headlines of atrocities, of bombings, of tanks and trenches, and of the sinking of ships on the high seas. We had hoped we would never have to see anything like this again, but now it is here in all its hideous reality.

As we meditate on all these things a number of things impress us, which we shall try to state:

1. That we should not become unduly alarmed or excited because of present world conditions. The prophetic portions of the Bible tell about great armed conflicts that shall come over the earth in the latter days. This is not because God wills it so, but nations and individuals must reap what they have sown, and if they depart from God in unbelief and disobedience they become the victims of their own sins—greed, deception, intrigue, and general ungodliness. In all the welter and confusion in the world, let us remember that God is still on the throne, that He is the Sovereign of the universe and the ruler of the nations, even though they may not acknowledge Him. If we faithfully serve Him, He will care for us, and we may be assured that in His keeping we are safe and can endure anything that may come upon us in these days of international strife.

2. At the same time it is well for us, both as individuals and a church, to think of the implications involved in another world war, which may reach much greater proportions than the struggle of a quarter of a century ago. If the conflict continues it will be a question of how long the United States can keep out of it. Many political writers even now seem to take it for granted that our nation will be drawn into the fray. Others insist that she can remain neutral and that there is no need of becoming involved. Being neither a statesman nor a prophet, we cannot say what will happen, but we should be prepared for eventualities. What will be the status of conscientious objectors if America declares war and another draft call is issued? Our Peace Problems Committee is at work drawing up policies and plans for procedure in case such events should take place. The Relief Committee is co-operating in trying to find avenues of alternative service for our drafted brethren under the supervision of the church. Let us pray for them that they may be directed by the Spirit of God in their deliberations.

3. We should take this occasion as a signal for a thorough indoctrination of our people, young and old, in the Bible teaching on nonresistance. From our press and pulpit; in the Sunday school and the young people's meeting; in the family circle and in our private study, let us ground ourselves in the great truths of the Bible concerning the blessings of peace and the evils of strife. Our church has stood for these principles for over four hundred years. May she not waver now, especially if she should be severely tested on these principles of her faith.

4. Let us not forget that our main business is that of laboring for the salvation of souls and the building up of the Church of Christ. In the midst of a world war we may become so engrossed in following the trend of events and be so influenced by subtle propaganda that we are sidetracked from our great mission of preaching the Gospel and saving souls. In the present crisis, then, let us put our trust in God, keep alive to conditions but remain calm and dispassionate, study the Word, pray fervently, and look for the redemption of the world from its sinful state through the coming of our Lord Jesus Christ.

The Gospel of Matthew

With the advent of the last Sunday-school quarter of the year we begin a six-months' study of the Gospel of Matthew. This has aptly been called the "Genesis of the New Testament," which title gives us some idea of its importance in the holy Book which God has given us as a revelation of His will for mankind, His highest creation. Matthew is the connecting link between the Old Testament and the New and introduces to us the Messiah, the Son of God, who came in fulfillment of the prophecies of the former covenant. It is sometimes called the Gospel for the Jew, and not without reason, for it quotes most largely of all the Gospels from the Scriptures with which the Jew was familiar. But it is also the Gospel of the Kingdom. The infant King of the Jews becomes the Proclaimer of the kingdom of heaven, which is for all people. Let us enter into this study diligently and prayerfully, expecting to receive great blessings from it both for ourselves and others.

Mission Study

As the fall and winter months come on, many congregations will be looking for some sort of special study work for their young people and older ones as well. One of the lines of study formerly much used and which had been sponsored by the Mennonite Board of Missions and Charities is now being cared for by the Mennonite Commission for Christian Education. We refer to Mission Study. A course of Study has been outlined with twelve different suggested books for study, some of which are especially adapted for work among intermediates and juniors. The courses include studies of our mission fields in India, South America, and Africa, as well as our city missions. There are also more general courses, and two are to be added to the list of books in the near future, the manuscripts being about ready for the printers. These are "Missionary Pioneers," by John S. Umble, and the "World Goal of Missions," by I. E. Burkhardt.

We recommend that congregations give due consideration to the organization of Mission Study classes this coming fall and winter. All who are interested should write to the Mennonite Publishing House for descriptive circulars of these courses.

Our Special Offer

Last fall and winter the Christian Monitor promoted a campaign for new subscribers with the goal in view of reaching the 6000 mark, which would have been the highest circulation of the paper in its thirty years of history. Very substantial gains were made, but thus far we have not reached this goal. We still have faith that we can do it, and to help along to this end we are making a new and special offer to our club subscribers. It is given in detail on the last page of this issue. We trust that many will avail themselves of this new concession on the part of our Publishing House to get the paper into additional homes. We thank you for your support in the past and will appreciate your continued help in enlarging the service of the Monitor.

Christian Life

ASCERTAINING THE WILL OF GOD

I

By J. Eby Leaman

We are glad for this helpful message from one of our African missionaries, who, we are sure, is writing from his own experience. Our readers may remember that Bro. Leaman was stricken with sleeping sickness soon after arriving on the field. We are glad to report that he is now well on the way to recovery. Let us continue to remember him in prayer.

A man who walks with God always gets to his destination.—Parker.

But now hath God set the members every one of them in the body, as it hath pleased him.—I Cor. 12:18.

Now ye are the body of Christ, and members in particular.—I Cor. 12:27.

In ascertaining the will of God for our lives we need ever to keep in mind that the purpose of the Holy Spirit is to call out a people for Himself, and that because of His attribute of omniscience, **He knows** where each member of Christ's body will best aid in fulfilling this purpose, and **not we ourselves**. So often there are those who feel that this noble Person has failed to place them properly in God's field of service. The fact is that the Spirit is unable to do so because of an unwillingness, on the part of men and women, to follow His leading and a determination to push open doors for themselves. There is absolutely no justifiable reason, other than selfish motives and an unyielded life, for any child of God to feel that the Holy Spirit has misplaced him or will not place him.

Because there are many young people who feel that God is going to entrust them with a more definite ministry, the writer prayerfully gives a few pointers, gleaned from various sources, which may help such people to find their place.

1. For the present give your very best to the work nearest at hand.

This is a point that cannot be overemphasized. The Holy Spirit who gives gifts "as He wills" (I Cor. 12:11) wants you to use every opportunity in developing those gifts. Many times before individuals are called to more definite service, they go through long periods of training until they learn to use their gifts to the greatest possible advantage—until they have proved themselves efficient in the ministration of these gifts. You have, no doubt, often heard the expression "Begin witnessing at home; that's the place to start." The directions given to the Apostles were: "Ye shall be witnesses unto me both in Jerusalem [home vicinity], and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

See His leading daily in the little things at hand, and do not allow yourselves to become oblivious to present opportunities by looking too far ahead.

2. In accepting work nearest at hand, do not be choicy.

It may be that the Holy Spirit wants you to have the experience of faithfully discharging the duties of work in some inconspicuous place, just the spot where you least cared to labor; nevertheless, no less important in God's mind. Remember God sets the mem-

bers in the body as it pleases Him. Only as His plans are followed can there be confidence that you are no misfit.

Get Somebody Else

The Lord had a job for me,
But I had too much to do,
I said, "You get somebody else,
Or wait till I get through."
I don't know how the Lord came out,
But He seemed to get along,
But I felt kind o' sneakin' like—
Knowned I'd done God wrong.

* * * *

Now, when the Lord has a job for me,
I never tries to shirk;
I drops what I have on hand,
And does the good Lord's work.
And my affairs can run along,
Or wait till I get through;
Nobody else can do the work
That God marked out for you.—Dunbar.

3. Prayerfully seek the will of the Lord as to the central purpose for your life.

Do this daily. One can not afford to be negligent. You may feel that God is not answering prayer. Pray anyhow. You may feel that you are unworthy of a nobler calling because of some failure or shortcoming. Pray anyhow. Our life is not one of feeling, but one of restful confidence in the promises of God. "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).

The Holy Spirit is going to place you where God receives the greatest amount of glory from your life. You do not know that place. Therefore, prayerfully seek the will of the Lord. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9).

NOT I, BUT CHRIST!

Not I, but Christ, the living Power divine,
The Current flowing to this heart of mine.
The petty things of life are cast aside,
While self and dross are swept before the Tide.

Not I, but Christ! Then help me, God to be
Thy channel; let Thy will be done in me.
That precious contact let me never lose—
To strengthen it, Thou knowest I would choose.

And, if 'tis true my life is like a book,
Upon whose pages all the world may look,
Help me on every leaf to pen this line,
"Not I, but Christ, the living Power divine."

—Evelyn H. Johnson.

A Daily Prayer

"Guide me, O Lord, in all the changes and circumstances of the world, that in all things that happen, I may have a peace and tranquillity of spirit and a will wholly resigned to Thy divine will and pleasure. Amen."—Sel.

4. Take one step at a time, making sure that each one is God-led.

"The steps of a good man are ordered by the Lord: and he delighteth in his way" (Psa. 37:23).

This verse is very comforting to the one who is seeking the will of God. There is no joy on earth, other than that of winning a soul, that is so deep and rich as the joy which comes to the growing child of God when he takes another step in obedience to his Lord. At such times the words of Job 10:16 are most precious, "Thou huntest me as a fierce lion: and again thou shewest thyself marvellous unto me."

Yes, Job was in the midst of affliction so that God seemed to be hunting him as a fierce lion, but God, nevertheless, gave some marvelous revelations of Himself that brought outbursts of exaltation and praise from the lips of the suffering one. The biggest step Job took with his Lord was the one into the crucible. After faithfully going all the way with God, the Bible says in Job 42:12, "So the Lord blessed the latter end of Job more than his beginning."

The steps that God orders you to take will not always be easy ones, but such as will demand your utmost endurance and strength and will prove your willingness to go all the way with God. Neither will you always be conscious that God has ordered a step ahead, and that you have gone with Him, until a backward glance is taken from some vantage point of your future experience. God does not always show you when you are about to take a step with Him. A stanza from a selected poem expresses this thought:

"God holds the keys to all unknown;
He kindly veils my eyes;
And as He leads I'll follow Him,
My trust in Him repose."

There are times, however, when the Holy Spirit speaks to certain individuals as a soft zephyr and informs them of a future step to be taken with their Lord. (One minister, whom I know, felt the call eighteen years before He actually engaged in the work.) It is to be a decisive step on their part—one, which, if taken, leads to a richer, deeper, and fuller life of service, to a greater faith and renewed zeal, to stronger trials, but also greater delights. It is one, which, if omitted, leads to the shallows in Christian experience and to the floundering of one who has missed his calling. It is with these steps that Satan, with superhuman strategy, plans deception, dissatisfaction, impatience, and discouragement. His attacks are launched with such skill that spiritual tragedies sometimes occur.

If one person's call isn't as ostentatious and elaborate as another's, Satan attempts to make the individual doubt its validity. If God sees fit to make some wait, Satan endeavors to make them run ahead of God and opens doors for themselves. If God wants others to serve in some lowly place, Satan

gives them an itch for something greater, and finally persuades them into thinking that they have a clear call for something different. If the church does not call such individuals when they think they ought to be called, Satan slyly places an inviting temptation before them to become stubborn. The Holy Spirit then cannot perform His task of placing them. Discontent soon arises.

These and other baits are dangled by Satan continually before the eyes of unsuspecting Christians as delicious meat. If lured and attracted by them the person has no room for the true meat. He travels life's pathway with a feeling of dissatisfaction and under-

nourishment until he turns again and gives God time to strengthen him with the proper diet.

If you are not sure that the step you are about to take is God-led, wait until God makes it sure. Gideon waited and sought and God showed him plainly. Remember, God sets the members in the body **as it pleases Him**. You will be no exception if you have followed the first three guideposts.

A man who walks with God always gets to his destination.—Parker.

Musoma, T. T., British East Africa.

(To be continued)

PARENTS AND THE GROWING CHILD

By John C. Myers

It is the desire of normal parents that their child should grow up in the home, happy and contented, strong in body and mind, honest and truthful with right attitudes toward other people and toward God. The important part they have in training the child in order to attain this desired result is often not appreciated and many parents are not willing to devote themselves unselfishly to this noble task. The job of bringing up a family should not be left to the mother alone. Both parents must combine their efforts, must work together to bring out the best in their children and help them form such habits that the minds and bodies with which they are born may be developed to their full capacity.

The child's chief business is to grow, to grow in intellect and character, but above all to grow in strength of body, since intellect and behavior are closely knit up with physical well-being. One often hears a parent remark: "Baby grows so fast, and will soon be a baby no more. I hate to see him grow up." Mothers and fathers who talk like this hardly realize how important to the child's future is the growing up that he does between the first birthday and the sixth. They may give the baby the best of care and the older children the best of schooling, but do not understand how much the child is growing in body and mind during the preschool years. They may even hinder his development by encouraging baby ways when they should be encouraging independence and free activity. How fast should he grow? How many teeth should he have? What food is best for him? How can he be helped to build good habits? The family doctor can help in answering such questions. The problem of nutrition is the most fundamental of all the problems in bringing up a child. The well nourished baby crawls and laughs and grows; he eats and sleeps and takes interest in everything about him. The poorly nourished infant is fretful, irritable and nervous; his sleep is disturbed and his growth retarded. The mother who plans the day's meals for her child must know what foods supply the elements that he needs. Bulletins on the care and training of children are easily obtainable.

Every effort should be put forth by parents to correct physical troubles in their children. Most discipline problems in school and poor

progress in studies are due to malnutrition or to physical defects. Very often the child needs a doctor rather than punishment. Robust health nearly always insures satisfactory progress in school. Teaching the child to do habitually and without conscious effort the things that make for good health is one of the first duties of parents. Health habits have to do with the fundamental daily activities: eating, sleeping, playing and keeping the body clean. These habits should be learned in the early years of life and once learned they may last for a lifetime. Children should know that their happiness and usefulness in life depend very largely on this physical fitness.

A good home for children provides them with what they need for health and development. They need fresh air, sunshine and outdoor space in which to run and play. The quality that makes home restful and desirable depends more on orderliness and cleanliness than on luxuries. Teach children to be proud of their home. Let them help to keep it pretty and well cared for. Let them learn by experience the restfulness of order. The surroundings of childhood set standards that last through life.

Father and mother should agree in the management of the home. Their differences should be settled in private and not in the presence of the children. The home should be peaceful. The child ought to live in an atmosphere where there is confidence, faith, love, serenity. No child should be sent to bed under the lash of a scolding tongue. The quiet prayer of the mother or a soft lullaby will be far better. Physical, mental and moral growth are largely determined by conditions in the home.

It is really the older people who make the home. They choose its location and surroundings, its furnishings, its books, newspapers and music. They determine the subjects of conversation. In some homes the conversation is about trivial matters, while in others the conversation is about things that elevate and ennoble. Too many children are compelled to listen to a recital of unpleasant things. They should be told about God's care for His children and be led to faith in Him. No amount of teaching will so influence young children as the daily behavior and conversation of the older members of the family.

Parents who can not control themselves are unable to control their children properly. If we are to be successful parents, we must know many things about children, we must be wise, unselfish, untiring, very patient, with love abundant, forgiving, full of faith, trusting the child, and more ready to make demands of ourselves than of the child. It is necessary that we set high ideals of living for ourselves if we expect our children to grow into noble men and women. "Train up a child in the way he should go" is the divine plan for improvement of the race. Responsibility rests largely on the parents. Do we desire that the next generation should be better than the present one—with less selfishness, less greed and less crime, but more unselfishness, more concern for others, better Christian living? The opportunity is given in the training of our children. It will take a high order of living in ourselves to bring this about. We can not fool children. Our lives influence them more than our words. We teach the child to become a Christian by living a Christian life before him every day. We teach him prayer by our daily prayers in the home. We teach honesty and truth by exhibiting these qualities in our own lives.

The reward comes to faithful parents in seeing their children honorable, useful men and women. The children from such a home will love and respect their parents. They will love God and become faithful workers in His Church. When they are old they will not depart from the training of childhood.—The Gospel Messenger.

A MOTHER'S CREED

- I believe in God.
- I believe in the Word of God.
- I believe in the family altar.
- I believe in the sanctity of motherhood.
- I believe the home to be the sphere of the mother's greatest influence.
- I believe in a deep concern for the spiritual welfare of my children.
- I believe in making the home the most attractive spot, so that my children will not be forced to seek enjoyment elsewhere.
- I believe in an intimate companionship between myself and children.
- I believe in pointing out the moral dangers to which my children are exposed, and not hiding behind a false modesty.
- I believe it is my privilege and duty to know the companions of my children and to be familiar with their forms of amusement.—Richmond Christian Advocate.

The Lord who says that He will give grace now tells you that He will give glory (Psa. 84:11). Wait a little longer. The sun that shineth more and more will come to perfect day. "It is better on before." Glory will soon be in your actual possession, much sooner than you think. Between you and heaven there may be but a step. Perhaps ere another sun has risen on the earth you may behold the face "of the King in His beauty in the land that is very far off." At any rate, here is comfort for you: the same Lord who will give grace will give glory also.—C. H. Spurgeon.

WITH THE WOMEN (Acts 1:14)

By Maude E. Chatham

I have never failed to give thanks that in recording this history of events St. Luke did not forget this fact.

It means that when Peter, John, and James and the other disciples met in the upper room in obedience to the words of the Lord Jesus to wait for the promise of the Father, the mighty outpouring of the Holy Ghost, that women also had heard and been included in the gracious invitation. They were left out of so many things in those days, that it must have been with wonder and awe that they found themselves in that gathering of one hundred and twenty; and in accord with them continued in prayer and supplication. I am sure the mother of Jesus was there and Mary of Bethany, and oh, I hope Martha had for the time being left her pots and pans, her sweeping and dusting, and was there too with humble, waiting heart. How much she would have missed if she had missed that prayer meeting! We never know, either. Better be there.

A certain amount of home duties must have claimed their attention during those ten days. I think they worked early and late so as to spend as much time as possible in the upper room, for they knew their Lord and He had said the blessing and Blessor would come.

When He did "there appeared unto them cloven tongues like as of fire, and it sat upon each of them" (Acts 2:3). "Each of them." Yes, on Peter and John and the other disciples; but also on the Marys and Marthas. Thank God for the mighty indwelling of the Holy Spirit in a woman's heart. In this their might, they have risen up and blessed the world.

Why does a woman need this experience? She needs it, in the first place, because it is in God's will and program for her. The promise and provision are hers also. In Christ Jesus there is neither male nor female; all are one in Him. Gal. 3:28.

Then she needs it because of her peculiar temptations.

Women spend a good deal of time together, and criticism and ungenerous speech are so apt to be heard, unless the heart overflows with the love, long-suffering, and gentleness of the Spirit. "In her tongue is the law of kindness" is one of the tributes paid to the elect lady of Proverbs 31.

And then the world, the flesh, and the devil all make a bid for her attention. To be different from others is often necessary if we would listen to the gentle admonishing and checks of the Holy Spirit. You cannot be in fashion right or wrong if you would walk with God. It does not seem possible that any godly woman would be found arrayed in one of the modern bathing suits so insolently paraded on our beaches. God forbid.

She needs it as she goes shopping. Happy is that one who can survey the alluring display of vanities in the great shops of our

cities and say with sincerity and contentment: "I don't see a thing that I want."

Again, as to her responsibilities. How will she measure up in the home or at work aright, unless she has been anointed with the Spirit?

The little children about her feet, the many demands and interruptions, will prove altogether too much to be met with poise and patience, unless she has the fitness God can give. How very much depends upon her!

How many children would be found in Sunday school if some good woman were not on the job? In how many homes would family prayer be disregarded if a woman's persistence did not win the day? The telephone rings, the baby cries, visitors come and go; but undaunted the altar fires are kept burning and the influence of a godly home goes on. In God's great harvest fields these anointed ones are found. In the slums of our cities these women with the shepherd heart are tirelessly seeking the lost. With some God has required the breaking of every tender tie, that, unhampered, they might the better do His work. We find them on the mission fields; dear ones have fallen on the right hand and on the left. They do not stay to weep; "Onward" is their cry; "we must give the message out;" and what a message it is, especially to women.

Then too, the monotony of the common round and daily task that is the lot of so many women. The dishes to be washed three times a day, so that one has said, "I should think a woman would be glad when she broke a dish, and could say, 'I won't have to wash you any more.'" The endless bed-making, sweeping and dusting will become mere drudgery, unless done unto the Lord; and then like the dear old Negro woman, she can say: "When I has to wash, the dear Lord gibs me the spirit ob washing." It is work so unnoticed and unheralded and often so unappreciated, that to be done graciously and cheerfully and continuously, Martha as well as Mary needs all that God has for her.

And sometimes she has her reward. Think of that day when Zacchæus went out to see Jesus, and found that the Lord saw him, and announced His intention of spending the day at his home. I wonder what Mrs. Zacchæus' reaction was to the presence of this unexpected Guest? I do hope her house was swept and garnished, sweet and tidy, for she was entertaining not only the greatest Man in Palestine, but the greatest Man in all the world.

How much the comfort of the Master that day depended upon her! How terrible if she were found gossiping in some neighbor's kitchen, with beds unmade and sink full of dirty dishes. If she had left the meals unplanned and uncared for; and neglected, unkempt children had to be sent scurrying in different directions to get the needed supplies.

Yes, a woman does need the Holy Ghost, but having this equipment and walking in

its power and comfort, she can happily and contentedly fill the place God has assigned her, and the day will come when from without and from within, there will be those who will bless her in Christ's name, and, like Mary, she will have the commendation of her Lord: "She hath done what she could." —Cleveland Gospel Herald.

WHAT WE SEE

What do you see when you look at a woodpile? You will see one thing, and another person will see something else. A little boy might see a lot of work for him to do, a lumberman would think of the trees from which the wood was obtained, a housewife might think of the meals the wood would cook for her family. A chemist would see many wonders in the woodpile. He would see what might be made from the wood—newspapers, gunpowder, combs, and so forth.

What I do today determines my interests for tomorrow. One man describes it thus: "If today I cobble shoes, I shall notice your shoes first when I meet you tomorrow. If today I build houses, I shall notice how your house is built at my next visit. If today I study dentistry, tomorrow I shall note with consuming interest the gold filling you display when you smile."

We see what we are trained to see. We hear what we are trained to hear. You know the incident of the cricket and the dime. A minister and a scientist were walking down a crowded street. All of a sudden the scientist stopped and asked, "What do you hear?"

"Why," replied the minister, "I hear the confusion of the crowds, the clatter of the street cars, the clang of the automobiles."

"But what else do you hear?" questioned the scientist.

"Nothing."

"I hear a cricket," announced the scientist. With that, he led the way through the crowd to the side of a near-by building. There he lifted a bit of stone which rested on a ledge. Under it was a cricket, singing its song.

The minister was astonished, and asked, "How did you hear that?"

"Oh, that's nothing!" replied the scientist. "I'll show you something else."

He then took the minister back to the sidewalk, stopped in the midst of the crowd, reached into his pocket for a dime and dropped it on the walk. Every one within twenty feet stopped and listened.

"Now," said the scientist, "I will preach you a better sermon in one sentence than you ever preached in half an hour. Here it is: **You hear what you are trained to hear, and see what you are trained to see!**"

Your own personal viewpoint is very important in life. It makes a heap of difference in your happiness how you look at things. You can look forward to your daily duties with pleasurable anticipation or you can dread them as drudgery. The stand-off attitude makes life cut and dried and monotonous. It robs life of zest and color. A willingness to experiment, to believe in the best, to make the most of a situation, to find enjoyment in the simple things of everyday life makes life dramatic and flavorful.

Someone says that the secret of daily contentment lies in how we talk about things to ourselves. "Necessity says to a child, You must get an education; and a wise child answers, What a privilege! Necessity says, You must earn your livelihood at such-and-such a trade; and a wise man replies, A most interesting trade—let me at it! Necessity says to all of us, You must grow old; and instead of making fools of ourselves trying to seem sixteen, the wise man or woman says that life's autumn can be made lovelier than its spring."

How do you talk to yourself when life presents its problems and days bring their duties?—Mable A. Hinkhouse.

THE RANGE OF PRAYER

"Ye shall ask what ye will, and it shall be done unto you" (John 15:7).

"That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19).

There is no point in the range of God's province which prayer does not reach. Wherever God is prayer touches. Whatever is the extent of God's power that is the range of prayer. The range and power of prayer is gauged by God's wisdom and power to do. The circle of prayer is bounded by the border of eternity. Prayer takes hold of omnipotence. Prayer can be made in any language, offered by any human being on any part of the globe, for anything, at any time, night or day, by rich or poor, sick or well, homeless or friendless, old or young, in prison or out, ruler or subject, on land or sea or air, by father or mother, son or daughter, handmaid or servant, in time of peace or war; from any point of the compass prayer can reach God and get help in time of need.

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). This call came to Jeremiah in the court of the prison. He was God's chosen prophet and intercessor.

Prayer puts spiritual forces in action. They cannot be explained, but they can be known by the effect manifested. Believers are the channel for the transmission of spiritual, divine power. One writer says, "If the power of the mediatorial presence has no conducting lines along which to travel, it must sleep forever, and the world be left to swing in the old grooves of evil and death." The manifestation of all the energies of that divine presence can come only through the believing prayers of the disciples.

Another noted writer says, "The prayer of faith is mightier than dynamite, for it has the almightiness of God linked to it. It reaches around the world. It can touch the highest heaven, or shake the lowest hell. Prayer may be as simple as a baby's cry, as eloquent as a tear, as secret as a heart pang, as swift as lightning, as mighty as a tornado, as strong as love, and as divinely human as the Christ of God!"

Its Rapidity

Prayer moves faster than light, outdistances the earth, swifter than lightning and

quick as thought. Distance is not counted, and time is not reckoned when the intercessor prays. The prayer of faith touches the object at once through the divine channel. "When ye pray, believe" (Mark 11:24). Moses prayed for Miriam and said, "Heal her now, O God, I beseech Thee" (Num. 12:13). She was healed.

Prayer Conflict

Evil forces oppose prayer. Satan and his allies are lined up against Christ and His church. Christ is our "Prayer Leader" as the world makes its last move to block the Gospel and delay the return of the Lord. The Holy Spirit is our Helper and Leader against the malignant forces of wicked spirits these last days. (Heb. 7:25; Rom. 8:26). This earth is the battlefield. The contenders against the rulers of "the darkness of this world, and wicked spirits in high places, are the saints of God." Who will rule this world when "the end time" comes? is the question before us now. Daniel 2:44; Revelation 19 and Revelation 20:6 answer the question to every saint who is praying "the prayer of faith." The whole "creation groaneth and travaileth in pain" to be delivered from bondage. In the Holy Spirit the saints groan for deliverance. Prayer is prevailing. Rom. 8:18-27.—L. P. Adams.

TEMPERANCE AND PROHIBITION

O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—Shakespeare.

Intemperance is one of the greatest—if not the greatest—of all evils known to mankind.—A. Lincoln.

Alcohol is one of the chief curtailers of human life. The man of twenty who drinks has a probable life of fifteen years before him, the abstainer, one of forty-five years.—Prof. Lambroso.

When a driver drinks like a fish his car usually turns turtle.

PRAYER

Prayer is the incense of a holy heart,
Rising to God from bruised and broken things,
When kindled by the Spirit's burning breath,
And upward borne by faith's ascending wings.

Prayer is the ascending vapour which supplies
"The showers of blessing" and the stream that flows
Through earth's dry places, till, on every side,
"The wilderness shall blossom as the rose."

Prayer is the mightiest force of earth and heaven;
Prayer is the very dynamite of God;
It moves the hand that all things moves, and turns
The living wheels that sweeps through earth abroad.

Teach us to pray! Move on our hearts, O Lord,
Till God's own passion all our being move.
Teach us, pray in us, till our prayer shall be
God in us answering to the God above.

—A. B. Simpson.

Wild Oats and Old Rye grow in the same field.

Alcohol has wrecked more lives, starved more children, and murdered more women than any other single factor.—Sir Wilfred Grenfell.

I am a teetotaler from alcoholic liquors. I always felt that I had better use for my head.—Thomas A. Edison.

Alcohol kills everything that lives! Preserves everything that is dead!—Robbins Stoekel.

You are more likely to fail in your career from acquiring the habit of drinking liquor than from any or all temptations likely to assail you.—Andrew Carnegie.

Alcoholism is an evil which touches every one of us, and every one of us has his part to play in the war against it.—Sir A. Pease Gould.

The ethics and religion which will tolerate alcoholism is the ethics and religion of death.—T. G. Masaryk.

Moderate drinking is slow poison, and slow poison is surest.

American ideals can't be preserved in alcohol.

Liquor—always a lawbreaker.

Personal liberty ends where public safety begins.

The ravages of drink are greater than those of war, pestilence and famine combined.—Gladstone.

Three out of ten that use alcoholic liquors become addicts to it, and most of the other seven suffer from it in later life.—Dr. W. J. Mayo, of the Mayo Clinic.—Compiled by Boyd Jarret, West Chester.

PREACHING

Can there be a more bitterly bad account of the preaching of any minister than that an unconverted man should like to hear it? Could worse be said of any preaching than that an unconverted man finds it pleasing and soothing? Is it not so, if it be so at all, because that preaching is "a comfort to Sodom?" No sermon is good unless it makes a godless man uncomfortable and ill at ease: it is only thus that it will ever stir him to earnest turning to Christ. O brethren, what an awful thing to think of, that perhaps in the place of woe there may a soul be that shall be able to say, "I went every Sunday to my parish church; I listened to the preaching of the parish minister; his sermons were always pleasing and soothing to listen to; they never made me uncomfortable; they never sent me home dissatisfied with myself. Sunday by Sunday I heard them—I heard them and I am here!" Think of the unfaithful minister—think of the cowardly minister that durst not preach the truth for fear of giving offence—think of him entering the other world, and greeted there by such a cry as that! Oh, shall the preacher of the Gospel dare to preach smooth things, with such a possibility as that before him! Shall the fear of man drive him to dare the curse of God! Shall he, bidden as he is to "speak comfortably to Jerusalem," speak comfort to Sodom too!—Tillotson.

MISSIONS

ENTERING NEW FIELDS IN SPANISH RELIEF

By Levi C. Hartzler

Bro. Hartzler gives us an interesting summary of the work in Spain as it was continued until the time of the outbreak of the European War. Our readers will be interested to know that recent cables indicate that our relief workers are safe in Spain and continuing their work of mercy in that country. Our Relief and Peace Committees are now thinking in terms of both continuing and expanding our relief work as a peace testimony in war-torn Europe. We cannot tell how soon doors may open for administering relief in Poland, or other countries now at war.

The determined Republican resistance on the Ebro front during the summer of 1938 indicated a prolongation of the two-year-old Spanish Civil War. Relief agencies in Spain prepared to continue their work another year on a larger scale to meet the increasing need for food and clothing, especially since Dr. Negrin, head of the Barcelona government, appealed to the League of Nations for help in feeding the hungry civil population.

Early in 1938 an International Commission for the Aid of Child Refugees in Spain had been independently organized to appeal to all the great nations for help in feeding the hungry children of Spain on a nonpartisan basis. It was the purpose of the Commission to send as much food as possible to Spain without spending much money for administration. This was to be made possible by co-operation with private relief agencies already on the field, such as the Quakers, Mennonites, and Swiss. A special Commissioner contacted the field early in the summer. Bids for co-operation were made to the officials of nonpartisan relief committees then working in Spain. The Commission would undertake to supply food and plans for distribution if the co-operating organizations would administer the relief supplies sent to them. Administration costs were to be met by the various committees.

The American Friends undertook the responsibility of developing the new program in five of the southeastern Spanish provinces in co-operation with the Mennonite Committee, dividing the territory on a 3-2 basis, and giving the Mennonites the completely undeveloped provinces of Ciudad Real and Jaen. In this virgin territory we were to set up relief work for the Commission and whatever Mennonite work we could carry on beyond our administrative expenses.

Plans laid in August provided for my return to Spain from Paris about September 1, but due to negotiations with the United States government regarding a possible large gift of wheat for Spain I was detained for a meeting of the Commission in Geneva on September 12. Furthermore, a division of territory in Spain required more cars for administrative purposes, so that two more light vans were purchased in Paris the last of September, one for the Friends and one for the Mennonites.

Then came the Czechoslovakian crisis. Many Paris workmen were called to the front lines, thus delaying work on the truck bodies.

Two new workers, Lester Hershey and Clarence Fretz, arrived in Paris early in October, ready to enter Spain. Since the trucks were not yet ready these two brethren consented to remain in Paris until the vans should be delivered, and then bring them into Spain. I returned to the field on October 20 to make plans for our unit and to survey the field in preparation for opening work in the new territory.

The Friends were very glad to have us co-operate with them, and they prepared to receive all shipments of food and organize transport of supplies to our warehouses. They also helped us secure free gasoline concessions and proper circulation papers for our car.

With preliminary plans all made and large orders of food on the way, it was time to begin definite work in our territory. Therefore, when the two workers had not arrived with the cars by the middle of November and a telegram from Paris indicated that they would not be coming for some time because of delayed delivery of the trucks, I went to Ciudad Real and Jaen and spent a month investigating needs, organizing relief projects, and trying to find suitable living quarters and warehouse space.

Meanwhile the first large shipment of American flour arrived, some of which was distributed through local government refugee committees, and the remainder stored for use in canteens as soon as our milk order should be delivered. War conditions and lack of organization in transport kept the milk on the docks in Marseille for a month or more, while our canteens were waiting to be opened.

Word reached me ten days before Christmas that the workers were on their way from Marseille, so I immediately left for Valencia to meet them. A week of waiting bore no fruit, and desiring to spend Christmas among friends I went to Murcia on December 24. The day after Christmas I accompanied a large truckload of food supplies from the Murcia warehouse to Jaen where preparations were being made to open several canteens.

When we returned to Murcia information regarding the arrival of Brethren Hershey and Fretz in Valencia awaited me. We were soon together making preparations to locate in Valdepeñas in the province of Ciudad Real, and to open the canteens which were waiting our arrival. At this point an unseen hand interfered again and typhoid fever put me to bed for six weeks.

The two new workers, after receiving instructions regarding the nature of the work and carrying introductions to the proper authorities, set out for Valdepeñas. By this time a large milk order had arrived in Valencia, and more supplies were on the way. We should have been feeding 6000 children by the first of January according to the food allotted us by the Commission, but already it was January 17 and not one canteen had been opened.

Undaunted by a large task in a new field, the new workers set about their task with a will to work. They used to advantage contacts made previous to their arrival, and soon had several canteens and a bread distribution in operation.

To establish a canteen we first went to the mayor of the village and asked his co-operation. If the local authorities would find for our use a clean dining room and kitchen, would provide personnel, and would select the most needy children in the village, we would promise to supply the food necessary to operate the canteen. Usually immediate co-operation was secured and a canteen established within ten days or two weeks, depending on the facilities at hand.

The canteen opened each morning at a set time and the children came with their cups, spoons, and admission tickets. Each child received half a pint of cocoa and one hundred grams of bread. The cocoa ration included fifteen grams of whole milk powder, fifteen of skimmed milk powder, twelve of sugar and two and a half of pure cocoa, plus half a pint of hot water.

Although the ration was not large and only supplemented what food the children received otherwise, appreciable change in appearance and weight of the children was usually evident after several weeks of attendance at the canteen.

Bread distribution was carried on through the schools with the help of the School Board and teachers. A baker was found who would bake the bread, usually in small loaves of one hundred grams each. These were distributed among the children when they went home from school at noon. Because of the scarcity of bread during the last months of the war the school children and those who came to the canteens were the only ones who had bread to eat. For that reason the enrollment in the schools where bread was distributed often increased from fifty to one hundred per cent.

We received two shipments of clothing and distributed a large amount of that clothing among refugees, children's colonies, and needy Protestant Christians. The last and largest shipment of clothing was due to arrive just before the change in government, but we were never able to trace it down in the confusion which attended the change.

During the early part of March large shipments of food arrived at our warehouse in Valdepeñas. Gifts in kind were coming through the Commission from various governments, and we were receiving our share of these supplies. For example, Brazil sent a gift of coffee and Canada, dried codfish. It was necessary to work full speed in order to get this food to the children and refugees as soon as possible.

On Mar. 21 Brother Hershey went to Linares in the province of Jaen, where he expected to set up a center from which to work that province. Word had come from the home office that Brethren Wilbert Nafziger and Ernest Bennett were on their way to Spain. Furthermore, the International Commission was providing another light truck for our district which was purchased with money provided by the Spanish ambassador to the United States. With a car and one of the new workers to help him Brother Hershey expected to organize canteens and bread distributions throughout the province of Jaen with greater speed.

However, the war ended the next week after his arrival in Linares and just a few days before his canteen there was ready to be opened. What food supplies he had on hand were turned over to two children's colonies in the city and the flour on hand used for the civil population.

In Valdepeñas we were able to keep all our food supplies except forty-eight tons of flour until we could turn them over to Auxilio Social, the social service organization of Franco's political party and the official distributing agent for all gifts of food and clothing from foreign nations. The International Commission had arranged with the heads of this organization and of the Franco government that our supplies should be turned over to the Auxilio for their children's dining rooms. The flour was requisitioned by the local authorities to make bread for the civil population during the first ten days of the new regime.

We were able to reserve enough foodstuffs to make a distribution among seven or eight small congregations of evangelical Christians. Earlier in the winter clothing had been distributed to the Valdepeñas congregation. The distribution of food among these congregations was made possible by a contribution from our South American brethren requesting that it be used for the aid of believers in Spain.

This service was greatly appreciated by the Spanish Christians. Many of them had very little food or money, and with the change in government the money which they did have was valueless in most cases, so that they could not buy the little bit of food allotted to them.

Brethren Bennett and Nafziger entered Spain through Gandia and Valencia as Franco's victorious army was occupying the southeastern provinces. They joined us in Valdepeñas as soon as we were able to bring them from Valencia. After closing our work in Valdepeñas by turning over our supplies to the Auxilio Social we left for Seville where Brother Hershey had gone to secure his safe conduct permit for travelling about the country. Certain difficulties arose when his passport was retained by the Spanish authorities, but as soon as these were ironed out we departed for Valencia where word

from the Mennonite Relief Committee awaited us.

To us in Spain the future looked dark. All our supplies had been given over to the only organization that was permitted to distribute relief. We were tolerated rather than appreciated by many of the authorities. Some of our Spanish friends were being discriminated against because of their faith.

However, it was too early to make any definite conclusions about the future, and since the volume of work we could do had decreased considerably, three of us planned to leave Spain while Brethren Hershey and Nafziger remained to continue the work with the International Commission until definite decisions could be made by the Relief Committee and the church at home.

As a result of a conference between the three workers who left Spain and Brother O. O. Miller, chairman of the Relief Committee, Brother Ernest Bennett was sent back to Spain with the proposals of the Committee regarding future work in Spain, which proposals were presented to the General Mission Board at their meeting in June.

These proposals entailed a continuation of

Due to the great need for food still obtaining in Spain the Commission is continuing its work beyond the August first limit. In a recent letter Howard Kershner, Director of Spanish Relief for the Commission, writes as follows concerning their work in Spain:

"This is going very well, with splendid co-operation from the Spanish authorities. We are being urged to continue and more doors are opening to us all the while.

"The need in Spain is so great that if we are able to continue sending relief in any sizeable amounts, I am sure that we could more and more specify the conditions under which we would continue to work."

Although the future for a Christian witness in Spain is dark, the doors have not closed completely. We can be encouraged by the fact that the easy fields of the world have been reached by the Gospel. The difficult ones are left for us to conquer. Let us not be too swift in abandoning a field where millions of souls are kept in darkness for want of the Word of Life.

Chicago, Illinois, August 30, 1939.



These Spanish Children Look Pleased with the Bundles of Clothing Which They Received from Our Relief Workers

the work until August first in collaboration with the International Commission, and independent work from that date onward if the workers were able to find a task they could perform in keeping with our religious testimony. The Commission planned to close its work about August first.

The plan was to carry on relief work for another year on a small scale, meanwhile finding a location in which to begin evangelistic effort. In event that the proposals would be successful and a definite location could be made, relief work would be substituted by more definite evangelistic effort next year and the work transferred to the direct supervision of the Mission Board.

During the summer the workers in Spain have been receiving shipments of International Commission supplies and turning them over to the Auxilio Social, returning proper reports to the home office of the Commission in Paris. They have also been visiting dining rooms of the Auxilio carrying a message of good will. These inspection tours take them around over the country acquainting them with many people and localities.

"EVERY ONE THAT ASKETH RECEIVETH"

Matthew 7:8

It is utterly unpardonable, it is absolutely suicidal in us if we will doubt, and halt, and come away from God with our hearts empty. Our Lord said it as plainly as ever He could say it, "Every one that asketh receiveth; and he that seeketh findeth." Believe that you have received it, and you shall have it. Not to believe, then, is blasphemy against God.

Only feel truly and sincerely your need of that for which you pray, and believe that it comes from God, and you will obtain anything and every-

thing. For with God all things are possible. Whether you are sitting alone, or lying down, or walking abroad, or thinking, or writing, or working; whether you are well or ill, at home or out, on land or on sea, be continually assured that God hears the finest breathings and beating of your heart, and that He listens to hear and help you. Has He not said to you that He waits to be gracious to you? Do you deny that? Forget, deny, despair of anything and everything but that.

Remember that for Omnipotence nothing is difficult, nor to love, a trouble or a task. All things, therefore, whatsoever you shall ask in prayer, believing, you shall surely receive. All blessings, all life and peace and power and joy come directly and immediately from God, and from God in answer to believing prayer.—Selected.

"The voice is a wonderful musical instrument. You never may be a singer, but you may learn to use your voice so that it will be pleasant and winning, a part of your capital in the business of doing good."

FASL-BEGH—ADDRESS UNKNOWN

By Shaheeda—An Evangelical Russian Missionary

This interesting article on missionary work in Russian Turkestan is taken from the September number of "Missionary Review of the World." It becomes doubly interesting to us in that we find the Russian Mennonites who settled in that region in 1880 referred to as active in Christian work. Recent word from them indicates that they are suffering severe persecution from the Soviet government.

"And so you are about to return to your wanderings with the Word of God through Turkestan? Well, God speed you! and, by the way, do try to find my friend Fasl-Begh!"

"Your friend Fasl-Begh? Who is he and where does he live?" I asked from the old gentleman to whom I was bidding farewell. He was of somewhat foreign appearance, as he sat there with his red fez on his head—a turkish mullah from Erzeroum in times past, but for many years a zealous Christian missionary to Moslems in one of the Balkan States.

"That is what I am asking you to find out," said he. "Some 15 years ago he was my helper at Kashgar, where we translated the New Testament into Kashgari. A fine man, of noble birth and noble mind, and not far from the Kingdom of God. . . . If you will make my request a subject for prayer, the Lord Himself will guide you to where my friend may be found. And you can give him news about the work which has been committed to me, and my warm brotherly wishes and blessing!"

I smiled, as I shook his hand: "This is like looking for a needle in a haystack—but it appeals to me as a matter of faith, to look for 'someone, somewhere,' on a stretch of land of 3 to 4,000 kilometres wide and inhabited by about eight millions of people! But I will trust God, who has promised to 'guide us with His eye.' He certainly knows where our friend Fasl-Begh is, even if he be at the end of the earth!"

So I set out for Turkestan, for another summer's work as a wandering colporteur with the Scriptures. I had been called by the Lord four years ago from a prosperous work in the slums of Moscow, to a "knight-errant's" life in Russian Central Asia. Being neither upheld nor fettered by any missionary society, I had set out under the Master's guidance, to make known the name of the Lord Jesus Christ in this almost wholly Moslem land.

In my journeyings I crossed the several thousands of miles from Ferghana on the western frontier of China to the Caspian Sea—traveling, by rail, or in the cars used by the Mohammedan population, or I journeyed from the north, the border of Kirghisistan, down south through Samarkand and the half-wild Emirate of Bokhara, to the frontier of Afghanistan, where the river Amou-Darya rolled its muddy waters through the sandy deserts of Karakum into the Aral Sea. All this wide stretch of land was solidly Moslem, with only a sprinkling of Europeans, mostly Russians. And in this vast "haystack" I had been asked to find Fasl-Begh Ssurkh-Khan, a man wholly unknown to me.

Two or three months passed in traveling with the Word of God through the country by rail, then by steamer or overland on the native high two-wheeled *aroba*. I was in

touch with hundreds of Ousbeks, Kirghis, Turkmen, Tadjik and Afghans, yet not once had I been prompted to ask anyone "whether he was Fasl-Begh or ever had heard about him." But I had not forgotten old Mr. Awetaranian's request: I had prayerfully committed his friend's name to my memory, whence it had slipped into my subconsciousness, and I was sure that in God's own good time it would reappear.

Meanwhile I had been working with all the love, energy, initiative and "hallowed pluck," which were at my disposal, amidst most varied circumstances and among "all sorts and conditions of men"; making known the precious name of my Lord—His exalted state, His love unto death—by word of mouth, or by tracts in any one of twenty-two different languages.

Many heard of Him, some questioned me about Him, from curiosity or because of enmity against His Godhead and His Cross. A few had pondered the message which promised life and light, forgiveness and peace to their earnest but darkened souls.

Late autumn had set in and the time had come to settle in one of the large cities of Turkestan where I could give myself to language-study. I felt the burden of the summer's work; the strain of the many talks and pleadings, battling against the iron wall of Islam; the pain at the rebuff and scorn against the Son of God; the exertion of attempting to read, speak and think in so many different languages; the most needed ones, as Ousbek and Pharsi, were not yet sufficiently mastered by me. The body also felt the hardships of traveling in the primitive native way, of the excessive heat by day and the cold nights often spent under the starry sky, with insufficient food and lack of sleep. My whole being, spirit, soul and body, had been drained, poured out in the passionate effort to "call many" and if possible to "save some." Yet, praise the Lord, with all this human strain and pain, there was joy in my heart for the great privilege of having been sent out as "a voice in the wilderness" of a Moslem land and people!

While getting ready to settle at Samarkand for the winter, the thought suddenly struck me that during this summer's journeyings I had passed by the small town of Osh, peopled by Ousbeks and situated in the mountains, on the way to Kashgar or Chinese Turkestan. I could not close my summer term, nor rest, till I had gone up to Osh once more.

Going Up to Osh

The memory of my last trip up to the Kashgar road was yet dear to me. It had not been successful in a purely spiritual sense; but it had been quite a "pioneer's" feat. The large Ousbek village which I went out to visit lay still higher up than Osh at its 5000 feet, and never before had any messenger of the Cross been there. I remember the slow

drive up with the *aroba*, the road having been hewn out into mountains of pink and white alabaster. I recalled my arrival at evening, before a great fair which would attract hundreds of mountain people, all of them Moslems. I passed the night sleepless, in my high two-wheeled car, in the big courtyard of the caravansary—rats jumping over me and dogs sniffing at me. I meditated about the responsibility of bringing the Gospel of Jesus Christ to the Moslems. Even if not one would allow me to explain the message to him I knew from experience that many would buy the prettily bound and cheap Scripture portions in Ousbek, Kirghis and Persian, and would take them into far-away mountain-villages where they would be read. The seed would thus fall on hearts—stony or thorny or—God alone knew!—maybe on a good ground.

I had noticed on my arrival that the next day's round through the fair would be difficult. The people seemed rougher than those of the plain, many of them might never before have seen a European woman, an unveiled one! They looked threateningly and in an unfriendly way at the unwelcome guest. What would they say to her message?

But with all that, I had deep joy and peace in my heart. Around me was the moonlit silent night, the rustling of wind in the high poplar trees, the sweet voices of many a nightingale and the twitter of half-asleep birds, the fragrant smell of the resting earth! I felt the presence of Him whom I loved and served, and all around the earth and sky and living creatures seemed to join in the song of praise which filled my heart. On the impression of that trip, I decided to go up to Osh and see what the Lord might have prepared for me there.

It was a large, typically Ousbek village or small town, with a Russian military garrison guarding the mountain road up to Kashgar, built at the foot of the Mount Suleiman, in memory of a legendary visit to Osh by King Solomon. The view from there was vast and beautiful. To the right, one looked into Western China, to the left, in Eastern Bokhara, towered snowcapped mountain ranges; swift, silver-green streams rushed down, through sandy deserts, to the fertile plains near Andijan which nestled in the light-green vineyards and dark mulberry trees.

I put up at a small caravansary and wandered, with my load of Scriptures in Russian and in the native language, some days up and down the few streets in the military compound, and through the labyrinth of lanes and bazaars in the "old" or large Ousbek village. But neither in the shops nor in the tea-houses, did I find interest in my message or in my books. This seemed a closed place to me! This was strange, especially because of the strong inward urge which had made me return on my steps and mount up here! I wondered what had been the purpose of my Master in leading me so definitely to this out-of-the-way Osh?

Evening was falling; shops were being closed and the men went to the tea-houses or to their homes. I was about to return to my lodgings, having just finished talking to an inquisitive old Bokharian Jew, when my eyes fell on a man who, evidently, had been

listening to our conversation on religious questions. I was struck with his appearance. Dressed like an Qusbek, with the Kaftan and Moslem headgear, yet he had not the face of the Turk but of the Aryan race! It was a thin long, greybearded face with a most unmongolian eagle's nose and clever dark grey eyes. There was an inward light shining in them, a question—as he looked at me—and we continued for some moments to look spellbound at each other.

Then from my subconsciousness a nearly forgotten name rose up; by a sudden inspiration I said slowly and tentatively: "Are you Fasl-Begh?" With a still brighter light in his eyes he answered: "Yes, I am Fasl-Begh!"

Joy flooded my soul! In a moment we had gripped each other's hands and immediately a bond of future friendship, yea fellowship, linked us one to another. At last I said to him: "I have been asked by Mr. Awetaranian to find you 'somewhere' in Central Asia and to give you his message of brotherly love. And lo! our Lord, who knew all these years since you separated where you could be found, hath guided me up here to the very farthest spot of Turkestan!"

Fasl-Begh was delighted to hear once more from his former friend and coworker with whom he had lost contact for many a year. I promised to come to his house the next day, and so we separated for the night.

Only those of God's children who have experienced His leadings into ways which seem sheer "foolishness" to the world—those who have been willing, as Abraham was, to leave all and go out "not knowing whither" and why they are led—only these understand the joy which filled my heart to overflowing. They will feel the tender gratefulness for having been privileged once more, to "find Him fully true" and trustworthy!

The next morning I went to Fasl-Begh's compound and at once felt at home with his children and his wife, whom he presented as "the best of women"—an expression quite unusual with a Mohammedan. I shared the family meal and we then went to Fasl-Begh's private den, full of books—evidently the abode of a student.

"Have you found and accepted the truth as it is in Jesus, through your work of translation of the Gospels into Kashgari?" I asked him. For answer he showed me his Bible in Persian, and I was deeply moved on finding its margins covered with annotations, proving unmistakably that here was a seeker and an earnest one, with a real interest in the Word of God. Again I asked: "Friend Fasl-Begh, have you accepted the Lord Jesus as your Saviour?"

He looked at me with thoughtful eyes and said: "I do believe that Jesus Christ died on the cross. . . ."

"But did He die for you, personally?" He kept silence, but his manner, was not that of a Mohammedan to whom the cross of Christ was an offence. He was more a seeking "Nicodemus" who asks in sincerity "How can these things be? How may I make my own the truth which I believe as a historical fact?" The Holy Spirit, who had revealed God's plan of love for mankind, could also enlighten this sincere lonely seeker into an

experience of the truth.

We had a friendly talk as in the presence of Him who had been drawing this precious soul to Himself all these years. Fasl-Begh was a sensitive and retiring man; it would cost too much, as yet, to step out openly from the Beit-ul-Islam into the family of God in Jesus Christ! He was still bound by the traditions and customs of Islam and he was one of the foremost men of the village; like the "rich young ruler" he did not yet love Jesus enough to "leave all and follow Him."

I was gladdened by his request to take two of his children to Europe or to the Levant for a number of years, in order to let them be educated.

"Do you wish them to have a Christian education?" I asked.

"Yes, I mean it just that way!" was his answer.

The little girl still needed a mother's care but we agreed that I would make arrange-

YOUTH MISSIONARY PROJECTS

In certain sections of the church missionary projects have been promoted by the young people. In order to give this type of work due recognition and present to our readers the missionary possibilities through it we urge every youth or group of youths to report their project to the editor of the Youth's Christian Companion. This information will be used to promote Missionary Day and particularly to encourage others to engage in missionary enterprises.

The report need not be long, and should contain the following specific facts (NO money should be sent):

1. Name of group.
2. Name of group president or secretary.
3. Address of president or secretary.
4. The nature of the organization.
5. The missionary project promoted or being promoted.
6. How the project was directed during the summer.
7. Returns from project; or prospects for the returns.
8. What special missionary work your group plans to support with the money realized from the project.
9. Problems encountered; blessings enjoyed.
10. Tentative plans for next year.

If there has been no group-organized project, then each youth who promoted a project should report by giving: 1. Name; 2. Address; and then answering points 5 to 10 inclusive as given above.

Write IMMEDIATELY to C. F. Yake, Editor Youth's Christian Companion, Scottsdale, Pa.

ments for the boy with my missionary friends at Cairo and Beirut, and would come for him, the Lord willing, the next spring. I bade my new friends farewell and left for Bokhara. This happened in September, 1913.

Subsequent Events

The winter passed quickly for me—partly in medical missionary work at Jiddah among the pilgrims passing through this port on their way to Mecca—partly in language-study at Samarkand. In May, 1914, I was again at Osh, heartily welcomed by Fasl-Begh and his family.

I found the man more firm in his stand for Christ, more outspoken before his neighbors; we could thank God for scorn and shame borne by him for Christ's sake. It was agreed

that the grandfather who meant to make this year the pilgrimage to Mecca, should take the boy with him and deliver him to me at Jiddah, where I hoped to be again at work during the Hajj.

When we separated, we could not foresee the destructive warfare that would sweep over the world a few months later, breaking up and shattering like a typhoon, kingdoms, nations and individuals! The Great War was on. The whole of Europe, and especially the Mediterranean states, were in a turmoil. People who were traveling, had either come to a dead-stop, cowering in anxiety wherever the thunderbolt of war struck them, or were rushing in a wild panic to return to their respective countries.

The pilgrimage to Mecca had been forbidden by nearly every government; consequently neither Fasl-Begh's father nor his son were able to reach me at Jiddah, from which I had been expelled by the Turkish Government.

My hope of going again to see my friends at Osh had also come to nought. My unusual journeyings through Central Asia had always been undesirable to the Russian Government; but after the War broke out their mild displeasure changed into frank suspicion towards me. In order not to involve my friends in my personal difficulties, I refrained from going to Osh. But seed had been sown, faith had been strengthened, a bond of fellowship linked me with the solitary far-away seeker. It lay in the Lord's hands to perfect the work which He had begun in Fasl-Begh's heart.

Never again did I meet my friend face to face. From the few letters which we exchanged, whilst I stayed in Samarkand, I gathered with joy, that through material trials which the World War brought with it, and quite alone in his Moslem surroundings, he was pressing on towards the goal—Christ his Saviour. I committed Fasl-Begh and his family to my Mennonite friends in Kirghistan, but above all into the hands of God.

Six years later—in 1922—I returned to Turkestan and at once made enquiries about Fasl-Begh. The answer was that during my absence my Mennonite brethren had visited all my Moslem friends, and had found Fasl-Begh spiritually alive and, gratefully accepting instruction; they hoped, on his witness to the Lord Jesus as his personal Saviour, to baptize him the next year.

He must have made a frank confession to his neighbors of his acceptance of the Lord Jesus, for they had become his open foes. When the Mennonite brethren next came to Osh, they did not find him. When the days of Russian lawlessness had come and any one could lift up his hand against everybody else with impunity, a mob of villagers approached his house, reviling and threatening him, and clamoured for his Bible—the cause of their fierce hatred!

No man had stood by him in his hour of danger; he was killed by the mob, and entered his Lord's presence, one of the first-fruits from Turkestan Moslems.

Thus my friend Fasl-Begh, whom I had set out to seek and to find, had been sought and found by the Lord Jesus, to be with Him forever.—Missionary Review of the World.

Educational

BEYOND THE REACH OF THE TYRANT HEROD

By Anis Charles Haddad

This article supplements the Sunday-school lesson for October 1, "The Infancy of Jesus," and the first of a six-months' series in the Gospel of Matthew.

Standing beneath the red granite obelisk at the ancient On, some seven miles or more from Cairo, the capital of Egypt, I looked up at one of the oldest monuments of the world, at least four thousand years old. This monolith was borne down the hill from the quarries of Assuan in Upper Egypt by order of Usertesen I, perhaps 2380 B. C.

It looked down upon Joseph, and saw his marriage with Asenath. Here was the Temple of the Sun at which his father-in-law, Potipherah, ministered. It is covered with hieroglyphics, and the inscription tells us how Ra-kleper-ka erected it.

Joseph and Mary, crossing the Land of Goshen to the great colony of the Jews in Lower Egypt, would pass close to this obelisk. If that stone had noted the history of forty centuries, it had never been so tempted to cry out as when the King of glory passed by, meek and lowly and riding on an ass—the true Sun of Righteousness rising on the Egyptian Temple of the Sun.

But probably the Holy Family would make their way to Leontopolis, the city of the Sacred Lions, where Onias, the priest had built a temple like that of Jerusalem, on a smaller scale. It was said that a million of Jews were living in colonies in the Delta of the Nile. Here Joseph would find no difficulty in earning his living. It is said that the word "carpenter" included a good deal outside the modern limitations of that trade.

Down through Goshen came Joseph and Mary fleeing with the infant Saviour from the wrath of Herod the baby-killer. This was then on the main highway from Palestine to Egypt.

We all read the story of the Flight into Egypt as told in the Gospel of Matthew. This writer is the only one of the four evangelists who mentions the flight of the Holy Family from the wrath of Herod.

This incident in the life of Christ has always captured the imagination of artists. Some of the most beautiful pictures in Christian art show the Holy Family traveling under cover of night, or passing beneath the shadow of the Pyramids in starlight, as indeed, they may well have done.

Those monuments were already ancient, and the bodies buried in them had long since been robbed, when Jesus, Mary, and Joseph, journeyed into the Land of Egypt.

What is the historical background of the Flight into Egypt? Herod the Great is believed to have died not later than 4 B. C., at which time Jesus was already one or two years of age. It may seem strange to be told that Christ was born "Before Christ," but this is easily explained by the fact that the system by which we date the Christian

Era is based on a sixth century error of about four years.

Although the country which sheltered the Holy Family was in mental and spiritual decadence, it was still the Egypt of vast temples, of tombs, of the worship of animal-headed gods. The Pharaohs had gone, but the gods remained. The real life of the country had not been altered by the rich and fashionable Greek cities, such as Alexandria, and the Roman occupation was purely military and administrative. Augustus was interested in Egypt, simply as a corn-growing country, capable of feeding the increasingly idle mobs of Rome.

No wonder that artists always seized with eagerness on this incident in the life of Jesus, for what a curiously significant picture it makes—the Infant Christ journeying through a land where the Egyptian, the Greek, and the Roman civilizations, the three great empires of antiquity, were living side by side in the last years of paganism.

There is a picture in one of the churches which shows the Blessed Virgin Mary with the Child in her arms, drawing aside from a great crowd which comes shouting down a street beside a mighty temple. And in the center of the crowd, lifted high on the shoulders of shaven priests, is the image of an

Egyptian god. Clouds of incense blow about him, priestesses strew flowers in his path; and Jesus and His Mother move to the side of the road to let this idol go past. Who can say that a meeting such as this did not, in fact, take place?

The question which anyone who studies the Flight must ask himself is, "Where did the Holy Family go when they entered the country?"

There are legends in the Coptic Church that they visited several places, even towns and villages, far up the Nile. But such stories are obviously the imaginings of devout monks of a later time.

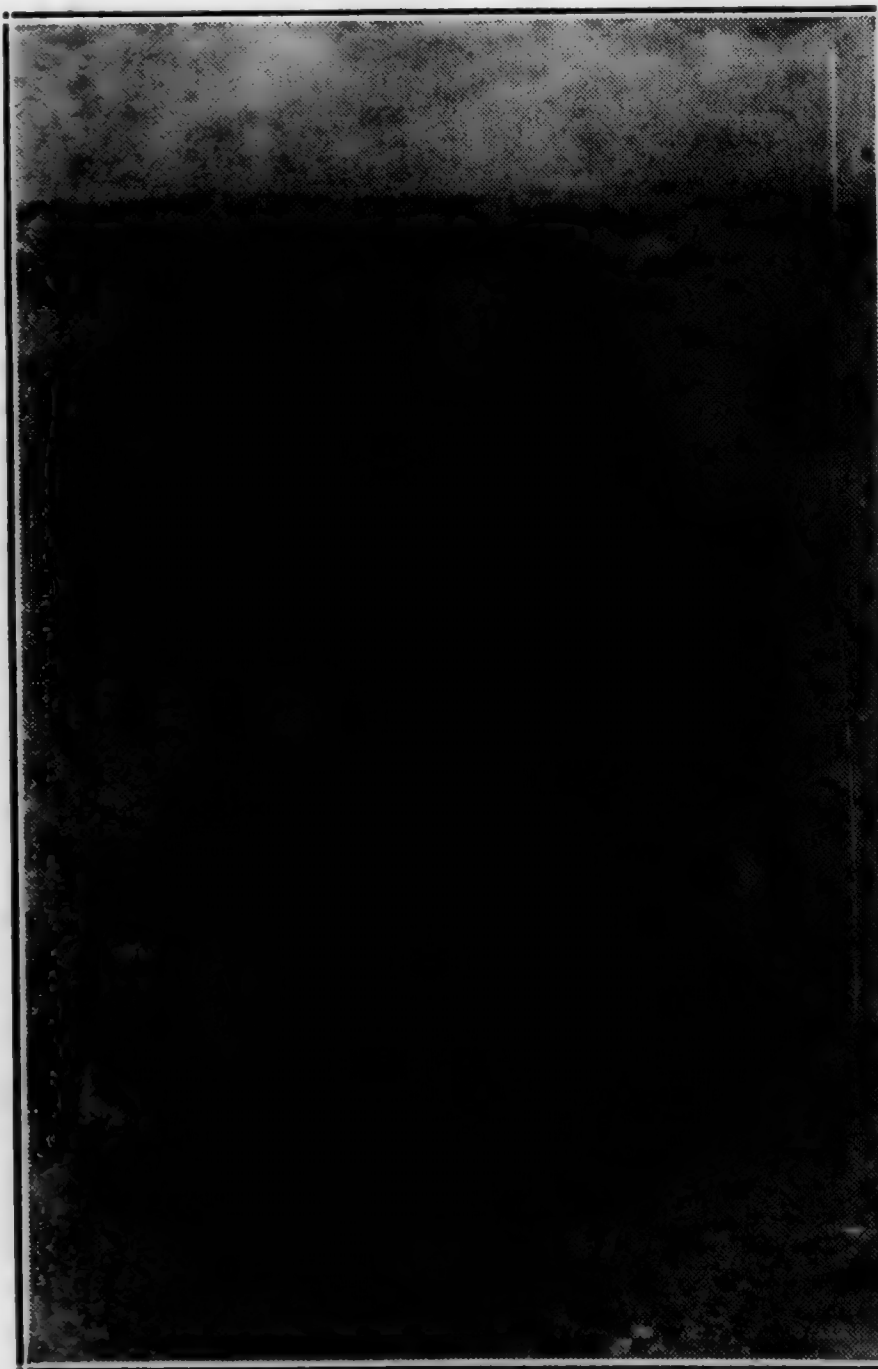
The only legend which bears the signs of probability, and it is the best known and the oldest, claims that Joseph lived for a time at a place called Mattariyah. It was here that He spent those years of which the Gospel is silent.

We went alongside a low wall with a grove of oranges on our left and came to a locked wooden gate. A small solemn girl stood there, to whom we said "Open, please." "You pay before you come in," the small girl said, which we did and entered. Clover grows in the meadow, flowers in the banks, palms and firs and eucalyptus throughout the whole garden. Here for centuries an immense sycamore tree has been venerated as the tree under which the Virgin rested with the Child in her arms.

The tree itself is within a round, walled enclosure, with many spicy shrubs growing beside it, and tall date palms, leaning down. It is anything between two hundred and three hundred years old. Much of it is now a mass of dead, gnarled branches joined in a tortuous tangle, grey-white like wind-swept rocks. But one huge arm thrusts itself from the stony confusion, and waves its leaves and wears its fruit with an air, and will do so for generations to come. From many of the knobs and stumps colored rags hang fluttering, torn from garments and tied here by the sick folk of these parts who come to cure their ailments by the grace of this venerable tree. They offer to it the cloth which covered the affected part of the body and thus contribute in adorning it. The patient is further required to pluck two leaves from this wonderful tree and bandage them with another piece of cloth on the affected part.

We learned that Christian as well as Moslem sufferers repair here, and as we moved off from the enclosure, we saw a veiled woman steal in the shadow of the wall towards the tree, as if she hoped thus to evade her prophet's eye!

One of the roots of the tree is visible over the ground, in the form of a little arch. The keeper asserts that a barren woman passing through this arch or loop will be blessed with fertility. The hollow is hardly sufficient to let through a person of average thickness, yet when I asked the keeper whether or not a very fat woman can perform this feat, he replied "most certainly," adding that this wonderful root of the tree is elastic! Accept or reject the tradition as you like, anyhow there was something very peaceful and soothing about the garden as if it had been consecrated by some gracious presence.



The Daughter Who Opened the Gate of the Garden for Us, as She Was Riding on Her Donkey

Even today the ancient garden is still visited by pilgrims. The old grey sycamore tree is propped with timber, but the last balsam tree has died. I could not help gazing with great interest on the gnarled hollow trunk of that great sycamore, whose branches are still believed to have miraculously bent down in order to form a leafy tent of shelter for the "Holy Exiles." They saved themselves from the soldiers' violence by the favor of a spider's web, that covered them suddenly and appeared very old: though it was made in an instant by a miracle, so that the soldiers imagined not that any person could be hid within, much less the persons whom they were seeking!

It is also said that this tree spontaneously bent itself to the Virgin, when she wished to eat of its fruits and rose again when she had gathered them. The Saracens seeing this, cut the tree down, but the following night it sprang up again, as straight and entire as before, and consequently the Copts now venerate and even adore it!

Devotees have not been deterred by its holiness from cutting their names and initials on every available spot on its withered trunk, yet neither such folly nor time which has left its ruins only a cluster of vast fragments, has been able to check the luxuriant foliage of some still vigorous and spreading branches which marks its truly perennial character.

There is a spring, or rather well, fed by the springs of which the water is sweet, all others in the neighborhood, being brackish. The Holy Family, arriving from the desert of Sinia, weary and worn and having for many days tasted only the foul water of the wilderness, one can well imagine their delight in welcoming the sweet clear and cold water of Mattariyah, and reposing in a spacious and delicious place under the trees, completely perfumed by the fragrance of the balsam.

When the Holy Family arrived here, they went from house to house asking, but in vain, for a glass of water; faint, thirsty and sorrowful, the Virgin sat down to rest herself, when suddenly the sacred fountain sprang forth at her side. It is further said that when she threw the water away, a rich crop of balsam plants grew in the place. These grew for many centuries thereafter, and were distilled into a fine oil, which was much prized for use in the baptismal font. The balsam, it is said, with fond and amiable superstition, refuses to yield its produce to any irrigation save that of the fountain of the Virgin. This fountain is said to have been originally salty, but converted to a pure and sweet spring by the sanctity of those who were sheltered

here and whose waters were drunk by the Virgin.

This was the garden mentioned by medieval travelers as the Garden of Herbs in which grew trees that were to be found nowhere else in Egypt—the balsam.

It is an historical fact that for centuries balm from the balsam trees in the garden of Mattariyah was necessary for the complicated manufacture of the holy chrism of the Coptic Church. Such trees no longer grow at Mattariyah. Among the rich gifts which Antony lavished on Cleopatra during the years of his triumphs, were the balsam groves at Jericho.

Balsam was a valuable commercial commodity and Cleopatra rented these groves for a large annual sum to Herod the Great.

Cleopatra once visited these groves, and Josephus tells us that during this visit Herod considered the advisability of having the queen murdered. She was, however, allowed to return to Egypt, taking with her balsam trees from Jericho, which she planted at Mattariyah. When the Holy Family entered Egypt, these balsam gardens had been in

trees. The Holy Family may have listened to similar tunes from birds that made their homes here. How joyfully the Boy must have listened to these peaceful tunes! They were praising their Maker, and no doubt He understood them.

Over the well sweeps the vanes of a huge banana tree and a little farther away, beyond a plot of soft green grass, an arbor wreathed over with an ancient grapevine condenses the shade. The mother of the small girl who had opened the gate sat on a rug of black goat-hair laid down on the plot of grass. The small girl was away somewhere, but the woman had a baby in her arms.

Here I was reminded of the Virgin and the Saviour by this woman. She must have been about the same age that Mary was then, and the little one laughed and crowed as she rested there under the tropical sun. On the rug at her right hand was a heap of maize she had been shelling. At the same time a score of other children, ranging in age from two to twelve years, gathered round me and posed for my camera in front of the tree. This sacred tree seemed to tie the past

and the present together, and the children brought to my mind those of the times of the Saviour.

The children were glad to pose for me, but as I snapped the camera they rushed to the front with hands outstretched for back-sheesh. Out here under the shade of this tree traditionally over two thousand years old, on the spot where Joseph and Mary rested they cared for nothing.

The Jesuit Fathers have built a modern little church, the Church of the Holy Family, just outside the garden. Bright

frescoes on its walls tell the story of the Flight into Egypt.

As I walked over this ground, beneath whose rich fertility the ruins of Heliopolis still slumber, I once more looked on the monument which was standing when Jesus came to Egypt—the obelisk, now lonely among the fields which once fronted the great Temple of the Sun.

It was growing darker. In the glow of sunset, along the border of a green field, a woman was riding a little donkey. Her loose garments fluttered in the wind. Her head was bowed. No one was near her. She was evidently on her homeward way to one of the huddled mud villages which we had seen. Suddenly I seemed to see another woman of an older day, perhaps returning in like manner to her temporary dwelling place, where a Child awaited her coming.

So with the Holy Family we come up again out of Egypt for the Saviour's work to



The Famous Sycamore Tree in Egypt. Which, According to Tradition, Sheltered the Holy Family

existence for about thirty years. It seems probable that Jews from Jericho were brought to Egypt to look after these gardens. If so, they must have formed part of the Orthodox Jewish Community which, it is generally assumed, existed in the neighborhood of On.

What is more natural than that, when Joseph was commanded to seek refuge in Egypt, his thoughts should have turned to a community of fellow countrymen such as this?

As I went by I stopped at one of the sakhahs and the men brought me some oranges from the orchard. They were wonderfully refreshing and as I sat eating them in the shade of the tree I wondered whether Mary and Joseph had not perhaps there quenched their thirst in the same place nearly two thousand years ago. Any resting place must have been welcome after the long ride through the country to the edge of the great city of the sun.

While I was pacing up and down I heard the birds twittering on twigs of nearby

be done. The time of exile in Egypt was short. In His mother's arms, throughout the weary journey, rocked by the swaying of the patient donkey, Jesus was brought back to His foster father's house at Nazareth: back

to the humble dwelling with its workshop where the noise of the hammer and of the file ceased only with the setting of the sun behind the hills of Galilee.
Jerusalem, Palestine.

ON ADVISING YOUR SON ABOUT SMOKING

By H. Clair Amstutz, M. D.

Do not fail to read this most helpful article on a subject on which there is great need of reliable scientific information because of the high-powered misleading propaganda put out by the tobacco interests. We appreciate such messages from men who are in position to know whereof they speak.

Your boy has a problem to face. He is living in a world that thinks anyone who discusses tobacco as a "question" belongs to the era before the World War when they didn't know any better. Anybody now knows that many successful business men, many great scientists, many extremely old people are inveterate users of tobacco. Perhaps you use it yourself.

Chances are that you don't want your son to start using it. I have never heard smoking recommended. It is always apologized for. Hundreds of times I have heard a conversation like this:

"Have a cigarette?"

"No, thanks, I don't smoke."

"You're lucky. Don't start. I wish I hadn't."

Once, only once, I heard a statement in defense of tobacco. A professional hitchhiker aged 17, said, "You don't know the consolation you can get out of a cigarette." He was on his way home from a lonely trip to South America.

I heard a group of doctors discussing the matter. Said one, "Weren't we fools for starting to smoke? Now whenever I try to quit I get so jittery I have to give up the attempt."

"Well," said the other, "I started because I thought it was the thing to do. Now I am in the same fix as you are. I'd really like to quit, but I know very well I won't."

Peculiar, isn't it, that we have a national habit for which everyone apologizes, and for which no one claims any good? Neither tobacco nor its principal alkaloid, nicotine, have any uses in medicine and consequently they are not even listed in the United States Pharmacopoeia. Not being a drug, and certainly not a food, it does not come under the Pure Foods and Drugs Act.

Therefore, I would tell the youth, "Don't ask me to prove to you why you shouldn't smoke. Tell me why you should."

There are those who say, "Everyone else does," which of course isn't true. Even if it were, it would be an admission of weakness, of letting the crowd do the thinking for you and of regulating your life for you.

Some of course say, "It gives me pleasure." That is an admission that a habit has been formed. His pleasure consists of relieving the gnawings of an appetite which he himself has created. It's like the wearing of an overcoat on a hot summer day for the pleasure of taking it off. Ask one learning to smoke whether it is a pleasure!

Part of the popularity of the use of tobacco is the result of enticing advertisements. One company alone spends over twelve million dollars yearly for advertising purposes. At

first the problem was to make smoking fashionable. Faces of famous men appeared on the "ads" and on cigar boxes, many of whom were long since dead and who never smoked. For example, John Ruskin. Next, women were drawn into the fashion by similar tactics. Now the problem the advertisements are trying to overcome is the well-known influence of the habit on health. At first, when slender figures were popular, it was, "Reach for a Lucky instead." Now it has progressed to "They aid digestion." I ask you, how can they do both? First they announced, "Athletes Say, they don't get my wind," not even stating whether the athletes smoke. Now that has progressed to the positive, "Get a lift."

Small wonder that with such invitations every mile along our highways, daily in our papers as well as a graphic description on the radio by silver-tongued announcers that every day in the United States 2,700 youths take their first smoke. That's right, daily. The Department of Agriculture states that the tobacco growers' cash income in 1937 was \$318,563,000, an increase of \$76,000,000 over 1936, or 24% in a single year!

It is interesting to see how tame tobacco advertisements are in the medical journals. Here is one: "... cigarettes cure nothing, nor do they claim to cure. Lots of people like this cool taste but it won't cure a thing." Another one says that "Don't smoke" is hard advice for patients to follow. Therefore why not try this brand which is **less** irritating to the throat (admitting, of course, the irritant properties of tobacco smoke). A third advertises denicotinized cigarettes. The remaining companies find it too hard to say nothing but the truth and do not advertise in the medical journals at all.

Between the advertising pages of the medical journals comes different information about smoking. Here is a report in the Journal of Laboratory and Clinical Medicine of March, 1939. A study of 2,031 medical records supplemented by complete questionnaires revealed that 1,292 were users of tobacco, 496 were abstainers, 104 were occasional users, and 134 formerly used tobacco. When the records were separated as to users and non-users this is what was discovered: among users, pounding hearts (palpitation) were 50% more frequent; cough, 300% (how many carloads went into that?). Increased breathlessness belied that "They don't get your wind" and substantiated the attitude of athletes in abstaining. Heartburn was twice as frequent, and other digestive disturbances were found to be from 62% to 112% more common in the smokers. Interestingly no

significant differences were noticed in the physical examinations, such as weight and blood pressure. Of those who stopped the use of tobacco, more than one-half had done so for health reasons.

This is up-to-date evidence of something we have suspected. The cough, for instance, is due to the well-known irritant properties of smoke. If for some reason our streets were periodically flooded with smoke of any kind as thick as is present in a smoker's nose, throat, and lungs, the Smoke Abatement Leagues of our cities would soon denounce it a nuisance and a health hazard.

The chronic irritation may sometimes lead to serious difficulties. All the cancers of the lip I have ever seen have been on the lower lip and on the right side. All but one were in men. The one woman was an immigrant who did not speak English. Consequently I do not know if she too smoked a pipe as did all the men who had the malady.

Which leads us to further speculation. Cancer of the lung is greatly on the increase in men. Whether this is due to the smoking habit we do not yet know. It will be worth while to notice if a similar increase in lung cancer in women will begin to manifest itself during the present generation. That cancer may be produced by the application of tar distillates in susceptible cases was shown by Dr. Maude Sly in her famous experiments with mice. Could plant distillates do the same thing? I cannot say. Until there is definite information the only advice we have is to play safe.

The effects on the circulation have been carefully studied. There is a constriction of the blood vessels in the skin, a drop in skin temperature of several degrees, a temporary rise in blood pressure, increasing the load on the heart. What is the final effect of this in an age when diseases of the heart and circulation already stand at the head of the list of causes of death? We need not guess at this. The answer comes from Dr. Raymond Pearl, Professor of Biology at Johns Hopkins University's School of Hygiene and Public Health. In February, 1938, he published tables showing that of 2,094 non-smokers, 45.9% lived to be 70 years of age; of 2,814 moderate smokers, the percentage was reduced to 41.4; and among 1,905 heavy smokers, only 30.4% lived the allotted three-score years and ten. A critical analysis of the data at hand revealed not only that the death rate was increased by smoking, but in direct proportion to the amount of tobacco consumed.

Commenting on these hard facts, the British Medical Journal said editorially on April 8, 1938, "However, as the financial interests of those who sell tobacco are of the same order of magnitude as the venders of alcoholic drinks, and the pipe has inspired almost as much prose and verse as the wine cup, we may safely predict a lively controversy."

As to its effects on growth in the young person I quote from Turner's college textbook "Personal Hygiene", page 280 (1939 edition), "There is no question as to the deleterious effect on the growing organism . . . Growth is definitely retarded under the influence of tobacco."

Concerning the nervous system, Turner continues, "Another point about which there is no question is the fact that the use of tobacco has a profound influence on mental efficiency. Laboratory experiments covering a large number of intellectual processes indicate this." The experience of Antioch College at Yellow Springs, Ohio, is pointed out. They concluded that there is an "indisputable association between the smoking habit and inferior scholarship."

The effect of smoking on digestion was recently studied experimentally by Drs. Schnedorf and Ivy of Chicago. They report in the *Journal of the American Medical Association* of March 11, 1939, that it increases saliva, checks the hunger movements of the stomach, checks stomach secretions, and delays the emptying time of the stomach. On the billboards, however, they "aid digestion."

Numerous devices are on the market to overcome the injurious effects of smoking, among them are denicotinized tobacco and cigarette holders with nicotine filters. According to advertisements, one company states their denicotinized tobacco contained between 0.6% and 1% nicotine, which is still in excess of many foreign tobaccos and about one-half that of the Virginia tobacco, which, incidentally is the richest in nicotine. The value of filters was illustrated by a friend of mine who told me that while he was using one he discovered that he was smoking twice as many cigarettes, getting thereby the original amount of nicotine. He threw the filter away and resumed the former rate of cigarette consumption. This indicates that smoking is for the purpose of nicotine consumption. Smokers who puff instead of inhaling deceive themselves in this way. They are likely to smoke more. Dr. M. J. Rosenau in his *Preventative Medicine* says one absorbs up to 66% of the nicotine present in puffing and 88% when inhaling. Nicotine is absorbed through any mucous membrane, including the lining of the mouth (hence the similar effect of chewing).

Finally there is the testimony of those who have smoked. An eminent doctor, the professor of therapeutics in one of our Class A medical colleges was asked why, two years previously, he had given up smoking. I was so impressed by his reply that I believe I can give it accurately. Said he, "One day I came into my office and found it reeked with smoke. I looked at my fingers and some of them were stained a dirty yellow. Since these things were objectionable to my patients, I decided to take stock of the matter. I noted that I was smoking more than ever before. I made up my mind that anything that has such a hold on me had better be shaken off now, and for good. Besides," he continued, "I was under the care of a physician because of my heart. I had frequent extrasystoles. I was nervous and jittery. I had difficulty sleeping nights. When I did quit I had no more heart trouble, nor ever since. I slept well, and my nerves became steady. In addition, my digestion improved and I gained fifteen pounds."

Equally eloquent is the testimony of an eminent surgeon and lecturer who told me

without any solicitation on my part that he had been under the care of a physician for digestive disturbances and was advised to quit smoking. He did so, "And," he said, "I feel so much better that no one could induce me to start smoking again."

In conclusion, we admit that many smoke, many, indeed, who are successful. However, we have failed to find any good use for to-

bacco in the human body, which places the burden of proof on the user. Let him justify the expenditure. We have, on the other hand, pointed out many scientific facts indicating hazards to health. In view of this it is well to "give it a good think" before starting its use, because, once started, the probabilities of quitting are comparatively small.

Goshen, Ind.

SWAYING GRASSES

By Annie Bryant

Birds, animals, and plants are all divided into families as we are. In the vegetable world, the grass family is one of the largest. It is also a very important one. Let us see why. In the first place, it furnishes us with much of our food. "What?" you say. "Food from grass? How funny!" Yes, it is so.

Perhaps, you did not know that the grains belong to this family. They give us oatmeal for porridge, buckwheat for pancakes, rice for pudding, corn meal for muffins, and rye and wheat for bread. How many more can you name? The horses and cattle on the farm depend on hay, corn, and oats for food.

Grasses have other uses. There may be straw matting, or straw rugs on your floors. Some of your hats are made of straw. In the early days of New England, one variety of redtop grass was called Bonnet Grass. The women braided the stems into bonnets to wear. Immigrants used sods to build their first houses, and in some countries sods are still used, and the roofs are thatched with straw, or reeds. Ages ago, in Egypt, papyrus, a kind of paper, was made from reeds, or sedges. On this were kept their records. And straw was needed in the making of bricks.

Grasses grow everywhere, all over the world, in valleys and on mountain tops. The plains of South America are covered with pampas grass, taller than any man you know. Sugar-cane is a grass that grows taller still. Great wheat fields cover our prairies. Grasses grow in the sand dunes along the Great Lakes, and on the seacoast. Their roots grow deep and the plants hold the sand in place, so the wind cannot blow it about.

Timothy grass, which makes good hay, came from Europe. It is said that Timothy Hansen, a man from Maryland, brought it into this country from England as early as 1720.

Do you know why dew forms on grass? The surface of the earth absorbs heat from the sun all day. When night comes, the blades of grass cool quickly because they are so thin. There is always moisture in the air, and when this moisture touches the cold blades, it is condensed into little drops of water. Stones and dirt retain the heat much longer. If you have to sleep out of doors on the ground at night, you will find the earth much warmer and drier than the grass.

There are three kinds of grasses,—the true, the wild, or sedges, and rushes. And I am going to tell you how you can tell them apart. The true grasses have joints on their stems. The stems are round, or sometimes flattened, and usually hollow. If you look at the sheath of leaves enclosing the lower part

of the stem, you will see that it opens at the back. You can pull the stalk right out. But you cannot do that with the others. There is but one seed under each flowering scale. Sedges have a solid stem that is usually three-sided. Sometimes, these sides are sharp enough to cut one's fingers. Rushes have a solid stem which is generally round. Several seeds are contained in one pouch, instead of growing singly.

The joints on the stems of the true grasses are there for a purpose. You would not guess why. These joints, or nodes as they are called, are to keep the stalk upright. Sometimes the wind bends the grass to the earth and it cannot rise again. Then the little cells that are in the node nearest the earth begin to lengthen until the stalk is erect once more. —Christian Youth.

OUT OF WORK, OUT OF JOY

"I thought I'd enjoy loafing a bit," said Tom. Sleeves up, tousled hair damp from his labors, he smiled up at his audience of one. He was deep in the job of trimming the hedge in front of his village home. He had already given the lawn mower its weekly exercise, and done more than a daily dozen healthful exercises in tidying up the graveled paths.

"My vacation wasn't a day old before I was hungry for work," Tom went on. "Not to go back to the shop routine, exactly; but to do something to feel the joy of using my muscles at some real job. I guess I'm not cut out for a loafer, after all," and he snipped away energetically with the heavy shears.

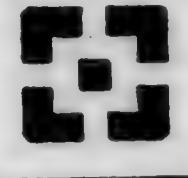
He was one of the many to whom being out of work means out of happiness. Nor are these energetic ones only those who crave physical exercise. For some an idle mind is as distasteful as an idle body was to him. They know the joy of vigorous mental exercise. They are not content without it.

For us all there should be a third sort of activity that we are not satisfied to forego. That is the spiritual activity which is not content unless it is working for the Master.

Physical exercise brings with it the joy of strength and health of body. Mental exercise gives keen, alert minds that enjoy concentration, hard, deep thinking, vigorous reasoning. But spiritual exercise gives more than either of these, the joy of growing in grace, of becoming wise and strong in righteousness. Work with hands and head by all means: but complete your joy by working, too, with your spirit in spiritual things.—Young People.



BIBLE STUDY



CHRISTIAN DOCTRINE

IV. Teaching Concerning God (Continued)

By the Bible Study Editor

The Titles of God

It is evident that certain of the titles of the Deity were not used by all of the Old Testament writers. It is also evident that God, through His fellowship with, and revelations to man, enabled them to know Him by the titles which He assumed when revealing Himself and His will to them. It is often the case that we know the Lord more fully through our experiences than by the study of the Word, or by means of special revelations. But every truth revealed by experience or by revelation fully agrees with the testimony of the Word of God. There is no experience in life but that reveals the God whom we serve and trust in the character of some one of the titles by which we know Him.

Lord

The most frequently used title of God is that which we have previously mentioned, "God." It is the title which is used in the plural form and reveals God in the fullness of His power and Godhead. The name of the deity, LORD, or **Jehovah**, is used generally throughout the Old Testament, in every book, with the exception of Esther in which the name of God is not used in any form. It is peculiar to the book of Job that the title LORD is used in the first two chapters, once in chapter twelve, and then in the closing chapters. There is no doubt but that a divine purpose is revealed in the use of the name LORD in such a manner. There was need of stressing the character of God whom Job worshiped and whom his friends endeavored to reveal but were not successful. In the remaining sections of the book of Job two other forms of the title of God are used. Job's friends seem more familiar with the title of God which signifies the "Mighty One," while Job frequently refers to the "Almighty" and to God who was of old—but he uses the singular form of the name of God with which the book begins and ends. Elihu, the young man who spoke for God, first discusses God from the viewpoint of Job's friends and closes his discussion with Job's use of the title of God. It is still more remarkable that the LORD who spake concerning Job in the beginning of the book and who reprimands Job later on for His lack of understanding of God, makes use of the Genesis titles of Himself,—the triune God.

There is, then, in the book of Job a variety of titles used, all of which forms are used in other Scriptures. But the singular form of the title of God is peculiar to Job, since it is used but fourteen times elsewhere in the

Word, and of that number it is used four times in the Psalms and three times by Daniel. This use of the title of God would seem to indicate the departure of Job's friends, and even of Job, from the conception of the Deity held by those who knew Him in the true nature of His being.

The same experience is often met by those who know God in truth as He is revealed in the Scriptures. We understand Him to be the God who is in Christ and who exists in the person of the Holy Spirit, whereas the "false comforters" know Him only as one God. They cannot comfort the child of God with the grace of a Divine atonement in Christ Jesus, who is the "Daysman" sought by Job; nor can they tell one of the Divine Comforter, the abiding presence of the Holy Spirit whose righteousness is perfected in the heart by faith. It was Job's experience to know finally God in His triune character. He had the God of wisdom and of power shown to him in creation. He learned to appreciate the value of the sacrifice, that it was for his own sins as well as for the sins of others, and in the sacrifice he saw the presence of the second person of the Godhead. And last, He saw the power of God in the Spirit of resurrection in new life.

It is possible for a Christian to speak of God in the terms using the singular form, but it would be incorrect to limit the definition of the Divine Being to that form or character which the one word or one form would express. No term is equal to a full expression of all that God is, and no language is adequate in revealing the perfections of the Godhead.

Because all of the titles of Deity are not found in any one book of the Bible does not detract from the authenticity of that book, nor does it discredit the significance or value of the titles that are used. But the uses of any particular title by any one author of the Bible may reveal the special appreciation of God by that author.

Definition and Use

The common definition of the name ascribed to God in the Old Testament, that of Lord, is that of rulership, and it is also a title of respect, as Master or Sir. The title is used frequently in respect to one who was superior in rank or occupied a position of headship. It was the title of honor bestowed upon Abraham by his wife Sarah, when she called him "lord." I Pet. 3:6. In fact, it seems to have been a title of honor in common use in those early days. It was used by Ephron the Hittite in addressing Abraham.

Rebekah called Eliezer, "lord." Gen. 24:18. Thus was Joseph addressed by his brethren in Egypt. Gen. 42:10. This title Jacob also used when he spake regarding Esau when about to meet him. Gen. 32:4; 33:13. Joseph applied the title to his office which was but inferior to that of Pharaoh. He was lord of all Egypt. Gen. 45:9. The title continued to be applicable to men in later years, even Moses was called lord by Aaron. Num. 11:28; 12:11. But Moses addressed God as Lord. Ex. 23:17; 34:23.

The title is used expressly of God in Deut. 10:17, when God is called "Lord of lords"; and again in Joshua 3:11, 13, where God is called "The Lord of the whole earth." Gideon addressed God as Lord. Judges 6:13. The title is used frequently in the Psalms of David.

While the title "Lord", in the printed form as here indicated, is not applied to God as frequently as the other title, "LORD," it nevertheless presents to us the idea of a being who is Master whom men serve in the spirit of great honor and obedience. This spirit is evidently the spirit in which men in ancient days served and honored their Lord. Such a God is nearer to us than One who is from everlasting to everlasting, one who is the object of worship, or a strong and mighty one who is to be feared. God is all of these things to us, but He is also near enough to become the Master of the affairs of our daily lives and whom we serve with a purpose and devotion and reverence as faithful servants.

Another form of the same word, Lord, is used in the Old Testament, and is indicated in the original language so that it signifies the same idea as that of Jehovah, and is printed in the Authorized Version as LORD. But the usual form is Lord, and represents the sovereignty of God. This is the position which Christ holds in His relation to man, and to the affairs of this world. One of the closing scenes of world affairs reveals the rider of the white horse, bearing the name "King of kings and Lord of lords." Rev. 19. The kings of the earth with their armies are led forth in conflict with the Lord, but are overcome by the "Lord of lords."

The title of Lord, as it is used in the New Testament is derived from the Greek and has the same significance as does the Hebrew word,—meaning to rule, to have authority and used also as a title of respect. It is used most frequently in the New Testament as the title of Jesus Christ. A few instances are found where other titles are used in connection with Christ. He is frequently called Rabbi, the Jewish title of their leaders and teachers. Another title which refers to headship, is derived from a word which signifies a despot, and also refers to headship as vested in the husband. The husband of the Church implies a position which has absolute

authority as her head. As the Head of the Church Christ has a position of absolute authority, but it is not despotic as we understand the term at present. His place is one of love and protection, of honor and dignity, of power and glory. It is position which inspires respect and confidence, joy, and love, for He is Lord of the Church in the most perfect sense.

Another form of the word, "Lord," is used more frequently in the Old Testament and as such it refers alone to God. Again, the word is indicated by being printed in capital letters, LORD. To most of us, this uniform printing of the title of God, as LORD, is confusing. But it is interesting for us to know that it is possible for us to think of our God as being known in so many characters.

We have noted the chief terms as applied to God. They are distinguished only by the forms in which they are written in the text, as LORD, Lord, God, God, JEHOVAH, etc. Then qualifying terms are used, as Almighty, the Eternal, Holy and Most Holy, Reverend, etc. Since one cannot distinguish between all of these forms as they are written in our English language, and can make the distinctions only by the use of lexicons or other helps, it is possible for one to find and understand the significance of the title by the emphasis given to the title in its setting in the text. The text invariably bears out the idea that is implied in the original title. It is evident that every writer of the Word used titles which portrayed the particular quality of God which fitted the occasion.

The first Psalm refers to the LORD, the eternal One. It is such a divine being who guards the life, walk, and fellowship of the righteous man. It is the same LORD who is the Shepherd who graciously supplies the needs of the sheep, who goes with them and personally guards them in the valley of shadows, prepares a table for them, anoints their heads and fills their cups, and dwells with them in His house.

There is a different note in such a Psalm as the forty-fifth. This is a prophetic song of the King. God speaks of His Son, the Lord, who is Lord of His kingdom and the head of the Church, the King's daughter. In this Psalm Jesus is given the title of God (v. 6), and Lord in verse 11. He is God who sits on the throne, and Lord to His household. David arranges a beautiful contrast between the titles, God and LORD in Psalm 35. The address is made to the LORD, the Eternal One in verse 1. He then addresses the Lord, as one who is near to him as a helper (v. 17) but recognizes in Him the LORD, or Jehovah in verse 22. With a cry of intense appeal David calls upon "God and my Lord," that is, God who is his Master and the controller of his life in verse 23. He then submits himself graciously to the judgment of the supreme One,—the "LORD my God." This LORD is again the exalted one whom He worships.

Throughout the Scriptures it is possible to catch glimpses of truth which increase one's appreciation of the Word, and increase one's understanding of the God whom we worship and serve. To know Him and to appreciate Him will make our service a greater delight

and our worship more sincere, and enable us to maintain a richer and more dutiful life and a fuller fellowship with Him whom we acknowledge as God and LORD.

DEDICATORY SERMON

(Continued from page 296)

much houses of God as this building, because consecrated people are living there, and in the home the dedication services are going on. Our homes become sacred places for the Lord and for us, just as well as this building. It is the dedication of the consecrated life that we live at home. In the factory it is the same; and on the farm it is the same.

We think of the earlier days of the congregation here at Scottdale. We had mentioned that the brotherhood here today is the outgrowth of the lives of those who have labored here and served the Lord in times past. A little congregation in western New York had dwindled down to one single sister. The testimony had almost died out, and there were no children to be brought up in the nurture and admonition of the Lord. But we would often pray for that place that the testimony for the Lord which had begun there so many years ago would not cease. Somehow God in His miraculous way gathered together brethren and sisters from a number of states. I do not know how many congregations are represented there, but now there is a membership of nearly two hundred members whom the Lord has brought into that locality for His testimony. Someone's prayers were answered; someone's labors were rewarded. No doubt the church leaders and those associated here years ago, remember the discouraging outlook for the Scottdale congregation about half a century ago. But somehow the Lord has intervened and the prayers and labors of those faithful ones who still held to the Lord and prayed, have been answered. No one knows what prayers and throes of anguish, or what travail of the soul, was the cause of the growth of this congregation unto its present standing in the testimony of the Lord. The dedication of this building today, we must say, must be associated with that early testimony, and we must recognize those faithful ones who gave their life, their strength, and their very being to establish the testimony of God here in Scottdale. God honors those dedications.

I would like to suggest that this dedication be respected as the continuing work of the congregation of today. There are some of the brethren and sisters here today who in a few years will not be here. God will not keep this church as a church, just because it is dedicated today. I remember seeing in Chicago, a number of years ago, large buildings that had at one time been successful churches, now being used for storage warehouses. Brethren and sisters of this congregation, this dedication day will continue as you continue in your dedication and consecration. Our prayer is that this act of dedication today may be accepted of God, may be perpetuated by the continuing consecration of the church in Scottdale.

I think we very lightly and very unconsciously use those words,—dedication and re-

dedication, consecration and reconsecration in Christian thought and language. May I suggest, brethren, that you study that subject and see how much reconsecration you can find in the Scripture, and how much re-dedication you can find there? Perhaps when we speak of reconsecration we mean more particularly that we have repented of some of our sins and assume our obligations again to serve the Lord. We may have purified our hearts and purged from our life some of the things that interfered with our testimony for the Lord. His Spirit remained in our hearts to prompt us to such acts of repentance, to such acts of purification; and instead of calling such experiences reconsecrations, let us call them purifications; or let us call them repentance rather than reconsecration. Reconsecration would mean that we had been cast off altogether and we must come to the Lord with a new sacrifice for acceptance and reinstatement into His priesthood.

May we be a living sacrifice, as Paul says, from day to day through all the days of our life and offer up our gifts of service, and some day, when the Lord comes, He shall take us to Himself to present us faultless before the throne of His glory, for we are a part of the church of the living God.

Vineland, Ont.

HOW READEST THOU?

Jesus was a reader. How do we know this? In the synagogue at Nazareth He stood up and read from the roll of Isaiah. Repeatedly He asked questioners, "How readeest thou?" One of His own favorite expressions was, "It is written." In His teachings there are many echoes of the Old Testament Scriptures and many direct quotations. The official teachers in the Temple were quite mistaken when they asked sneeringly, "How knoweth this man letters, having never learned?"

Jesus caused many to write and He has caused many to read. Several of His own followers felt the urge to write. To this day Christians are impelled to write to express the great truths which have come to them from Christ. Devotion to Christ also leads to reading. Jesus counselled some inquirers to "search the scriptures." No amount of reading of other books can ever take the place of reading the Bible, but Christians profit greatly by reading modern books of Christian experience which show that the gospel has still its ancient power. Judged by the number of good books coming from the press, the Christian faith is very much alive.

We are greatly influenced by what we read and our choice of books is an index of our interest and character. A prominent minister, giving plain practical help on the way to the good life, said to his evening congregation, "Perhaps the best way to start is to throw away that dirty book you were reading before you came to church." From the stir in the congregation it was evident that if the minister drew his bow at a venture, the arrow struck home. There are many modern books which we may be sure Jesus would not read. Can we afford to read any book which we have reason to suspect He would not read?—Onward.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

How to Improve Our Young People's Meeting.

Continuing our subject discussed in our Introductory the past two months we would like to offer some suggestions on the point of

III. Adequate Preparation

On this point we quote again from our Hand Book, "It is the business of the Program Committee, or some one of the group designated for the task, to notify each speaker at least two weeks in advance. This notification should be followed up with another contact to encourage the speaker or even to help one who is inexperienced or timid. When help is desired the committee should hold themselves in readiness to give suggestive ideas."

Following is a very suggestive letter which the program committee at the Kansas City Mission used to hand out to those on the program together with a quarterly bulletin of programs with assignments. Some such plan would be excellent to secure the preparation of those on duty. The letter follows:

Beloved of the Lord, Greetings:

This is to notify you that you are to serve on the Young People's Bible Meeting in the near future. You will notice on the enclosed bulletin the general subject, your topic, and the date you are to serve.

In working out your talk we feel that it will help if you will bear in mind the following—

1. The working out of this talk and giving it as a God-given opportunity for service. If ever you should do your best, it is when you are doing the Lord's work. You can not expect a blessing from your service unless you are faithful in preparation.

2. Begin early to work out your subject.

3. Meditate daily upon what you already know about it.

4. Use your Bible, Concordance, Topical Text Book, and any other books dealing with the subject.

5. Ask yourself the question, "What have I heard, or read, or seen regarding the subject?"

6. "Think yourself empty,

Read yourself full,

Write yourself clear,

Pray yourself warm."

7. For further information, feel free to ask either the leader or our pastor who will be glad to be of further help to you.

You will be allowed from eight to ten minutes to speak on this subject. This does not mean however that you must speak that long.

If for any reason you cannot be present we shall be glad for you to write an essay on your subject and give it to the leader to have read. If this is impossible kindly inform the leader at once so that he may secure a substitute.

It is the prayer of the Program Committee that this subject may first prove a blessing to your own soul and that the Lord may use you as a channel to impart this blessing to others.

Yours for a blessed Young People's Bible Meeting,

The Program Committee.

It will not be necessary to take an exact copy of this plan. But it is to be hoped that this will be suggestive of how the important end of securing adequate preparation may be made a success in your organization.

MAKING OUR EDUCATION CHRISTIAN.—Colossians 2

Topic for October 8

MOTTO

"In all things he might have the preeminence."

MEDITATIONS ON THE TOPIC

I. **Training for Christ.**—Education is made Christian when it is directed to serve the cause of Christ. It is unchristian when, in the process of training, the mind and body are exercised to further some unchristian enterprise or spirit.

Whatever fits men and women to follow the spirit of the world is directed by an unchristian training. The Twelve had such a worldly spirit when they were seeking a place of distinction in the kingdom of Christ. Christ taught them the Christian Spirit when He said, "Whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:27, 28). There are many detailed ways in which the spirit of the world enters into the place of training and causes the pupil under training to be-

come ambitious for such a place in life to which the worldly minded give honor. Worldly power, worldly riches, worldly distinction, worldly position—are reached by letting the breezes of the great schools of the world secularize the spirit of our Christian schools and seize the spirit of our pupils.

To make our Education Christian we need to keep the purpose of the Christian in the world constantly before the teachers and the pupils of the school. Whenever a certain line of teaching or study is taken up, it needs to be thoroughly examined as to what its ultimate effect is to be in the fitting of men and women to fulfill the Christian program in the world and to overthrow the program of the god of this world. Efficiency need not be discounted, if it keeps the motives set on Christ and His cause in the world.

II. **The Text.**—Col. 2.—Paul's prayer for the Colossians is here revealed in his writing. Christ and His redemptive work are not to be lost sight of. Every system of knowledge that ignores the pre-eminent position of Jesus is an innovation which will spoil the Christian's wealth of inheritance in Christ.

III. **Suggestions for Junior Programs.**—To keep the minds of boys centered upon the right motive for education should be

the aim of the program. The Bible and its message concerning Jesus Christ is the great textbook of our educational work. The spirit of helpfulness rather than the ambition to shine above others should characterize every effort in learning. They should seek to know that they may do the right. They should seek to be able to do that they might serve others and give glory to God. Keeping this motive of education in the foreground, develop the Suggestive topics in the Outline for Junior assignments. Some of the Scriptures in the division II of the Outline Study will be helpful for the Juniors to read or memorize and discuss in connection with their work or in the open meeting in general discussion. The words of Frances R. Havergal's poem, "Take My Life and Let it Be," would profitably be memorized, and given, or sung, during the meeting, and the thoughts of it developed.

OUTLINE STUDY

I. Treasures of Wisdom and Knowledge are in Jesus Christ.

1. All things created by Him and for Him. Col. 1:15-17.

a. No science of created things conflicts.
b. No philosophy of religion contradicts.

c. What vain deceit does.—Col. 2:8.

2. No education is Christian which contradicts divine revelation.—Col. 2:2, 3.

3. No culture can regenerate the corrupt nature.—Col. 2:13.

4. No practices of the law or customs can avail. Christ is the head, and all life emanates from Him.—Col. 2:14-23.

II. Christian Education Emanates from the Christian Motive.

1. The kingdom of God and His righteousness.—Matt. 6:33.

2. In the name of the Lord Jesus.—Col. 3:17.

3. For the glory of God.—I Cor. 10:31.

4. In loyalty to God's indwelling.—II Cor. 6:14-7:1.

5. According to His Word.—Isa. 8:20; Heb. 4:12, 13.

6. According to the doctrine of Christ.—II Jno. 9-11.

7. Through the work of the true and Holy Spirit of God.—I Jno. 4:1-3; Gal. 5:22, 23.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Christ."
2. Learning for the Service of Christ.
 - a. Learning the Bible.
 - b. Learning things true and pure and right.
 - c. Learning things helpful to serve Jesus.
 - d. Learning to be helpful to others.
 - e. Learning more of God's creation.
 - f. Training my hands and heart and mind for noble work.

For Seniors.

1. The Center of a True Christian Education.
2. How We May Keep Our Education Christian.
3. Christian Motives in Education.

PERSONAL THOUGHT

Lord, give us wisdom to make our education such as will fit us always to serve and honor Christ and His kingdom.

SEED THOUGHTS

Whom have I, Lord, in heav'n but Thee?
None but Thee! None but Thee!
And this my song thro' life shall be,
Christ for me! Christ for me!
He hath for me the winepress trod,
He hath redeemed me "by His blood,"
And reconciled my soul to God,
Christ for me! Christ for me!

—R. G. Halls.

Take my love, my God, I pour
At Thy feet its treasure store;
Take myself, and I will be
Ever, only, all for Thee.—F. R. Havergal.

Christ Jesus is my all in all,
My comfort and my love;
My life below, and He shall be
My joy and crown above.—Jno. Mason.

Precious Saviour, may I live, only for Thee!
Spend the powers Thou dost give, only for Thee!
Be my spirit's deep desire, only for Thee!
May my intellect aspire, only for Thee!

—A. A. Walker.

THE HOLY COMMUNION.—
I Cor. 11:20-34

Topic for October 15

MOTTO

"This do in remembrance of me."

MEDITATIONS ON THE TOPIC

I. **The Communion Service.**—As Israel of old was to consider the great time when the firstborn of Egypt was slain and they were delivered and all were set free from Egyptian bondage, so the believer in Jesus Christ should consider the time of his deliverance from sin through the sacrifice of Jesus Christ. An appropriate service was observed by Israel as appointed by God, so an appropriate service in the broken bread and the fruit of the vine has been given as a memorial of Christ's suffering and its application to the believer in his deliverance from sin.

But this service should not be lightly regarded. It should not be a **lying** service as it applies to the one who partakes. "Whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." Though it be only a portion of natural bread and of natural wine, yet because of what it signifies, it should express the truth in those who partake that they are truly the spiritual partakers of the sacrificed body of Christ by which they have eternal life. But if they do not discern the body in this sense, they eat and drink to their own condemnation and are guilty of crucifying the Lord. I Cor. 11:27.

When it is observed in the true sense it is the "communion of the body of Christ" and the "communion of the blood of Christ." His body and His blood stand for our own. His suffering is for us. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Gal. 2:20).

II. **The Text.**—I Cor. 11:20-34.—This passage contains Paul's instructions and corrections concerning the observance of the communion. He repeats the command as the Lord gave it to him. He shows the importance of self-examination in partaking, and the guilt connected with an unworthy participation. Eating for satisfying hunger, or eating without considering its purpose, or with an unworthy life makes one guilty of the body and blood of Christ.

III. Suggestions for Junior Programs.—

Endeavor to conduct the meeting for the juniors in such a way that they will have an answer to the question, **What mean ye by this service?** There should be an appreciation of what it meant for Jesus to suffer the death of the cross. His bruised and torn body and His shed blood indicate pain and death endured for our sakes. The emblems Jesus used were to be memorials so that they should keep His suffering in memory. Ceremonial sign language is more solemn and impressive than mere words could be. Such ceremonial language should never be used unless it is fully meant. To use it without really meaning it is a great sin and greatly dishonors our Saviour's sacrifice for us, even making us as guilty as those who consented to His crucifixion. This will explain the difference between worthy and unworthy communicants. To be worthy is to meet sincerely all conditions for salvation and to meet honestly all our wrongdoing and trust in the sacrifice of Jesus for our pardon and cleansing. To be unworthy is to be insincere and to fail to meet all conditions and to neglect our duty in meeting everything that we should in honesty and faith.

OUTLINE STUDY

I. A Memorial Service.

1. Prefigured in the Passover.—Ex. 12:21-28; I Cor. 5:7, 8.
2. Instituted by Jesus Christ.—Matt. 26:26-28; Mark 14:22-25; Luke 22:19, 20.
3. Its object.—
 - a. To keep in memory and show His death till He comes.—I Cor. 11:24-26.
 - b. To express a communion of the participant with the suffering.—I Cor. 10:16.
 - c. To express a union with one another in Christ.—I Cor. 10:17.
 - d. To express exclusive devotion to Christ.—I Cor. 10:18-22.

II. How to Prepare for the Memorial Service.

1. By self-examination.—I Cor. 11:27, 28, 31.
2. By prayerful meditation on the meaning.—I Cor. 11:29, 30.
3. By separation from idolatry and sin.—I Cor. 10:14; 5:7, 8.
4. By purging out the defiled.—I Cor. 5:11-13.
5. Providing elsewhere for satisfying hunger.—I Cor. 11:20-22, 33, 34.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Fellowship."
2. What the Communion Means.
 - a. What Jesus did when He commanded it.
 - b. The meaning of the broken bread.
 - c. The meaning of the cup.
 - d. What the one who partakes should mean to express.
 - e. Who is unworthy?
 - f. How to be worthy.

For Seniors.

1. The Purpose of the Communion.
2. How Believers May fulfill the Purpose.
3. Preparing for the Service.

PERSONAL THOUGHT

"Let us draw near with a true heart, in full assurance of faith." Thus we may be worthy to enter into the fellowship of Jesus' suffering and show forth His death in partaking of the communion service.

SEED THOUGHTS

Blest feast of love divine!
'Tis grace that makes us free
To feed upon the bread and wine,
In mem'ry, Lord, of Thee.

That blood which flowed for sin,
In symbol here we see,

And feel the blessed pledge within
That we are loved by Thee.

Oh, if this glimpse of love
Be so divinely sweet,
What will it be, O Lord above,
Thy gladd'ning smile to meet?
—Edward Denny.

POINTS OF INTEREST FROM THE
EPISTLES—PAUL'S PERSECUTIONS. (Jr.).—II Cor. 6:3-13; 11:23-33

Topic for October 22

MOTTO

"Persecuted but not forsaken."

MEDITATIONS ON THE TOPIC

I. **Persecutions of Paul.**—Paul, a persecutor of Christians, became converted and had to meet almost immediately the same hatred, from his countrymen who were in unbelief, as he had manifested toward the Christians before his conversion. God had told Ananias, "I will shew him how great things he must suffer for my name's sake." And this was fulfilled from the beginning and continued through his Christian service till he gave up his life as a martyr for the faith.

Persecutions for the cause of Christ were an opportunity that gave added power to the testimony of Paul. They could not doubt his sincerity when he left a life of comparative ease and honor for a service which only brought sufferings and reproach. As Paul realized the calling to suffer he exclaimed, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24).

Persecutions deepened Paul's spiritual life. He learned to look upon them as a stepping-stone to victory. He could testify, "our heart is enlarged" (II Cor. 6:11). He did not always understand the whole mission of having persecution permitted of God. He prayed for a relief most earnestly, but when the Lord gave him the answer, "My grace is sufficient for thee, my strength is made perfect in weakness," Paul was satisfied and gloried in the infirmities that Christ's power might rest upon him. II Cor. 12:7-10.

II. **The Text.**—a. II Cor. 6:3-13.—Here Paul discusses the nature of his hardships and persecutions and how he met them by the grace of God, and the effect they had on his heart.

b. II Cor. 11:22-33.—Paul gives an account of a number of persecutions which he endured in a vein of boasting for the sake of edification, yet showing that it was for his good in weakness that he might be fitted to obtain God's grace.

III. **Suggestions for Junior Programs.**—The stories of the persecutions are all of interest and edification for the boys and girls. It is helpful to every Christian to understand how persecutions will come into every true Christian's experience and how God will bless them in the midst of it if they will endure and trust. A special study of the lessons from Paul's persecutions should be made by an older person who can adapt the discussion to the needs of the juniors. There is no practical strength or grace in a Christian life that can endure no hardness for Christ's sake. Christ taught His disciples to rejoice and be exceeding glad in such experiences, because they are no different from what the saints before have passed through, and the reward in heaven is great to those who endure.

OUTLINE STUDY

I. Persecutions Paul Met.

1. In Damascus.—Acts 9:19-25.
2. In Jerusalem.—Acts 9:26-30.

3. In Antioch in Pisidia.—Acts 13:14, 43, 44-52.
4. At Iconium.—Acts 14:1-7.
5. At Lystra.—Acts 14:19-22.
6. At Philippi.—Acts 16:16-40.
7. At Thessalonica.—Acts 17:1-15.
8. At Corinth.—Acts 18:12-17.
9. At Ephesus.—Acts 19:21-41.
10. By the Jews at Jerusalem.—Acts 21:27-40; 22; 23; 24; 25; 26; 27; 28.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Persecute," etc.
2. Assign to Individuals the Persecutions of Paul—to Tell the Story and Give Lessons Received.

For Seniors.

1. Lessons from Paul's Experiences in Persecution.
2. Stories of Persecutions in the History of the Church.
3. The Values Growing Out of Persecution.

PERSONAL THOUGHT

"Endure hardness as a good soldier of Jesus Christ."

SEED THOUGHTS

There is seldom a line of glory written upon earth's face, but a line of suffering runs parallel with it; and they that read the lustrous syllables of the one, and stoop not to decipher the spotted and worn inscription of the other, get the least half of the lesson earth has to give.—F. W. Faber.

Some of His children must go into the furnace to testify that the Son of God is there with them.—E. Prentiss.

The cross of Christ is the pledge to us that the deepest suffering may be the condition of the highest blessing; the sign, not of God's displeasure, but of His wisest and most compassionate face.—Dean Stanley.

Suffering is my gain; I bow
To my Heavenly Father's will,
And receive it hushed and still:
Suffering is my worship now.
—Jean Paul Richter.

He knows it all, the bleeding heart,
The burning tears, the cruel smart;
He feels the blow, the bitter sting,
His tender love marks everything;
The shattered hope, the grief that's borne,
The burdened soul in anguish torn,
The disappointment's pain so keen,
Your sorrow's depths by Him are seen;
And He is there with staff and rod
"Whose form is like the Son of God."
—Edith L. Mapes.

In the highest class in God's school of suffering we learn not resignation nor patience, but rejoicing in tribulation.—J. H. Vincent.

THE POWER OF CHRISTIAN SONG.— Acts 16:25-34; Rev. 15:2-4; 5:8-14

Topic for October 29

MOTTO

"Sing Unto God."

MEDITATIONS ON THE TOPIC

I. **The Power of Christian Song** is in the message of God which emanates from it. There is a message in the words which are in harmony with the Word of God and this gives it a power unto salvation to every one that believeth. There is a message of the Spirit in the delivery of the song which come forth from God and uses the human voice as an instrument to bear the message to the heart of those who hear. The Spirit of God brings conviction to the heart and moves upon it to yield itself to God. When this con-

viction is heeded the result will be salvation.

Christian song has often been a means of encouraging the downcast and giving them strength inwardly to meet the battles of life. The Christian minister has often been led of the Spirit into a Gospel message through the heavenly sentiments which singing Christian songs have imparted to his soul. The sick and dying have been lifted up in spirit in the hours of pain and given visions of heavenly bliss awaiting God's children, or have been moved to accept the plan of God for their life.

Songs in childhood have come back to the memory in the hours of crisis in manhood or womanhood and have carried the soul through to victory. Songs have been used to stay the murderer's hand who would otherwise have taken the life of God's children. Songs have saved men from crimes in the hours of temptation. Songs of a Christian character have moved men and women to come into a service where the Gospel is being preached and they have been led to Christ thereby. The words of a song have come to the composer like an inspiration and have been used to bear a message of life to those who have heard them.

II. **The Text.**—a. Acts 16:25-34.—The prayers and songs of Paul and Silas at the midnight hour were heard by the prisoners. God's power accompanying these expressions of God's servants were a means of saving the jailer and later his household.

b. Rev. 15:2-4.—Songs in the glory world will bring highest praises to God and satisfaction to the saints.

c. Rev. 5:8-14.—The new song in glory awakened all the hosts of heaven and earth and sea into one grand glad chorus of praise to Christ as the worthy One to open the seals of the book in the right hand of God.

III. **Suggestions for Junior Programs.**—Let the boys and girls make a list of songs having the themes suggested in the Suggestive Assignments. Discuss the topic in open discussion, **What Songs Have Meant Much to Me?** These may come from the list prepared for the preceding topic or may include some not in that list. When this phase of the meeting has had sufficient discussion the remaining time may be profitably spent in singing selections from the lists.

OUTLINE STUDY

I. Songs With the Gospel Message.

1. Are the power of God unto salvation for believers.—Rom. 1:16.
2. Are edifying to the congregation.—I Cor. 14:26; Col. 3:16.
3. Beget joy.—Jas. 5:13.
4. Uplift the heart of the worshiper.—Eph. 5:19.
5. Bring conviction to the sinner.—Acts 16:25-34.
6. Move the heavenly and earthly hosts.—Rev. 5:9-14; Luke 2:10-14.
7. Have power with God and men.—Acts 4:24-31.

II. What Christians Have Experienced in the Use of Songs.

1. Encouraged the saint.
2. Awakened the sinner.
3. Developed the character of childhood.
4. Strengthened the character of all who heard.
5. Awakened the message in the preacher.
6. Prepared the heart of the people to hear the message.
7. Became an instrument of heavenly blessing.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Sing."
2. The Songs that Are Christian.
 - a. Songs of Jesus.
 - b. Songs of heaven.
 - c. Songs of God's love.
 - d. Songs of praise to God.
 - e. Songs of Christian fellowship.

3. What Songs Have Meant Much to Me? For Seniors.

1. Discuss Sections of Division II of the Outline, Relating Actual Experiences.

PERSONAL THOUGHT

Let us use the service of song to the glory of God.

SEED THOUGHTS

Sing my soul His wondrous love,
Who from yon bright throne above,
Ever watchful o'er our race,
Still to man extends His grace.

Sing my soul, adore His name;
Let His glory be thy theme;
Praise Him till He calls thee home,
Trust His love for all to come.—Anon.

I will sing of my Redeemer,
And His wondrous love to me;
He from death to life hath brought me,
Paid the price to set me free.—Sel.

THE ADVERSARY OF OUR SOULS.— Rev. 12:3-17; Ezek. 28:11-19

Topic for November 5

MOTTO

"Be sober, be vigilant."

MEDITATIONS ON THE TOPIC

I. **The Devil, Our Adversary.**—A wicked personality, a spirit who has long since fallen from his first estate with God and has become an adversary to God and all the work of God, has taken a special delight in opposing God's plans for man. When God had placed Adam and Eve in the Garden of Eden and had made everything good for their happiness and well-being, and had given them commands by which they could know God's will and fulfill it, then the devil came to deceive them that he might spoil the plan of God for them and cause them to lose their happy inheritance.

What a sad day for this happy pair was that when they listened to the deception of the devil and took the forbidden fruit which God had warned them kindly not to take lest they should die. God began to deal with Adam and Eve by showing them the consequences of their sin. He also planned to overthrow the wicked works of the devil by a plan of redemption. He gave some intimations to Adam and Eve of His plan. And they got much hope from this and handed this hope down to their descendants. But from that day to this the devil has been an adversary to the souls of men, seeking in every way possible to keep man from accepting God's plan and hindering in every way possible so that he may lead just as many souls astray as he can manage to deceive.

It is no wonder that such a wicked spirit as the devil is would center his hatred against Jesus the Redeemer of men and against all His followers up to the very last minute in which God will give him time to work. But while God in wisdom has allowed a certain time to the devil, He in His mercy has made every provision for man to escape from the deception and bondage which the devil would impose. The blessed message of the Gospel, if heeded, with the salvation provided, will defeat the devil. He knows it, too, and is very much filled with wrath to do all the mischief he can until he is forever cast into eternal fire. Oh, will men heed the counsels of the Most High and deliver their souls through Jesus' blood!

II. **The Text.**—Rev. 12:3-17.—This gives a vision of John in the Island of Patmos in which the devil is represented as a "great red dragon having seven heads and ten horns, and seven crowns upon his heads" (Rev. 12:3). His mighty influence led many from heaven to forsake God. He makes war with the heavenly forces and seeks to destroy the

Man Child that is born to redeem men. But He is caught up to God away from the power of the devil. Then the devil loses in the war waged against him by Michael and his angels. The devil, being cast out, starts in a great rage to do all the mischief possible. But the blood of the Lamb and the Word of witness are given to the believer by which to overcome.

Ezek. 28:11-19.—Here the prophet Ezekiel seems to be using a figure of what Satan once was, to foretell the fall of the prince of Tyrus. Because of pride and self-exaltation he became corrupted and was cast out of his place.

III. Suggestions for Junior Programs.—“The great dragon . . . that old serpent, called the Devil, and Satan.” These names tell unmistakably of what nature and character the adversary of our souls is. It will be necessary to have a number of Scriptures read from the Outline Study in order to show what kind of wickedness the Devil is engaged in, in his work of destroying the souls of men. We shall not find some one whom we can see and against whom we can battle with natural strength. In some way we must get boys and girls to understand the reality of the devil's personality and the spiritual realm in which he works and the spiritual means which we must use to overcome him.

The Suggestive Assignments for Juniors will give a line of thought to be developed concerning the devil's character and works and his power, and how we must take the Lord's plan to overcome. To succeed in bringing this message into the understanding of the boys and girls will be well worth while the thought and prayers of workers with Juniors.

OUTLINE STUDY

I. A Wicked, Sinning, Spiritual, Personality.

1. Accusing.—Job 1:6-12; Rev. 12:10.
2. Contending.—Jude 9.
3. Tempting.—Matt. 4:1-11.
4. Deceiving and lying.—Rev. 12:9; Jno. 8:44.
5. Seeking to destroy souls.—I Pet. 5:8.
6. Misleading and perverting the unbelieving.—II Cor. 4:3, 4; Rom. 1:28-32.
7. Opposing God and His work with men.—Matt. 13:19; I Thess. 2:18; Zech. 3:1.
8. Holds sway over dominions which God has not yet restricted.—Job 1:10-12; Eph. 4:27; Jas. 4:7; I Jno. 5:18.
9. Is doomed to Eternal torment.—Rev. 20:10; Matt. 25:41.

II. May be Overcome through God's Plan.

1. Christ overcame.—Matt. 4:11; Luke 11:20; Matt. 10:1; I Jno. 3:8; Heb. 2:14.
2. We may overcome.—
 - a. When we accept Christ.—Jno. 1:12; Col. 1:13; Rom. 8:1, 2, 31-39.
 - b. Through regeneration.—I Jno. 5:4, 5, 18.
 - c. With Spiritual weapons.—Eph. 6:10-20; I Pet. 5:8, 9; II Cor. 10:3-6; Rev. 12:11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, “Devil,” “Satan,” or its synonyms.
2. Satan, the Enemy of Our Souls.
 - a. Satan's wicked character.
 - b. How he works.
 - c. His power over men.
 - d. How his power may be overcome.
 - e. How Jesus overcame.
 - f. What Jesus did for our victory.
 - g. Our part in being strong in the Lord.

For Seniors.

1. The Character of Satan.
2. The Realm in which He Works.
3. The Plan for Man's Deliverance.

PERSONAL THOUGHT

What a fearful reality is the work of the devil! How we ought to welcome the reality of our Deliverer, Jesus Christ, and avail ourselves of His salvation.

SEED THOUGHTS

The devil is no idle spirit, but a vagrant, renegade walker, that never rests in one place.—The motive, cause, and main intention of his walking is to ruin man.—T. Adams.

No sooner is a temple built to God, but the devil builds a chapel hard by.—Herbert.

He who would fight the devil with his own weapons, must not wonder if he finds him an overmatch.—South.

My soul be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

Oh, watch and fight and pray;
The battle ne'er give o'er;
Renew it boldly ev'ry day,
And help divine implore.

—Geo. Heath.

WORLD NEWS

(Continued from page 320)

Germany's moral separation from most of the world was emphasized in 1933 by her withdrawal from the League of Nations. Soon, the Reich withdrew from world economy, abandoning open commerce with other nations for a barter system of trade. To keep a favorable balance of trade, Germans went without commodities that previously had been imported; or paid dear prices for synthetic substitutes. All these sacrifices and many more were gladly accepted; for was not the Reich to become great again? Was not Germany to regain her lost provinces, her lost iron and coal? Britain's empire (13,300,000 square miles to Germany's 259,000) sprawled in plenty; were not Germany's crowded people, too, to gain the *lebensraum*—the living room—about which Der Fuehrer constantly spoke?

Outside Germany, Hitler's first victory was won according to the very Versailles Treaty which he despised. In a plebiscite held under League of Nations auspices in 1935, the people of the Saar, on Germany's west, voted to go back to the Reich.

Then Hitler began tearing the Treaty to bits. The position of France and Britain, who might otherwise have used force to keep the Treaty intact, was weakened by the fact that world opinion held the post-war settlement to have been unjust to Germany. British statesmen, in particular, had no heart to keep Hitler from repealing some of its provisions.

Further, Hitler's march to power was not so clear in progress as it is now in review. In 1935 and 1936, Italian wars in Ethiopia and Spain distracted world attention. Realizing the nuisance value of Italian co-operation, Hitler finally reached the Axis agreement with Mussolini, his co-disturber of the peace, in 1936.

First tear in the Treaty was made in March, 1935. Hitler announced that in violation of Versailles, Germany had decided to make military service compulsory in the Reich. Almost overnight, the German army grew from 100,000 to 550,000 men. Far from being angry, the British government signed an agreement three months later allowing Germany to build its navy up to 35 per cent of British tonnage.

In March, 1936, the revived German army strip on Germany's western border which had been demilitarized by the Treaties of Versailles and Locarno. Although the British government enacted a five-year armament program 11 months later, there was no real

alarm in Britain. Germany's frontiers seemed to have been adjusted permanently—after the Rhine march, Adolf Hitler had said so. Actually, it was more than a year before Hitler struck again.

First to fall was little Austria. Nazi agitation within its frontiers produced violence and disorder. On this pretext, the Austrian Interior Minister, Seyss-Inquart, who had gotten his job through German pressure, called in German troops to keep order. On March 15, Austria became German. True to Hitler's policy, Germany gave promises; General Goering assured worried Czechoslovakia of its safety.

In September, 1938, Hitler again stirred a crisis—in Czechoslovakia. War was prevented only when at the Munich conference France and Britain agreed that the German-populated areas of Czechoslovakia should be turned over to the Reich. “This,” said Hitler; “is the last territorial demand I have to make in Europe.”

Just five months later—in March, 1939—German troops added the non-Germanic Czech-Slovak provinces of Bohemia, Moravia and Slovakia to the Reich. Turning quickly to the north, Hitler demanded and got Memel, the German-peopled port of Lithuania.

Last spring, when Germany began to menace Poland and when Adolf Hitler scrapped Germany's five-year-old pledge not to attack Poland, Britain and France made sudden and dramatic moves. They pledged themselves to come to the assistance not only of Poland, but of Greece, Rumania and Turkey. Confident in new armaments of their own, Britain and France thus told Hitler that if he wanted a fight, he could have it; thereby, they hoped to keep him at peace.

Nevertheless, Hitler steadfastly refused to negotiate reasonably with the Poles. Three weeks ago, he turned against his friends as he had previously turned against his enemies. He flabbergasted Japan and unsettled Italy by suddenly concluding a non-aggression pact with the Soviet Union—long Germany's hated enemy.

By the pact, Josef Stalin, dictator of Russia, gave his assent to a German war against Poland. A few hours after it was ratified by the Soviet Parliament, the German army marched.

Before the beginning of the Second World War, Hitler had worked miracles with Germany. Every employable German had a job—in private industry, in government, in military service or in compulsory labor camps. Once bickering and weak, Germany had been made strong; it thought with the mind of one man. The staggering sum of 36 billion dollars had been spent on its navy, its 1,000,000-man army, its 8,000-plane air force, its military roads and its fortifications on the French border. To the Reich, Hitler had added 78,000 square miles of territory and 23,000,000 people.

But the cost had been terrific. Apparently, Hitler had earned the deep distrust even of Mussolini. He had helped shatter a world order of international law; he had left behind him a trail of lies and broken promises. He had broken his own word to the German people—that the nation and military establishment they had sweated and sacrificed to build would not go to war except in defense of Germany and its just rights.

Last week, Germany was at war with Britain, France, Poland, New Zealand and Australia. How many more nations might become involved and how long the Second World War would last, no one knew, but it promised to be a long and exhausting struggle—a bloody milestone in the world's history. Here was where Adolf Hitler's march to power finally had led; tragically, it had led Germany to war, and many of the world's millions into the shadow of death.—The Pathfinder.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

THE FORERUNNER OF THE KING Matthew 3

Lesson for October 8, 1939

Golden Text.—Prepare ye the way of the Lord, make his paths straight.—Matt. 3:3.

Matthew 3:1. Old Testament prophets had foretold that the Messiah should come to earth, and before His coming there should be a forerunner similar in spirit to Elijah. John was born six months previous to the birth of Christ, and at that time his father declared that he should be the prophet of the Highest. Luke 1:76. Those of the priestly order to which John belonged began their public life at the age of thirty. Of the life of John during the thirty years from the time of his birth until now we only know that he was in the desert until the time of his showing unto Israel. For the ordinary service of life men are prepared through contact, in society, in church, and in school, with their fellow men; but when God needs a man for an extraordinary service he avoids those human influences and prepares him in the deserts alone with Him. In society, church, and school you get the viewpoint of life of those associations and are more or less contaminated thereby. Alone with God you think as He thinks and see as He sees. The more you spend your time alone with God the more fully will you be equipped to do His work on earth.

Verse 2. The general meaning of the word "repent" is "a change of mind." Paul preached repentance, and as men changed their minds he turned their world upside down. The mind of man is enmity against God and contrary to God. No man can serve the Lord rightly in that state of mind and heart. There must be a change of heart, and that will result in a change of conduct, for out of the heart are the issues of life. The kingdom of heaven is the kingdom of God. The kingdoms of men are conducted according to the spirit of the natural man. There we have war, confusion, and every evil deed. The kingdom of heaven is not of earth; its king is in heaven, and its citizens have the spirit of the heavens—righteousness, and peace, and joy in the Holy Ghost. In his saner moods every man would be a member of that kingdom, but to enter that kingdom requires a change so complete as to be equivalent to a death and a resurrection, or a spiritual rebirth.

Verse 3. Man has a definite work to do in his conversion. He must prepare his heart to seek the Lord. Christ may stand at the door and knock, but man must open. I can

not only do much in preparing the way of the Lord in my own life, but I can also remove many a stone, and bridge many a stream for my neighbor, so that we both may crown Him king in our lives.

Verse 4. John did not get his meals out of tin cans, he got them first hand from hard mother Nature. Luxury and ease enervate; but living close to Mother Nature with its rigors gives strength to body and character.

Verses 5, 6. A strong man called Israel to repentance, and they came in crowds to hear him. A man strong in the will and purpose of God can accomplish like results now. Washings as ceremonial rites, emblematical of sin cleansing, were taught and practiced among the Jews from the days of Moses. The Jews required special rites for Gentile proselytes as they came into the Jewish Church. The rabbis taught that the Jews would be required to perform such lustrations upon their admission into the kingdom of the Messiah. But the O. T. ceremonies were invariably sprinklings and washings, never immersions. The last seems to be the result of a zeal for outward forms that drives one beyond the Word of the Lord. Baptism without the accompaniment of repentance and confession of sin is valueless. It may even be extremely harmful, giving the party a false sense of security in his sinful state.

Verses 7-9. With the preaching of John the Baptist the Gospel of the grace of God laid aside all provincialism and became universal. The seed of Abraham according to the flesh must be born again the same as the stony-hearted Gentiles in order to enter the kingdom of God, and both on the same terms.

Verses 10-12. God does not compel anyone to bear fruit, but the branch or tree that fails to do so will be under His curse. I can become good grain or remain chaff, as I will; but God will dispose of me according to what I am. The showers of rain upon the earth bring renewed life to nature; the out-poured Spirit upon the soul will bring spiritual life and fruitage. The natural is a symbol of the spiritual.

Verses 13-17. Christ humbled Himself and took the place of a sinner; therefore the Father honored Him by a public acceptance and approbation. Follow the path of Jesus, and the Father will accept and approve of you.

THE TEMPTATION OF JESUS Matthew 4

Lesson for October 15, 1939

Golden Text.—For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.—Heb. 4:15.

Golden Text. Strange theological ideas frequently spring up among us and are accepted and taught by many that you would think would know better. It was not many years ago that many taught that the devil controlled the weather. Happily that idea soon ran its course, and those who once taught it would probably be ashamed to confess that they ever believed such a thing. More recently the doctrine of the impeccability of the nature of Christ was taught. The Word does not say that He could not have sinned but that "he did no sin," which is of infinite value to us all. Jesus fought the battle against sin as a man, not as God. He was tempted as we are. The same weapons that He used to resist sin are ours also. Had His nature been an "invulnerable fortress" He could have slept on in spite of all the machinations of the devil. But He resisted unto blood striving against sin. Thus He won the battle and is now able to succor them that are tempted.

Matthew 4:1. Jesus, through the leading of the Spirit, spent forty days in prayer in preparation against the hour of temptation by the devil. He forearmed Himself by the early study of the Word and by prevailing prayer. If we would listen to the voice of the Spirit we would also be much on our knees before the hour of testing. To win in the realm of the spirit-life you must obey the adage, "In times of peace prepare for war." If you pray before the battle you can have victory; if you wait until after the battle you may get pardon.

Verse 2. After periods of spiritual exaltation we come back to earth, and the things that were held in abeyance reassert themselves. There is possibly no more critical time in a Christian's life than at such a time. After Carmel comes the juniper tree. The flesh gets hungry.

Verses 3, 4. Man can only be tempted through natural fleshly desires. If Jesus had not been hungry this first temptation would have had no force. But after forty days the body cried out for food. There are right ways of supplying bodily needs and wrong ways. Under such a stress you are liable to forget the "how" in the insufferable longing of the flesh. But it is better to die than to supply the crying needs of the body in the wrong way. But does a child of God ever get into such a strait? Christ did. And Satan came and cast a doubt of His divine Sonship upon Him in finding Him in such need. And to remove the doubt Satan suggested that Jesus should exercise divine prerogatives to supply that need. Not one Scripture, but all the Scriptures combined, make a perfect revelation of the Father's will.

Verses 5-7. I do not need to prove to the world that I am a man. I am one, and all

that the world expects of me is to act like one. The Father did not want His Son to prove His deity to the assembled multitudes at the Temple by some spectacular stunt, such as jumping off the pinnacle of the Temple and landing unhurt among the multitudes below, but He did want that Son to prove His divine Sonship by a life which would be a perfect revelation of the Father. Neither the Father, nor the Son, nor any true child of God, indulges in stunts to bring people to the knowledge of the truth. Such conduct has its inception in the evil one and is religious quackery, the work of charlatans. Beware of those who like to "show off." When a saint yields to the temptation to "show off" in religious exercises he is tempting God.

Verses 8-10. The desire for food is the most primitive of all bodily desires. The desire to be considered "somebody" is also a universal desire, and the less you are the more you resort to pretense to make up for the deficiency. But outward show can never compensate for inward lack.

But the desire for power is possibly the most subtle of all temptations, and for it millions have bowed down and worshiped the enemy of their souls. Men will fight for food, will throw their wealth at the feet of religious charlatans; but of all the things that have made the world an inferno the lust for power stands first. "Power belongeth unto God," and the place where His children are to abide is in the field of service. Their attitude is to be one of worship. Jesus reached the place where all power was committed unto Him both in heaven and on earth, but He reached it by the way of the cross. God counts only those worthy of power and authority who have learned to say "NO" to all selfish ambitions for place or power. From such He withholds no good thing.

THE CITIZENS OF THE KINGDOM Matthew 5:1-16

Lesson for October 22, 1939

Golden Text.—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16.

The present generation is descendent of generations that felt and thought and lived, but this generation is decadent; and the strongest proof of that to me is the prattle of the many of how much smarter we are than were our forbears. Like the Greeks in the days of Paul, we are running after new things and are rejecting that which has been tested and proved through the centuries. And certain religious teachers, catering to such mass mentality, are going about also claiming superior knowledge over the generations that are past, and vying with each other to spring some new interpretation of the Bible on a gullible public. One of the latest of these new ideas is that the Sermon on the Mount is not for the disciples of Christ now, that it could not be lived if they tried, and that they are fools for the trying. These wonderful teachings are for a future age, they say. Some Fundamentalists claim that all of the Bible is the Word of God, but when they

come to a portion that they do not like they say that it is for the other fellow. When the Modernist comes to a portion that he doesn't like he denies its inspiration and consequently its authority. The result is the same, the rejection of those Scriptures that do not suit the individual taste. The early church fathers quoted the Sermon on the Mount more than any other part of Sacred Writ and taught that it had authority on all disciples; and the early church people lived it. If they could, we can also. If it was obligatory to the regulation of Christian conduct then, it is so now.

Verse 3. The "poor" of this verse are people who are aware of their poverty of soul and ask and seek for relief. They are beggars who come to the Giver of all good things and there beseech Him to lift them out of their poverty into the riches of His kingdom. Poverty alone does not make us citizens of the kingdom of God; but a lively sense of need that drives us to the feet of Jesus' will.

Verse 4. Talking about your miserable lot is not necessarily being sorry about it. You may just want sympathy and would feel bereft if you had no troubles to parade. In that case your misfortune is an asset. But when you are really sorry and mourn over the fact that you are a prodigal, far away from God, it will not be long until you will leave your place by the swine's trough and start back to the Father's house. In the Father's forgiveness and your reconciliation you will find comfort.

Verse 5. Meekness is the opposite of quarrelsomeness. Individuals and nations that are given to war waste their wealth in their combats. If we could have several generations that delighted in peace we could eliminate poverty from among men. And in the church if we could only have more of the spirit of meekness we would not be suffering from such a dearth of spiritual grace and blessings.

Verse 6. This beatitude has a progressive fulfillment. It is not expected that you should be so filled that you would no longer hunger and thirst. But today you sense your lack of righteousness and true holiness, and the Lord in answer satisfies that hunger. A mother will feed her babe when it cries; much more will the Heavenly Father feed you. But tomorrow you again have a sense of hunger. In the satisfying of this state of healthy appetite for spiritual things is growth until you attain to the stature of the full-grown man in Christ. But you are not grown up yet.

Verse 7. God gives back our mete as we measure. You can not be a rapacious creditor and receive forgiveness for your own debts. We all need mercy. But the man who expects God and man to be merciful to him when he shows no mercy to others will be disappointed. The most godlike of human attributes is the spirit of forbearance and forgiveness.

Verse 8. Purity means more than just ceremonial cleanness; it implies the absence of pretense, deceit, insincerity. God is pure, and when we shall see Him we shall be like Him. And all those who have this hope

purify themselves "even as he is pure." There is work that I must do if I would see God; so must you.

Verse 9. The child of God is recognized by the fact that he follows after the things that make for peace. Whatever you may think of yourself the world will never see in you a "son of God" if you are a fomenter of strife.

Verses 10-16. Light destroys disease, and salt stops decay. Why is the world so sick and the morals of men so rotten today? May it not be that God's children have allowed their lights to grow dim and their salt to lose its strength! Remember that the standards of life in the world are borrowed from the Church.

BEVERAGE ALCOHOL AND SOCIAL PROGRESS.—Micah 2:9-11; Luke 21:29-31, 34-36; I Cor. 6:9-11

Lesson for October 29, 1939

Golden Text.—Know ye not that the unrighteous shall not inherit the kingdom of God?—I Cor. 6:9.

Micah 2:7-11. The words of the Lord do good to them that walk uprightly. The blessings of life come upon them in abundance. But occasionally there is a drifting away, and God's professed people revolt against the sovereign will of their King. They become as an enemy to the Lord. When this happens the Lord is not straitened (shortened, diminished, handicapped, impoverished), but His backsliding people are. II Cor. 6:12, 13. And the only relief is a determined disuniting from all ungodly entanglements and a return to the family of God. II Cor. 6:14-18.

But continued apostasy on the part of the elders will bring financial ruin to the families and disgrace to the children. The glory of being the son or daughter of a noble man of God is supplanted by the stigma of being a drunkard's son, or a harlot's daughter.

The land of Palestine was to be to the Israelites a place of rest only as the land was cleansed from the Amorite pollutions and the children of Israel refrained from the pollutions of the heathen of the surrounding nations. With the redefilement of the land the Israelites were preparing the way for their exile. And the surest sign that the apostasy has reached the point that judgment will fall is when the multitude chooses lying prophets to be their spiritual guides. Jer. 5:30, 31. Since 1932 when the American people chose leaders who promised them wine and strong drink the nation has been headed with incredible speed to social, moral, and economic collapse. What America needs is not arms to defend ourselves against foreign nations, but a revival of religion to save us from ourselves.

Luke 21:29-36. These verses have very little to do with the liquor question. The only point seems to be that in the history of the generations that are past the multitude took to drink and the wildest social excesses during crises that presaged calamity. Instead of a sober effort to withstand the on-rushing evil, they have drunk themselves into helpless stupefaction by the time of its ar-

rival. They will doubtless do so again. The Lord warns His followers from falling into the same pit. Only by refraining will they be worthy to escape the evils that are coming to pass, and to stand before the Son of Man. Immediately after the World War there was much talk of the "self-determination of peoples" and there was much talk of the revival of nations and peoples. Ireland turned to its ancient language, and the Jews have been trying to rebuild a national home in Palestine. The last two years have seen a marked reaction, and smaller nations and racial units have been swallowed up by those who have nothing but contempt for the weak. What the future has in store only a rash student of affairs would venture to prognosticate. But at that time many Bible students took these verses and gave them a prophetic signification that to others seemed exaggerated. Are the trees who were just then bursting into leaf prophetic of the anastasis of nations? I doubt it. Rather, just as sure as the leafing of trees is a sure sign of the advent of summer, so the celestial tokens and the earthly distresses and perplexities are equally sure signs of the nearness of the kingdom of God. And if ever there was a time when men who looked for redemption to come needed to guard themselves against the social excesses and moral delinquencies of the times it is NOW. Those who fail to do so will be appointed their portion with the hypocrites at His coming. Matthew 24:42-51.

I Cor. 6:9-11. Through the ages there have always been those who taught that they had an unfailing key to the mansions of glory. The Mohammedans taught that if any of their number died in a holy war, that that was an absolute passport to their heaven; many of the Jews taught that if they were blood descendants of Abraham, or if they had been circumcised they would be sure of glory; nothing else mattered. Today the Universalist declares that Christ bore our sins in His own body on the tree; therefore all people of all lands are going to heaven when they die. Some teachers limit this salvation to the believers; but Paul limits salvation to believers who separate themselves from the unclean, and cleanse themselves from their own uncleanness. The personal remedy is washing, sanctification, and justification in the name of the Lord, by the Spirit of the Lord. The holy life begins here, and "without holiness no man shall see the Lord."

RIGHTEOUSNESS IN THE KINGDOM.—Matthew 5:17-6:18.

Lesson for November 5, 1939

Golden Text.—Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. 5:48.

Luke 17:21. In declaring the principles of the Kingdom of God in these chapters the Master enunciates the great principle that the kingdom of God must be within you if you are to be in the Kingdom of God. It is not a matter of outward obedience to an onerous law, but an outworking of the God-principle which is first implanted in the soul.

Matt. 5:17-20. In the O. T. God partially revealed Himself through types, figures, and prophecies; in Christ Jesus we have the full revelation of God without the shadows. In the ethical teachings of the O. T. we have the requirements of a holy God declared in all matters of conduct on the part of the human family; in our blessed Lord we have the example as to how the Son of God did live and how all the sons of God should live. In simple language He taught us, and in concrete example He illustrated His teachings. As God changes not, so neither can right and wrong change. As the Word is absolute truth, so every thought contained therein will be fulfilled.

The commandments of God are not all of equal importance, but there is not one of them so unimportant that it can be rejected without severe loss to the one who rejects it. The Word was not given to us to speculate and argue about, but to be made an integral part of our life and to be lived. The scribes and Pharisees spent much time in analyzing the Word, and in making minute rules for others to observe, but they themselves did little. Matt. 23:3-5.

It takes more than the ability to preach to make you a child of the kingdom. Vs. 21-26. It is easy to refrain from becoming a murderer in act; but extremely difficult to keep from being one in spirit. Any personal dislike on my part that would cause me to wish injury or death to another is murder in embryo. Nurtured long enough in the inner springs of my being, it will be born into the evil deed. But words precede deeds, and to have a spirit within that makes you use words of contempt or studied insult to another is preparing the way to have the judgments of God and man fall upon you. Thoughts are followed by words, and words by deeds.

Verses 27-32. Some women are so lost to virtue that they are willing to exhibit and to sell themselves for money. But the man who goes to the movies and bathing resorts to sate his lecherous vision on almost nude women is no better. Nor he who buys magazines filled with pictures of physical beauties. Job was a perfect man. He had a wife and loved her. Because of this he would not even look upon a maid. In this matter the words that fall from the lips are a sure indication of the state of the heart. A pure heart will not boil over in impure speech. The present depraved conduct in social relationships on the part of our youth is but the fruit of a general letdown of ideals on the part of us elders. It is exceedingly difficult for children to see evil where parents do not.

Verses 33-37. Murders are increasing, adulteries are multiplying, and the word of honor among men is vanishing. As the avalanche starts from the mountain's height and with increasing velocity dashes to the depths below, so when men forsake their God comes the moral avalanche. The words of men in high places, as well as in low, have no moral backing. Promises are made with the intent of breaking them. Even the oath adds nothing to the plighted word. This is indeed a deplorable state and one of the causes of the present world crisis. Where there is truth in the heart it will be spoken from the lips, and

will not need an oath as a pledge of fulfillment.

Verses 38-41. Revenge is one of the strongest instincts of fallen humanity. It does not overcome evil which should be the motive in all efforts of moral correction. Guided by the Spirit, do that which will be for the good of the man who did you wrong and for the general good of society, and then you will overcome evil with good.

Verses 42-45. The less you love the more you will grab for the things of this life to be used for your personal satisfaction; the more you love the more you will give of the things that are yours for the good of others, even though some of them may be your enemies.

Matthew 6:1-18. Goodness never goes on dress parade. When it does it loses the quality that made it goodness.

"Just as birds, so long as they cleave the upper air, are not easily caught, so we, so long as we look at things above, will not easily be captured, whether by a snare or any other evil device."

A SERIOUS TESTIMONY

Someone has said that "His cross has made paltry the magnificence of palaces and the pride of kings." Oh, yes. How poor are the trappings which one may gather about him, since Jesus has showed the way of self-abnegation.

Perhaps worse, at least more heathenish than the "magnificence of palaces and the pride of kings" is the adorning of the person with beads and rings and ear bobs and all such things. If the Scriptures said not a word about such crudity, ought not a look at the Cross and all that our Lord suffered there to be sufficient to turn one from display, to humility and modesty?

For the sake of those who are too dull of hearing to get the message of humility by looking at the Cross, both Paul and Peter, under inspiration, have specifically pointed out the kind of attire which must not be worn (I Timothy 2:9, 10; 1 Peter 3:3-5). Still, because "everybody does it" and because the heart is not weaned of its pride, the display goes on. This without the slightest regard for the character of Christ, His cross or scripture commands.

Mr. Finney, Presbyterian, afterward a Congregationalist, said that when professed Christian women dress so they testify to the world, "Nothing in religion, nothing in religion," it is a rather serious testimony to give, certainly.

You see, a sinner knows how a Christian ought to dress. Bishop Selwoll used to say, "Ask an artist who is a dissipated old sinner to paint the picture of the saint, and he will finally show the likeness of a woman in plain attire." If the sinner can grasp this truth, just why is it that religious people have such trouble with it?—Selected.

"Getting to the top dishonestly leaves a fellow no better off than if he had stayed where he belonged—at the bottom. A false victory is worse than none."

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE ROYAL WORDS OF HOPE FOR OUR WAR-TORN WORLD

I will overturn, overturn, overturn, it: and it shall be no more, **UNTIL** he come whose right it is; and I will give it to him.—Ezekiel 21:27.

THEN shall Jerusalem be holy.—Joel 3:17.

It is with a heavy heart that the writer of the "World News" section of the Christian Monitor, chronicles this month's news item. For months, possibly for years, we may have to be compelled to write about war. What Woodrow Wilson feared, and warned the world about has come upon us. He said that "if the world went back to its old way of power politics that war would be the certain result." The world went back to its old game, and bloody war has broken over the world.

While we are writing Poland seems practically crushed. She has been deeply invaded by Germany, and now Stalin and his hordes are pouring in from the rear. Thus surrounded by two of the world's most powerful armies she will soon be helpless.

With Russia and Germany allied against the rest of the nations at war, Great Britain and France face a powerful and formidable opposition. By reason of this strange alliance both Stalin and Hitler expect to dominate the world. They buried their differences, left byones be byones, for the express purpose of bringing Great Britain to her knees. Strange bedfellows, the Soviets and the Germans, Communists and Fascists. But a short time ago they professed bloody hatred of each other. Now they have made love to each other, and the non-aggression pact has resulted. What the future holds in store depends not upon the weakness of Poland, the combined strength of Russia and Germany, and their Italian and Japanese allies, but upon the One who has more to do with the **rising and falling of nations** than the average person knows. It is He who sits upon the throne, knows the future better than we know the past, has all authority and power in heaven and upon earth, and is truly, "the Prince of the kings of the earth."

The hours often tell a very darksome story, but the centuries tell another and often a cheerier tale. He that sits on the throne, at the right hand of the Majesty on high, has ample time, takes His time, and in time takes care of all inequalities and injustices.

The British Empire is old, has made her mistakes, like all other nations has shown her intense humanity and her personal selfishness; but over all she has been the forerunner of granting human rights; freedom of worship; respect for Deity; and has been interested in the translating, printing, and sending of the Bible over the whole earth. The Lord will not be forgetful of the service that nation has rendered to His cause. Nevertheless, if England needs chastisement, the Lord will take care of that with wisdom and graciousness. We trust Him. Ultimately, according to the text below the caption of this editorial we read, "I will overturn, overturn, overturn," this He said of every nation. Thus, the outcome of the bitter struggle will finally be the decision of our Lord.

In paging through the dusty pages of world history we are amazed at the outcome of things. Babylon reached her height by the will of God, and when she ceased to serve the God of the universe, failed His purposes,

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

it took only the carelessness of a forgotten gate left open that night on the Euphrates River running through the middle of the city, to bring her glory to an end. When the Lord was done with a Napoleon who strutted with unusual pride on the continent of Europe, it took just the snowflakes of Russia, and a small ditch unknown to one of Napoleon's observers, before the battle of Waterloo, to end his career. Thus, again we can calmly await the outcome.

It may help us Christians to consider some of the striking "until's", and "then's" in the Word of God. They have a sustaining effect all their own. The word "till" has the same force as until. In Daniel 2:34 we note, "Thou sawest [the image representing the times of the Gentiles] **till** a stone was cut without hands, [representing one of supernatural birth or origin] which smote the image upon its feet that were of iron and clay, and brake them to pieces." This part of the prophecy was future, and still is future, but it implies the process. It also implies the person who does the breaking. The great empires of Babylon, Medo-Persia, Greece, and Rome followed their course, and came to their ends exactly according to the Word of God. Daniel 2 and 7 give their history in detail. Yet, when it was written the accounts were prophecy.

Concerning the Lord's people Israel, it is written in Hosea 5:15, "I will go and return to my place [rejected by them when He came into the earth, He leaves them] **till** they acknowledge their offence, and seek my face; in their affliction they will seek me early." Back of the **Fall of Jerusalem**, back of their **world-wide dispersion**, back of their **present day world-wide troubles** stands the person of the Son of God, whom they rejected as a nation, crucified, and refused His rule over them. They paid, they still pay, they will keep on paying **UNTIL** they acknowledge their offence and seek His face. If God so punished His own people, overturned them and banished them, He will judge other nations as well. The word "until" tells of the end of their judgment. Following this the Bible uses that small, yet hopeful word "then." "Until" means the end of a given course and judgment, "then" the better day.

Thus, in spite of what Henry L. Stimson, former Secretary of State, says, "I weigh my words when I say our present Caucasian civilization is threatened by the gravest danger with which it has been confronted for centuries," we who believe in the Scriptures, who trust the One on the throne, can truthfully and hopefully say, only "until", and "then" the better day. If these are the days of the coming of the Son of Man, then the Northern Confederacy, the Russian and Germanic alignment, foretold by the Prophet Ezekiel, chapter 38, will bring the Lord back for His own. If not, then we can leave the issue of the present war to Him. May we listen to the Lord Jesus, keep our poise, our faith, our hope, by what He said, "When ye see these

things begin to come to pass, then look up, and lift up your heads; for your **REDEMPTION** draweth nigh."

THE SECOND WORLD WAR

And ye shall hear of wars and rumours of wars: . . . for nation shall rise against nation, and kingdom against kingdom.—Matt. 24:6, 7.

At last it has come—another world war! We can hardly believe it, but over two weeks of it have already passed at this writing. The newspapers have been full of reports of it, and radios have broadcast its realities to millions of people. We could add little here, but the following resumé of events leading up to it, as related to the rejuvenation of the once thoroughly crushed Germany and the rise of Hitler to a place of power, will give our readers a good background that should be valuable for reference. The clippings are from the Pathfinder, to which we want to give due acknowledgments and thanks.

WAR—ITS AIM: TO STOP ONE MAN'S MARCH TO POWER

On September 1, 1939, it came. At 5:45 A. M., German tanks, trucks and troops crossed over the German frontier into Poland. Polish President Moseicki declared his nation to be in "a state of war." Last week, shortly after noon on September 3, British Prime Minister Neville Chamberlain spoke eight historic words in the House of Commons: "This country is now at war with Germany."

By afternoon, France was in. From the bottom of the globe came declarations of war against Germany by New Zealand and Australia. After 20 years and one month of uneasy peace, the Second World War had begun.

Immediately involved was more than a tenth of the world's population—the 230,000,000 citizens of the nations at war. For the rest of the world, the President of the United States solemnly warned: "When peace is broken anywhere, it is threatened everywhere."

Soon the world began to learn what its second convulsion would be like. On Germany's western frontier and on Poland's borders, boys and men in uniform were torn by bullets and blown to bloody bits by explosive shells. In a single day, 25 Polish towns felt the hot, shattering blasts of aerial bombardments. Carrying 1,400 Canadians and Americans back to the Western Hemisphere, the liner "Athenia" was torpedoed and sunk 200 miles west of Scotland, with the loss of scores of lives.

For two terrible weeks, diplomats had fought to save the peace. Poland was willing to negotiate a peaceful settlement of Germany's claims on Danzig and the Polish Corridor; so were Britain and France, Poland's allies. In the end, one man had said "No" and had hurled Germany's army into Poland. All the world knew his name.

Adolf Hitler was born at Braunau, on the Inn river in Austria, on April 20, 1889. A dreamy and aimless youth, he hungrily read biographies of Alexander the Great, Julius Caesar and Charlemagne; but he never finished elementary school. When he was 18,

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Christian Monitor, October, 1939

To Encourage a Wider Circulation of the **CHRISTIAN MONITOR** A Special Offer Is Extended To Club Subscribers Effective October 1, 1939

It is our aim as publishers to give our publications the widest possible circulation consistent with good business policies. In order to do this we must have the co-operation and assistance of our present readers. We appreciate what they have done in the past and feel that those who help us to get new subscribers should be entitled to some worth-while consideration for the efforts that they make. In line with this idea we give the following **NEW AND SPECIAL OFFER**. Many of our constituents have found it most convenient to take the paper in clubs, either to individual addresses or in a package to one address. The regular price for clubs is 75 cents each, if sent to individual addresses, and 50 cents each if sent to a single address. These prices remain unchanged. In order to give the various friends in our congregations who arrange for these clubs an inducement to increase them we make the following

Special Offer to our Club Subscribers

For every person or group sending in a club subscription of ten subscribers, either to single addresses or to one address, we will send an extra subscription **FREE**. This is especially intended for the remuneration of the person who cares for the club, but it can be made a **MISSIONARY PROJECT** by sending the paper free to some person who would not be able to subscribe for it himself. The same ratio continues as the clubs increase in number of subscribers. A club of fifty paid subscribers will be entitled to five free subscriptions, which may be sent to any persons that the representative or club may decide. The possibilities of sending free papers to worthy people at once become apparent. It will also become apparent that it will be to the advantage of clubs which receive fifteen papers to increase the number to twenty, and so on up the scale. We believe our subscribers will co-operate heartily in helping us to enlarge our service through this new special offer.

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We also offer the following awards to those who send in two new subscriptions to single addresses at the regular price of \$1.00 per year.

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he began three miserable years in Vienna, working as a hod-carrier. Drifting to Munich, Germany, in 1912, he painted picture post cards. By doing four years of World War service as a dispatch-runner, he became a German citizen.

When the war was over, Adolf Hitler and millions of other Germans grieved over the broken remains of the German Empire. Germany was not allowed to be represented at the Versailles Peace Conference. By the resulting Treaty of Versailles, the Reich was shorn of 27,000 square miles of provinces, of 6,000,000 citizens and of more than 1,000,000 square miles of colonies overseas. Germany's people were loaded with a 32-billion-dollar debt for war reparations.

After the war, Germany was in a turmoil of discontent and poverty. Unschooled Adolf Hitler became chief of propaganda and then head of the tiny Germany Workers' party. He found his voice—a magic, tireless voice, now storming, now pleading, now as soothing as a woman's. It told Germans that the Versailles Treaty must be torn up, and that Germany must again become a world power.

Nourished by the support of dissatisfied war veterans and of the anti-Communist middle classes, the party grew slowly; it was renamed the National Socialist (Nazi) German Workers' Party. During depression, hungry Germany became ripe for Nazism.

Nazi posters, banners, songs, uniforms, ceremonies, rituals, discipline, anti-Communism, Jew-baiting and the magic voice of Hitler brought new members to the party. As head of the largest of German political groups—none of which had a majority—Adolf Hitler became Chancellor of the Reich on Jan. 30, 1933.

Inside Germany, Der Fuehrer's first work was to end the freedom of the German people. A supine Reichstag voted to him and his Cabinet dictatorial powers which were to last four years. After old President von Hindenburg died in 1934, it became apparent that only revolt or death could end Hitler's hold.

(Continued on page 315)

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NOVEMBER, 1939



"All the World Is God's Own Field, Fruit unto His Praise to Yield"

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AS BRANDS FROM THE BURNING

By Anna W. Yoder



LD Jolly White staggered uncertainly along the road toward the lowly cottage he called home. A passing motorist narrowly missed hitting him, as he reeled dizzily in the path of the oncoming car, and then, as the driver swerved dangerously and sped on, Jolly hurled muttered cursings after him. The fact that he reached home this night without falling into the ditch by the side of the road and lying there until morning, did not mean that he had taken any less of the vile liquor than usual. There were times when he did succeed in reaching home in spite of it.

On the porch Jolly fumbled around most uncertainly for the door latch, uttering loud cursings the while, and then soon disappeared within the dark interior of the house. His wife, Maggie, was sound asleep on the bed, and made not a stir as Jolly tumbled in, clothes and all. Even if Maggie had been awake, she would hardly have heard much of the noise he made, for she was almost deaf.

Quite late in the morning Jolly awoke to the punchings of Maggie, and rolled out to start a fire, being still rather weak on his feet. The crisp autumn air made him shiver as he gathered his wood out of doors, mumbling discontentedly to himself.

The fire started, it was now his duty to get the breakfast and help Maggie up. Maggie was also somewhat of a cripple, having fallen some time back and hurt her leg. Just what the trouble was no one ever really knew. If she had had a doctor look at it, he did not help much. Besides the bad leg, her right arm was almost useless. Poor Maggie rarely ever ventured out of doors. The neighbors seldom saw her, and no one ever ventured to go in. Maggie herself, they said, actually resented any approach from anyone thereabouts. The Whites did have some friends who came in not too frequently, but when they did come, they treated Jolly to so much liquor that Maggie wished they'd leave. They were folks from town somewhere, and none of the neighbors knew them.

It was in the afternoon of this same day that Jolly was sitting on the bench on his porch. Miss Dora, the missionary lady who lived in the village, was coming up the road. Seeing Jolly sitting idly there, she turned in at the gate with a cheerful:

"Good afternoon, Mr. White!"

"Howdy," returned Jolly sullenly.

By this time the little white dog that guarded the White house had stationed himself between the intruder and his master, and with sharp barking and vicious growling informed her that it would be dangerous to advance any farther.

"How is Mrs. White today?" Dora asked, keeping one eye on the little white dog.

"All right," Jolly answered, none too solicitously.

"May I go in to visit her?"

"Naw! She don't wanna see anybody." This in a tone of finality.

"Oh, I'm sorry. I'd love to visit her some time. She's ill, isn't she? Well, thank you very much, and good-bye!"

Dora was puzzled. This was almost the only home in the whole community that did not open its doors to her visits. In her own home that evening she prayed more fervently for some opportunity to reach the Whites. Her fellow missionaries joined in her petitions for an entrance to this home that was so sadly in need of the Gospel. How marvelous it is, that when Christians really become burdened for lost souls, and labor effectually in fervent prayer, that God always opens a way for those prayers to be answered. Only a few weeks later the little mountain mission was favored by the visit of another minister who also had a passion for souls. Miss Dora planned to take him and his family, who were with him, to visit the homes of the people and encourage them in whatever way possible. It was while they were passing the White home that the Spirit led them into an open door for the first time. Jolly was on the porch, as usual, but in a more sober frame of mind, and when he was confronted with this group of happy, smiling faces he had not the heart to say "No," but instead, opened the door and led them into Maggie's presence. Everyone shook hands with Maggie, but it was not the happiest



NOW THANK WE ALL OUR GOD

Now thank we all our God
With heart and hands and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who, from our mother's arms,
Hath blessed us on our way
With countless gifts of love,
And still is ours today.

Oh, may this bounteous God
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us;
And keep us in His grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.

All praise and thanks to God,
The Father, now be given,
The Son, and Him who reigns
With them in highest Heaven,
The one eternal God,
Whom earth and Heaven adore:
For thus it was, is now,
And shall be evermore.

—Martin Rinkart.

thing they might have done. It was her right arm, you know, that was giving her so much trouble. She complained that they hurt her and scolded for five minutes because they came in and hurt her poor arm. Everyone apologized, but she did not hear them, and matters were no better. Several attempts were made to converse with her, which only led her to complain more about her hurt arm. Finally the minister, coming very close to her, shouted in her ear their greater concern for her soul, to which she snapped back:

"I'm a Catholic!"

"But do you know the Lord Jesus?"

"I'm a Catholic!" she spat out.

"Are you sure of your soul's salvation?" he enquired.

"I'm a Catholic! I tell you!"

Conversation changed, but before they left, the minister offered a prayer close to Maggie's ear, and the Spirit started working, although no one knew it.

After that it was easier for Miss Dora to get in to see Maggie White. Jolly never said, "No," anymore. In fact, he seemed really glad to have her come. Other Christian workers, too, found their welcome way into this home. The wall of indifference Maggie had built about herself soon melted away, and she discovered herself becoming interested in the gospel story, so much so, that when Miss Dora suggested that she might be able to go to services, Maggie gladly consented to try. Miss Dora helped her dress, and let Maggie lean upon her to walk the short distance to the little church. After she went once, she went again and again, although scarcely physically able. And then one night Jolly went too.

It meant something for Jolly White to decide to go to church. It was something he hadn't done since he was a boy. No one ever knew of his going. And so when Jolly walked up the road that evening and turned in at the church, there were others watching—some of those fellows who thought such a thing a joke. They hung around outside the church snickering and laughing all the while Jolly was there, and when the service was over and Jolly went home, he didn't mind as much as he thought he would that the fellows laughed at him and made fun of him. Jolly decided right then and there that what the minister said was true, and if ever anybody needed a changed heart, it was Jolly White!

It wasn't so long after that, that Maggie accepted the Lord Jesus as her Saviour. It happened one afternoon when the minister and his wife were visiting her. From that time on she was so different from the Maggie she used to be. Although she lived in a world apart from others because of her deafness, yet she filled that strange world with the Presence of the Lord Jesus Christ, and such happiness was hers that few people ever experience. Her health failed rapidly, and not so long after she became a Christian she could no longer go to the church. But she loved to read, and was provided with a large print Bible and a hymn book, besides many Christian tracts and papers, all of

(Continued on page 333)

CHRISTIAN MONITOR

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DARKNESS TO LIGHT

By Ursula Miller

"I will arise and go to my father, . . . I have sinned . . . before Thee." Luke.



HE hot dry autumn, extending far beyond the normal time, as if summer reached out a long, angry arm, was abruptly at an end as the Thanksgiving season was ushered in. The sky was, this afternoon, a mild gray, and a few timid snowflakes were venturing earthward as the girls, Anne and her brother's fiancée, Edna, entered the house, Anne's home.

"How is Iris?" Anne's mother inquired.

"She's some better," said Anne quietly.

Both the girls were so quiet, so subdued, that Sister Weaver, Anne's mother, hesitated, finally suggesting that perhaps she'd better go and remain with Iris's mother.

"Oh, no, Mother. She really is better," said Anne.

"Well, why then are you so solemn? I thought perhaps she was dangerously ill," the mother said.

"Tell her, Anne," Edna suggested.

"Oh, nothing much," said Anne.

But the mother being curious Anne began, "Oh, well, I just thought I'd help her out, and I offered to take her place in the library until she is able to go back."

"Well, wasn't that all right? I don't see anything to be solemn about in that," the mother said innocently. But Edna couldn't keep quiet any longer.

"She lamented and bewailed her illness the entire time we were there. How much time she is losing and how she hates making it up in the spring, until one of us almost had to offer our help, and Anne finally did. And do you know what she said? 'You'd like to, wouldn't you? No, thanks,' and blamed Anne for wanting to take the job away from her even now," ended Edna angrily.

"Well, Iris isn't a very polite girl; she never was," said Sister Weaver calmly.

"That's a very mild way of saying it, to my way of thinking," Edna insisted.

Sister Weaver, having other duties, went about her usual work, while Anne and Edna, an orphan who lived with her aunt, continued their planning.

"Well, now that I did not get the library work, we can go ahead with our double wedding plans as we first planned," Anne said.

"Oh, I think so too. And I'm glad. Just the same, Iris does do some of the most dreadful things. I can't see why she wants to, and I can't see how her sense of right or

her conscience allows her to. She knew as well as I did that they were going to give you that library position until—"

"Let it pass," Anne interrupted. "Of course, I need the money much more than she does, but if she wants it that bad—"

"She wouldn't need to lie," Edna said angrily.

"No, she wouldn't. But at that I know I'm happier without the position and a clear conscience than with it and a defiled conscience," remarked Anne.

"Iris has no conscience," Edna said, close to anger and not far from tears, "or else she simply couldn't do the mean, low tricks she is always doing."

"She must be a very unhappy girl," Anne suggested.

"Unhappy! Why, Anne Weaver, if she heard you say that she was unhappy she'd treat you worse than she has so far."

"Well, anyway, I would be dreadfully unhappy if I had to live with the memory of a lot of unkind and unjust things I'd done," said Anne.

"Well, you won't ever need to, because you are not unkind. But I cannot understand how Iris claims to be a Christian and is content to be a church member, yet does as she does."

"I can't understand her either," observed Anne.

"But you always defend her," Edna declared. "You say she is unhappy or weak or something of the sort. I think she is just plain mean," Edna said, emphatically.

"And the more to be pitied. Even when I was provoked at her I've felt sorry for her," Anne began.

"Sorry for her? pity her? Why? She's rich, she's good looking, she has her own way in everything," stormed Edna.

"Well, apparently, all those natural blessings fail to give her the deep peace and hap-

piness the rest of us have." She has never seemed peaceful and sweet spirited as—like one should be—you know," Anne tried to explain.

"No, of course not, and there is a reason. She always wanted to be great or rich or above others; someone to be looked up to and admired," Edna said frankly.

"That must be a very uncomfortable state to be in, to say the least; and that's exactly why I insist that she is unhappy. If she were peaceful and quiet and good she certainly wouldn't worry so much about always wanting to be the most noticed."

Edna looked slightly bewildered—and asked, "You mean sort of an inferiority complex?"

"Well, perhaps. I mean really that she tries to win the approval of herself and others by boosting herself. Some outward victory, for others to see."

"Well, anyway, she has an ugly spirit, and I do not believe she ever tried to curb it."

"That's exactly the point. She has not allowed the grace of God to live and grow in her heart, and she is to be pitied for it," Anne said.

"She was converted when we were; she belongs to the same church; she has the same chance the rest of us have." Edna's words tumbled out rapidly. "You have always defended her, Anne. The rest of us young folks would have ignored her long ago if it hadn't been for you."

"Then you wouldn't have done right. Edna, she needs our help and our prayers, even if she does not always treat us right. Oh, I admit I have felt the same way, Edna. Only I know that a person who is mean to another person is not happy, especially not happy in the Lord. And if she is mean to me, and I turn around and treat her the same way I have no right to claim the grace of God in my heart. If she hates me, why shall I hate her? If she uses me spitefully as she has, why shall I do the same to her?" Anne spoke patiently, quietly.

Edna's eyes opened wide. "The Bible teaches that, of course," she said.

"And since it teaches it, it means for us to obey it," Anne said reverently.

"But see what she did to Enid and John, through pure hatefulness. If it had not been for the power of God, with the help of Anne, their lives would have been ruined."

"They are very happily married, as it happens," added Anne, but Edna continued, "See how she treated Doris and Lucy when they were all together at the University."

"Oh, I know, but why talk about it?"

"And what did she do to you, Anne? Not only in this library job; but she tried her



best to break up the friendship between you and Harvey."

Anne looked uncomfortable, but said kindly, "If a person is unfortunate enough to have so much evil and hatred bottled up in her heart that person surely needs pity. Hate is a poison. And why under the sun shall I cultivate hatred in my heart just to get even?"

Edna, bested in the argument said, "Well, anyway, I am glad we can have our double wedding as we first planned. If you had the library job till June, of course, the money would help you to furnish your house, but there is your and Samuel's grandmothers' furniture. Aunt Susan simply loves to work with old furniture; I believe she will be glad to help both of us. But I must go home. Aunt Susan will think I'm lost," with which remark she immediately took her departure.

In June when the contract Iris had with the library committee expired she announced her intention of returning to the University. Anne and Harvey, Edna and Samuel, had had their double wedding and were in their own homes now for some months. Iris and her coldness to spirituality was ever a burden to Anne. She never forgot to pray for her. Often and often she wondered what cog had slipped in her life to twist and warp her conscience. True, none of them were perfect. Faults they had and plenty of them. And so well aware of them. But Iris was different. She was unnaturally cold and hard. She was the critic, the spectator, not helping, but coldly and mockingly looking on the efforts and trials of others. Daily, therefore, Anne prayed definitely for something to happen to Iris; something to turn her heart to God instead of to stone.

Thus sped the years swiftly, as years have a habit of speeding, be one sad or glad. Iris remained at the University for several years, coming home only for short visits. The neighbors kept in touch with her through her mother. She went for a trip with a tourist group; to such and such a place at another time; she was teaching; she was studying advanced journalism; she was majoring in history. But the day came when the news was not vague but definite. Iris was sick, very sick, and was being brought home with a special nurse. Her parents wanted her at home. She wanted to be at home. Her nerves were a wreck, and her heart was bad. The kind, old-fashioned country neighbors offered help both to Iris and her parents. They gave sympathy and prayers.

Her recovery was slow, almost imperceptible. Days on end there seemed no change, but there was finally a turn for the better. Anne's heart of love had pleaded with God for her neighbor, with tenderness and pity. At length the time came when Iris was permitted to receive her friends. She was different. Those who had been objects of her scorn or disdain, she now received with kindness. One day she sent her mother to get some rest, and the nurse also being absent, she asked Anne to remain with her for a while.

"I want to talk to you, Anne," she said. Anne adjusted the shades and patted her pillow.

Iris spoke, "Does the doctor expect me to get well? entirely well?" she demanded.

"I think so, Iris," Anne responded.

"Well, if you tell me, it must be true. O Anne, dear, if it hadn't been for you—your kindness and goodness to me all these years, I couldn't have gone on."

"Why Iris, you must not distress yourself," remonstrated Anne.

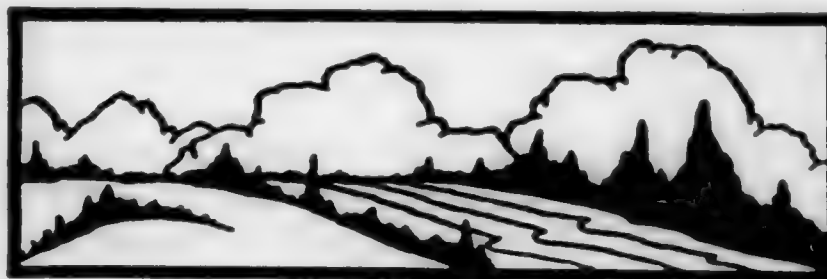
"I have always been such a proud, stubborn, and jealous thing, Anne, I don't see how God could endure me." Anne said nothing, only soothing her, patting her hand. "I always had to be the biggest pebble on the beach, no matter at what cost to others." Iris continued, "It was always so hard for me to do right. But you were so good and gentle and kind, and it was so easy for you to do right."

"Oh, no; it was not easy for me," Anne interrupted. "Doing right is like a lesson. A lesson God gives from His textbook, the Bible. It cannot be so much harder or easier for one than another—if they want to learn the lesson. I wanted to learn from God. Everything He told me to do I really tried to do, because I wanted to please and obey God," Anne explained bravely, yet timidly.

"I never thought of it in that way, about it being a lesson," said Iris, astonished. Words languished as Iris lay wrapped in deep thought.

"You know, Anne, that I have come to myself? Do you mind if I talk?"

"By no means, if it does not injure you. Yes, of course, I knew there had been a



NOVEMBER

November, chill November
Has come to us again;
Bare are the towering treetops
Where once the leaves had been;
Brown are the weeds and grasses
O'er hilltop, moor, and glen.

The saddest month of autumn
November seems to be;
To this yon naked woodlands
Will readily agree;
For, see, the frost and breezes
Have stripped each stately tree.

The leaves so worn and faded
Now heaped in hollows lie,
They rustle 'neath our footsteps
When we would pass them by;
And through the barren treetops
The evening breezes sigh.

How soon was autumn blasted!
Seems 'twas but yesterday
When nature deftly painted
Her fairest, rich display
Of colors in the forest—
But naught remains today.

Think you that all is sadness
When summer days are past?
'Tis then the earth seems fairest
But ah, not long to last;
For each life has its sunset,
Each autumn has its blast.

—Elsie E. Egermeier.

change," Anne answered the first question last.

"Well, there are three definite guideposts in my life that helped set me right. Why were you always so sweet and good to me, Anne, so kind, no matter what I did to you? About Harvey and the library, such things, you know."

"Well, Iris, that's one of the lessons. The Bible says, 'Pray for them which despitefully use you,' said Anne. "It was not easy, but I honestly tried."

"O Anne, if I had died in my sins. I belong to church, but I have been a vile, vile sinner; my heart was black with sin—hatred, envy, pride, stubbornness."

"Jesus Christ came into the world to save sinners," quoted Anne.

"Of whom I am chief," added Iris. Again there was silence.

Then Iris began,

"Oh, yes, the three things that helped me and guided me to see myself as vile as I knew myself to be. When I once turned my face to seek my Father's house, I said to myself, 'I will arise and go to my Father.' The first is this sickness. I am calm and not especially fearful, but I thought how foolish to turn down eternal life and take eternal destruction when death stared me in the face. Second, my faithful friend, Anne, who always stood by me, no matter how ugly I treated her. The fairest and squarest person I know, who does right because her God tells her to. Dear Anne! And third, you may not believe me, Anne, but it was my history course. I saw the greatness of Almighty God in His dealings with nations and men, so I couldn't help but orient myself with Him. So I said to myself, darling Anne, 'I will arise and go to my Father.' And I am so glad, so full of joy, that I did. For whether I live or die Christ shall be magnified in my body. But, Anne, I was so far away in the far country.

"O soul, in that faraway country,
A-weary and famished and sad,
There's rest in the home of thy Father,
His welcome will make thy heart glad."

Iris repeated the stanza very softly, and Anne began and repeated:

"Although thou hast sinned against heaven,
And weak and unworthy may be,
He offers thee full restoration,
And pardon abundant and free."

Protection, Kans.

NOT ENOUGH

So many times have we read advice to the effect that hard work is necessary to success that perhaps a boy will get the idea that hard work is all that is needed to bring success. But there are plenty of men who have worked hard and really have not achieved much. Something more than hard work is needed.

"Every prudent man dealeth with knowledge." Intelligent hard work is required. The trained worker is the one whose hard work brings results. Hard work plus the best training you can get is the formula for success which counts for most in life.—Publisher Unknown.

THE SWISS BRETHREN IN CANTON BERNE

I

By John Horsch

Once again Bro. Horsch gives us some interesting facts concerning the experiences of the Mennonites in Reformation times.

The canton Berne is one of the largest cantons, or states, of Switzerland. The history of the early Mennonites in this canton is from our point of view of special interest owing to the fact that the great majority of the Mennonite immigrants to Pennsylvania were Bernese or of Bernese descent. Bernese Swiss Brethren then were the ancestors of most of the Pennsylvania Mennonites.

Soon after the organization of the first congregation of the Swiss Brethren in or near Zurich we hear of Brethren in the city of Berne, the capital of the canton Berne. Within a decade this canton became the principal stronghold of the Brethren. In no other Swiss canton, or province of Germany, did the Swiss Brethren Church prosper and expand under the severest persecution as in the Canton Berne, particularly in the Emmental (the valley of the Emme River).

The Zwinglian Reformation in Berne

The Council, or civil government, of Berne began to favor the Zwinglian reformation at an early date, but for a number of years did not give permission for abolishing Roman Catholic worship and practice. When the first Swiss Brethren came to the canton Berne, Catholicism was yet the established church. The abolition of Roman Catholic worship would not have been tolerated by the authorities at that time, though the priests had been ordered by the Council to preach only what could be substantiated by Scripture. The meaning of this order was that only Zwinglian doctrine should be preached in the city and canton of Berne. But within a few years Romanism was abolished by orders of the Council.

Beginning of Persecution in Berne

Berthold Haller, the most prominent Zwinglian reformer of Berne, reported to Ulrich Zwingli on November 29, 1525, that the doctrine of the Anabaptists was spreading in the city, and that L. Tremp, his (Zwingli's) brother-in-law, was in danger of being won for their doctrine. On January 13, 1526, the Swiss Brethren were for the first time given attention by the Council of Berne. In April of the following year eight Brethren from Basel, among them Hans Seckler and Jacob Hochrütiner came to Berne. Berthold Haller in a letter to Zwingli, dated April 25, 1527, reported that he had a three hours' discussion with the imprisoned Anabaptists, and had begged them not to take offense at the "idols" (images) which had not yet been removed from the churches and which were idolatrously adored by many.

Berthold Haller was evidently perplexed by the arguments of the Brethren. He confided to Zwingli in personal letters that he found himself unable to disprove their doctrine on Scriptural grounds. Their lodgings were

searched under the direction of a committee of Council, and a booklet was found which turned out to be the Schlatten Confession, the recognized confession of faith of the Swiss Brethren. The Council committee handed this confession to Haller with the request of examining and refuting it.

An Appeal to Ulrich Zwingli

Instead of attempting to comply with this suggestion of the committee, Haller immediately sent the booklet to Ulrich Zwingli and asked him most urgently for instruction how the confession of the Anabaptists could be refuted. Twice in his letter he begged Zwingli to give this request prompt attention. In succeeding letters also Haller entreated Zwingli to assist him in the effort to refute the arguments of the Brethren. These letters indicate Haller's anxiety to meet the expectations of the Council of Berne in this regard. "Help us, dearest Ulrich," he wrote, "to frustrate the designs of these people." Needless to say, Zwingli was not only willing but anxious to act upon this request and give Haller all possible assistance in his conflict with the Brethren.

Zwingli, at this juncture, obviously perceived that all that he had written against the Brethren—including four books—had failed of its purpose. If Berthold Haller, the leading reformer of the canton Berne, and his associates, were unable to cope with the situation and refute on Scriptural grounds the teachings of the Brethren, it was clear that the "lesser lights" among the state church clergy found themselves in a similar or worse predicament. For the benefit, not only of Haller but of the clergy, by and large, Zwingli decided to publish a refutation of the confession of the Anabaptists. To prevent the danger of thus spreading their doctrine, he published the confession in a Latin translation with a refutation in the same language. He addressed this book to the clergy who had been educated for the priesthood and had a knowledge of this language. In passing we may note that the information contained in this book concerning the Anabaptists is even more unreliable and obviously slanderous than his earlier writings about them.

Disagreement among Leading Reformers Concerning the Persecution of the Brethren

Zwingli feared that the Anabaptists would win the day, unless the executioner was made, as it were, "the highest doctor." Reports reached him of a probability that Berthold Haller himself was being won for the cause of the Anabaptists. Indeed, Haller informed Zwingli that he had refused to approve of capital punishment in the persecution of these people. In another letter to Zwingli he remarked that the Anabaptists were taking a

strict attitude against sin and immorality, while so much could not be said of many of those who were in authority.

Differing decidedly from Zwingli in this respect Berthold Haller was burdened in conscience about the cruel persecution of devoted Christians. He recognized the piety and zeal of the Brethren, and continued to hope that ways and means would yet be found for suppressing the movement without resorting to further executions. In a letter to Martin Butzer, of Strasburg, Haller stated: "We realize that the best and the most sincere people are being seduced by the Anabaptists." In the same letter he speaks of the danger of being accused of shedding innocent blood. To Heinrich Bullinger, Haller wrote: "The Anabaptists have meetings frequently. They shun open sin and take a strict attitude against it. They zealously adhere to their rules of conduct, and thus make an impression on the well-meaning." In a mandate of the Council of Berne, addressed to the district magistrates of the canton, it is stated that "the Anabaptists are easily recognized by their way and manner of life and conduct. Within a few years, however, he reversed his attitude in this regard. He decided to fall in line with the leading reformers of the state church type and to approve of the severest measures toward the suppression of the Anabaptists.

The First Martyrs of the Swiss Brethren in Berne

The Anabaptist movement spread notwithstanding persecution. Even a member of the Council, Vincent Spaeting, took sides with the Brethren for a time. The first martyrs executed in Berne were the ministers Hans Seckler, Hans Trayer, and Heini Seiler who were drowned in the Aare River in July, 1529. Conrad Eicher, of Steffisburg in the Emmental, a prominent minister of the Brethren, suffered martyrdom February 21, 1530. Of the large number that were banished about the same time many, upon orders of the Council, were "held under the water." This means that they were held under the water of the river by the executioner, until life was nearly extinct—a form of punishment which, in the opinion of many, was even more barbarous and cruel than drowning. They were then released with the threat that they would be "drowned without mercy" if they were found again on the territory of the canton Berne. A herdsman at Othmaringen was even ordered not to reflect upon Anabaptist doctrine.

Among those who suffered martyrdom were Ulrich Schneider, of Lützelflüh, a man by the name of Kessler of the Emmental, two men of the principality of Bep, a young man of Wallis, and another of the principality of Aarburg. Until the year 1534 all executions were carried out by drowning. In November of this year a mandate was published decreeing that Anabaptist men should be put to death by the sword, and women "by the water," as heretofore. In August, 1534, Berthold Haller remarked in a letter to Martin Butzer that the prisons of Berne did not afford sufficient room for the arrested Anabaptists.

Berthold Haller's Change of Attitude

Berthold Haller as already intimated, consented only hesitatingly to the execution of the Brethren. Differing from Zwingli in this respect, he was burdened in conscience about the cruel persecution of devoted Christians. He recognized the piety and zeal of the Brethren and continued to hope that ways and means would yet be found for suppressing the movement without resorting to further executions. In a letter to Martin Butzer, of Strasburg, Haller stated: "We realize that the best and the most sincere people are being misled by the Anabaptists." In the same letter he speaks of the danger of being accused of shedding innocent blood. To Heinrich Bullinger Haller wrote that "the Anabaptists have meetings frequently. They shun open sin and take a strict attitude against it. They zealously adhere to their rules of conduct and thus make an impression on the well-meaning." In a mandate of the Council of Berne, addressed to the district magistrates of the canton, it is stated that "they are easily recognized by their way and manner of life."

A minister of the Brethren, Hans Pfistermeyer, of Aarau, was arrested in Berne in March of 1531. The leading ministers of the state church disputed with him for three days and finally prevailed over him to recant—a notable victory for the state church. Yet the hopes of the authorities that Pfistermeyer's influence would be a help in opposing and overcoming the Swiss Brethren movement proved wholly groundless.

A Religious War and Its Consequences

The disastrous religious war of the year 1531, in which the Protestant forces suffered a crushing defeat by the armies of the Roman Catholic cantons, proved a severe shock to Protestantism of the state church type. It created conditions that were distinctly favorable to the further progress of the movement represented by the Brethren. Zwingli himself lost his life on the battlefield of Cappel, in October, 1531. He had been at that time not only the acknowledged head of the church but the recognized leader in the political field as well.

In consequence of this war Romanism was restored in a number of the districts in which Zwinglianism had been established by the government. The people in general could not close their eyes to the fact that Zwingli's aggressively warlike attitude toward the Roman Catholic cantons had resulted in disaster. Even a number of influential clergymen of the Zwinglian state church now became clearly discouraged. They were led to reconsider some of the questions on which the Brethren differed from the state church. Leo Judae, for example, a prominent Zwinglian minister in Zurich, now took a position distinctly favoring the teachings of the Brethren. In private letters he expressed the opinion that the existing union of church and state was inexcusable. The establishment of a true Christian church, he said, necessitated separation from the indifferent multitude. He saw the need of church discipline and of the abolition of infant baptism. However, like hosts of others, he lacked the courage of his con-

victions. The attitude of the state church toward the Brethren remained the same.

The Great Debate of Zofingen in the Canton Berne

Since severe persecution, including capital punishment, had utterly failed of its purpose, the Council of Berne after due consideration decided upon a great effort of another nature to check and overcome the Anabaptist movement. A great debate was to be held with the ministers of the Brethren in the hope of convincing them of their supposed errors. The town of Zofingen in the district of Aarau in the canton Berne was chosen for the debate, since as Berthold Haller stated, many of the Brethren would be disinclined to go to Berne, because not a few of their group had suffered martyrdom in the city.

Haller, in a letter to Bullinger, referred to the proposed debate as a tragedy. He did not desire a debate. Repeatedly he had met imprisoned ministers of the Brethren, and, as above stated, had confided to Zwingli in a personal letter that he was not able to refute their arguments. A general invitation to attend the debate was given the Brethren in public announcements. Four "presidents" and three secretaries were appointed by the Council. By order of the Council the topics to be discussed were chosen and arranged by Haller and his associates.

Safe-conduct Promised the Brethren

The Brethren were known to desire a public debate, since many unfounded reports concerning their teaching and life had been circulated, and they were denied the use of the printing press to set forth and defend their doctrine. However, it required some effort on the part of the Council of Berne to convince the Brethren that they could confide in the promise of a safe-conduct for this debate. A few years previously, namely in January, 1528, at the time of a great disputation at Berne between Zwinglians and Romanists, a safe-conduct had been guaranteed to all who desired to attend. A number of leaders of the Brethren, among them George Blaurock, had gone to Berne for this debate, only to find to their sorrow that they were not included in the promised protection. They were arrested and banished with the threat of execution if they were again found on Bernese territory. Small wonder, then, that the Brethren hesitated to take the promise of the Council seriously. However, the Council's decision in respect to the debate of Zofingen made mention of the Brethren in particular as included in the safe-conduct.

Martin Weniger, the Spokeman of the Brethren

Twenty-three Brethren came to Berne for the debate, which was held July 1 to 9, 1532. Their principal spokesmen were Martin Weniger, of Schaffhausen, Hans Hotz, of Grüningen, canton Zurich, and Michael Schneider, of Stams near Innsbruck in the Tyrol. Simon Lantz and Christian Brugger, both of the canton Berne, also spoke occasionally. Berthold Haller, in a letter to Bullinger, refers to Weniger as a learned, shrewd, and eloquent man. In scholarship Weniger was

probably the equal of any of his opponents, and in his knowledge of Scripture he surpassed them. He presented his arguments pointedly and effectively.

On the state church side the leading spokesmen were apparently Caspar Grossmann and Sebastian Hofmeister, who were, besides Berthold Haller, the most prominent clergymen of Berne. Haller and others also took part in the discussions. The Zwinglian state churches of Zurich and Basel were represented, the latter by Simon Sulzer and others. Practically all state church preachers of the canton Berne were present, having been ordered by the Council to attend the debate or pay a heavy fine. The topics for discussion were drawn up by theologians of the state church.

A Weighty Fundamental Principle

The first topic was, "Love to God and the neighbor [instead of the written Word of God] is to be the basis for adjusting all differences in this debate." The Brethren declared this statement to be acceptable provided it was not interpreted to mean that love should be made an excuse for sacrificing doctrine and principle to expediency. In other words, they should not be expected, because of love to yield their scriptural convictions.

In their controversy with Romanism the state church theologians had always given the principle of the authority of Scripture particular emphasis. The Brethren stressed this principle even more than did the Zwinglian theologians against Romanism. Never would the Zwinglian leaders have given consideration to the idea of yielding to Romanism because of love. By making love or forbearance, instead of Scripture, the final authority, the state church leaders hoped to defend the state church position successfully. Oscar Farner, a historian of the Reformed state church, says with reference to the Brethren: "They had in fact the letter of Scripture on their side."

The Calling of the Ministry

The second topic was the authority for ministerial ordination. The spokesmen of the state church held that ordination must be with the consent of the civil authorities. Addressing the ministers of the Brethren, they said, "You have no right, or authority, to do the work of a minister of the Word; you are going without being properly sent." And again, "We ask of you to prove your authority, or refrain from preaching." They demanded that the Brethren, since they were in their opinion not properly ordained, prove their authority to preach, by miracles, like the Apostles.

As a matter of fact, the ministers of the Protestant state church, with very few exceptions, had formerly been priests. They were not reordained by the leaders of the Protestant state church, but had become Protestant preachers by obeying the orders of the Council to accept the new creed and order of worship. In the last analysis these men were ordained on the authority of the head of the Roman Church, the pope, whom

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CHRISTIAN MONITOR PULPIT

A CAUSE FOR THANKSGIVING

By J. Paul Sauder

TEXT: The joy of the Lord is your strength.—Neh. 8:10.

We are compelled to observe, as these lines are written in these last days of September, that many men are without strength. There is a noticeable lack of religious, moral, and mental strength, and, in certain war-battered areas, men are even without physical strength. Men's hearts fail them for fear. Some nations' secret and open alliances cause other nations to seek secret and open alliances wherever they can find them. At this writing there is no sure anchorage for anyone's thinking in this world of human affairs; there is no fixed point in this world to which a man may anchor his faith in the future. We have even begun to entertain doubts about the rock of Gibraltar and that for which it stands. There seems to be no strength and little permanence in the world system, as of October first, 1939. And joy has vanished for at least a third of the inhabitants of the world. There is no strength.

But in the day in which our text was spoken there was strength, there was something to which men could tie their souls. It was the fact that the Lord, the God of heaven, had joy that day. Yes, the Creator of heaven and earth was glad about something. What a scene He had looked down upon! Let us picture it.

It is spring in Jerusalem, and the street before the water gate is filled with people who had lately finished the wall around the city they loved. And how they loved it! They had come about 600 miles from the land of their captivity. (Those were not days in which one could travel 600 miles with an expenditure of \$6.00 and twelve hours' time.) We can see these ex-pilgrims listening to the reading of the Mosaic law. Hearts had said, under the leadership of a wise scribe and teacher, "What does God want His people to do?" And so Ezra reads in Hebrew. But they were foreigners to the pure Hebrew tongue, for three generations in a strange land can work havoc with great-grandfather's native language. So there were translators scattered among the people, enabling all to understand.

And the people were openhearted. When the preacher preaches because it's Sunday morning and it's time to preach, and the people listen because it's Sunday morning and it's time to listen—or sleep, there is little chance for the people's hearts to be reached. But these people were openhearted, and they were reached. When the preacher preaches because it's time to set a spiritual meal before the flock, and the people listen because they have a spiritual appetite for a

spiritual diet, hearts are touched. Tears may flow. How they flowed that day!

Hear the multitude in the street shout, "Amen, amen" ("So be it, so be it")! See them stand with their hands raised aloft, as if to stretch up for heaven's blessing, but see also the bowed heads, unworthy to be raised in the very presence of The Majesty On High. Then down they go on their knees, but that is not humility enough, for they put their very faces to the ground. Soon someone groans from the very weight of the broken law resting upon him. Soon there is a chorus of groans, and loud weeping begins, for men follow each other's example in matters of the emotions. Everybody weeps, and, from all accounts we have heard, the people of the East can outweep the people of the West. These tears were no "crocodile tears," they were not "put on." God's law had been broken. These people were not blaming the Babylonians, the Persians, their environment, nor yet their grandfathers—the weight of the broken law was on themselves. And so they wept, and wept loudly—the street groaned from wall to wall.

And now, back to the text. Apparently those tears made the Lord happy. A repentant woman washed His feet with her tears—a sweet solace it was to Him. A soul returned! A Jew came to himself at a hog-sty; dirty, hungry, tattered as he was he made a father's heart glad. Then there was the man who wept bitterly when he heard a rooster crow. Blessed tears were the tears of these three. Oh, if you find yourself where you are, and it makes you cry, don't hold the tears back. Let them flow as they flowed that day before the water gate. The flood of tears at the water gate! Shut not the salt water gate!

This rain of salty tears brought joy to the Lord. We have known the saints to weep in silent adoration of God's visible works of nature; how much more reasonable for them to weep because of His invisible majesty and supremacy!

But presently Nehemiah and Ezra call for attention and tell the people not to weep. "Today," say they, in effect, "is not a day of weakness. We have finished the wall, a physical protection against enemies, but that is not our greatest strength. The Lord is quite happy about you, and that attitude of His is your greatest strength. You have heard and understood the meaning of God's Word, you know the will of God for you. This is none other than a day for thanksgiving. So here is a program for the remainder of the

day, your Thanksgiving Day." And Nehemiah gives them a program worthy of our attention on this Thanksgiving Day, whether it be the Canadian, the National, or your governor's Thanksgiving Day.

We shall consider the points Nehemiah made in his injunction in reverse order, that is, in the order of decreasing importance. "This day," said he, "is not a day for weeping, it is a holy day." The world has changed "holy day" to "holiday," and has changed the meaning of the expression as well. "Holy days" are days of holy pleasure. I may drop a silent tear on communion day, but deep down in my heart, and outwardly too, I smile, for He's coming soon to get me. And after the tears have fallen like rain at "repentance meetings," have you noticed the large crop of smiles following those "holy days"? Smile on the "holy day" in which the Lord has joy because of your tears.

"Don't forget the unfortunate," says Nehemiah. "God has other children besides the fortunate and successful," he means. And, so far as human relationships go, helping another who has less than we is the best tear-drier and blues-chaser invented to date. Why shouldn't it be! Are you happy because you have and understand the Word of God? Celebrate! Not in rioting. No! No! But celebrate by sending "portions" to a well-chosen list of people, God's children who have less.

"Eat the fat and drink the sweet," says Nehemiah. Before someone jumps to the conclusion that we are about to advocate a program of sumptuous feasting on Thanksgiving Day, let me hasten to point out that all the cooks were "at church" till 1:00 P. M. at least. The reading had lasted until noon-day. Then the people prayed, they wept, Nehemiah exhorted; surely the people didn't get home before one o'clock. There was not much time to prepare for elaborate feasting, yet the implication of Nehemiah's injunction seems to be, "You save your special foods for happy days and happy and special occasions; you'll never have a happier day than this one."

"Go your way," said Nehemiah, meaning apparently, "go home, the rest of the day is a family day." So the group broke up shortly after noon in favor of the family. It may be merely a personal preference of the writer, but he feels quite strongly on this matter of all-day meetings on "holy days." The first half of the day belongs to the "reading of the law," and "giving the sense," the second half to the family group, not to an "all-day meeting." Neither should it be used for "gadding about." After the reading of the law, go home and enjoy simple home pleasures. Family ties are weak enough in these modern days. They never were too strong.

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Editorials

Thanksgiving

Once more the time of the year has come in which we observe a great national holiday—Thanksgiving Day. This is the only religious holiday in our calendar which we observe by the authority of our civil government. Ever since 1865, by presidential proclamation, the day has been observed on the last Thursday in November. This year, since there are five Thursdays in the month and the Thanksgiving and Christmas holidays would be separated by less than four weeks, the President has set the time for the fourth or next to the last Thursday of November. Most of the governors of the states have followed the example set by our president, and hence this year in nearly all states Thanksgiving Day comes a week earlier than it ordinarily would. We are not discussing the merits of this change, but we are certainly glad to know that our government still thus officially honors Almighty God by appointing a day for the giving of thanks to Him who made us and gives us all things which we enjoy in life. The fact that we have a Thanksgiving Day is of itself an abundant reason for thanksgiving.

We come now to the often-discussed question of why we should be thankful, or reasons for thanksgiving. It is true that we may have thought of this often and have discussed it many times, but we think it is a good thing to bring up each recurring year, for conditions are constantly changing. We have had new experiences since last year, we have had to meet new issues in life, we are facing new problems. What have we to be thankful for? When Governor Bradford of the Plymouth Colony in New England appointed the first American Thanksgiving Day in December, 1621, he seems to have had in mind the rendering of thanks for the preservation of the lives of a goodly number of the colonists, even though half of their group had died during the preceding winter. He also evidently wanted to express in a public way their gratitude for the good harvest of grain which they were permitted to gather in by the blessing of the Lord. Other stores of food were also abundant—game animals and fowls, fish and other sea food. And so one can see that what probably occupied the minds of the Pilgrims to a large extent was their temporal blessings.

Certainly we should not forget these, for it is only the ungodly who fail to recognize God as the Giver of the rain and sunshine, of the flowers and fruits and the grass and grain. And as we review the past season we see that our land has again been blessed with bountiful harvests of every staple product of the field and garden. And so we should again join wholeheartedly in the words of the familiar Thanksgiving song:

"For the blessings of the field,
For the stores the gardens yield,
For the joys which harvests bring,
Grateful praises now we sing."

And then we should remember other national blessings. We live in a world that is torn with hatred, strife, and warfare. Once again we find the clash of race and clan manifested in a terrible war that threatens to engulf all the leading nations of the world. So far our country has been spared, and we have assurances from those in the highest places in the government

that every effort will be made to keep out of the conflict. Many people question how long this can be done, but we have certainly great reason to be thankful that we live in a nation that is at peace internationally and which officially aims to remain so. And so, in spite of our many national imperfections, we can offer heartfelt thanks to God for the privilege of living in a land where freedom exists and where peace abides. Full religious liberty is a stranger in some of the great nations of the world. How thankful we should be that it is still a reality in the United States and Canada!

But even though some or all of the blessings thus far enumerated might not be ours, as Christians we would still have abundant reason to thank and praise our God for the many spiritual blessings which are ours through Christ Jesus. We have the blessings of redemption through His blood, the comforting and abiding presence of His Holy Spirit, the triumphs through His grace. These blessings are enumerated in detail in an article on another page. For these spiritual blessings we can say with the psalmist: "Bless the Lord, O my soul: and all that is within me, bless his holy name."

There is one more point on reasons for thanksgiving that we want to notice—what some one has called, "Unfrequented Roads to Thanksgiving." We all appreciate such individual blessings as health, home, friends, and general prosperity, and we should be most grateful for them. But then there are the more unpleasant things in life, the hardships, the disappointments, the sorrows that come to all, no matter who we are. Can we be thankful for them also? Many people will tell you that some of the greatest blessings in life have come to them in the guise of these seemingly unpleasant things. Sickness had brought people to a nearness to God that they never experienced before. Invalids are sometimes the happiest people in the community. Sorrow and death have often brought in their wake some of the most precious experiences in life. Disappointments are to the consecrated child of God "His appointments" to lead us to a higher plane in our Christian experience. Stuart Nye Hutchinson has well said: "Go back over your lives, you who are older. Can you honestly tell me of a single disappointment that ever came to you that in the end did not turn out to be a blessing? It is eternally true that all things work together for good to them that love God." Let younger people of less experience rest in this same assurance and also take these "Unfrequented Roads to Thanksgiving."

"Bless the Lord, O my soul, and forget not all his benefits."

Missionary Day

November also brings with it for the people of the Mennonite Church, on the third Sunday of the month, the annual Missionary Day. This day has been observed for nearly twenty years and, in some quarters of the church at least, has come to be regarded as a regular institution. It has been the means of stimulating a great interest in missions on the part of children and young people through the Investment Fund and the Savings Boxes. Each year the boys and girls are encouraged to invest quarters from the fund of \$1000.00 which the Mission Board holds for that purpose through the gift of a brother who was much interested in the mission cause. Records show that \$778.75 of this fund was invested during the present year, while 3,475 savings boxes were taken out by boys and girls and 683 by adults. The amount of money that is gathered through these

means amounted in 1938 to \$10,363.28, certainly a worth-while sum.

But probably the largest benefit from this effort is the awakening of missionary zeal among the boys and girls and young people in our homes and churches, so that they become missionary minded and continue to support, pray for, and otherwise help in the missionary cause all their lives. But the benefit of Missionary Day is not confined to the juniors and young people, for it spreads on through the Sunday school, church, and young people's meeting until it reaches every one who has any connection with the Mennonite Church. The Commission for Christian Education and Young People's Work, in co-operation with the Mennonite Board of Missions and Charities, has again published a "Missionary Day Bulletin" which will be distributed throughout the church, particularly among Sunday-school workers. Our church papers are also giving the work the usual publicity, and it is hoped that this effort will continue to give increasingly greater missionary inspiration and impetus as the years go by.

The Christian Monitor wants to add its bit of encouragement to this movement. We urge our ministers, Sunday-school workers, and parents to give it the consideration which we feel it deserves as an instrument to further the cause of bringing the Gospel to a needy world.

If and When War Comes

With the coming of the eleventh day of the eleventh month of the year we are reminded that twenty-one years ago the hostilities of the World War came to a close, with great rejoicing everywhere. This year the day will be observed with a sort of grim irony on the part of many, for, unless peace comes much sooner than it is generally anticipated, the leading nations of the World War will be fighting on the old battlegrounds in a second World War.

America is still on the outside and apparently determined to remain so, according to the statements of the highest authorities at Washington. We trust that she may not become involved, and our prayers ascend to this end. Yet one can not but remember that similar protestations were made by President Wilson and others before our country was drawn into the World War. One cannot tell at what moment something may occur which will be construed as an "overt act," and the United States will be plunged into this second World War.

As a historic and traditional peace church the Mennonite Church will naturally maintain its policy of nonparticipation in war or any form of military service. This has been for four hundred years, and still is, our interpretation of the New Testament Scriptures which teach us to love our enemies and to do good to those who hate us. Naturally the question comes to us as to what we should do if war is declared. General Conference at Turner, Oregon, in 1937, defined our position with regard to war and military service. If we cannot take part in this kind of service, is there some sort of alternative service which we might render, such as relief work in home or foreign lands, work in the placement of refugees, farm or forestry service, etc.?

These are questions with which the church is now faced and which the Peace Problems Committee of General Conference is hoping to answer in co-operation with leaders from all over the Church. When a suitable and practical plan is worked out it is the aim of a committee to appear before the president to state our position. In the meantime let us continue to pray for

peace and that our country may be spared from taking part in the increasingly terrible war that is raging in Europe.

In This Issue

We want to call attention to a number of articles in this number which we feel are of special interest. Many people naturally are thinking in terms of what will happen to our young brethren as conscientious objectors in case our country should become involved in war. We believe it will be helpful for us to think of what some of our young men endured in the World War as they stood for their conscience and their faith in the Scriptures. In line with these facts we are beginning with this issue a series of articles on "My Experiences During the World War," by Bro. Elam R. Hernley, who was a draftee and a conscientious objector during that troublous period. We feel sure that you will want to read every installment of this interesting and helpful recital.

You will also be interested in the special Thanksgiving and missionary articles which have a seasonal aspect. Then there are a number of educational articles which you should not miss reading. One of these is the very interesting term address at Goshen College by Bro. E. E. Miller. We believe you will enjoy this from beginning to end, both because of its scholarly discussions and homely philosophy. And do not overlook the scientific discussion of the alcoholic beverage question by Dr. Amstutz in his article, "Roll Out the Barrel." The liquor consumption in the United States and Canada is increasing in alarming proportions. The alarm must be sounded against the perils of indulgence in alcoholic drinks, even if practiced in so-called moderation. Drunkards and sots are recruited from the ranks of moderate drinkers, and those who take just a few drinks become serious menaces to the safety of our highways. "Touch not, taste not, handle not," is still the only safe rule with regard to alcoholic beverages.

Notice also the historical article by Bro. Horsch on the experiences of the pioneer Mennonites in Switzerland. Our forefathers were not afraid to suffer and, if need be, to die for their faith. We should be no less loyal than they to the most holy faith.

Our Special Offer

Again we want to call attention to our special offer as found in the last page of this issue. It appeared for the first time in the October number, and we trust our readers will not overlook it. We hope that our club subscribers will use this means of increasing their lists of regular readers. This is one way of doing missionary work, even though it may be an indirect method. Every time you help people to read Christian literature in place of the trashy popular magazines of the day you are doing something to advance their spiritual welfare.

There is an abundance of reading matter today, and people may think they do not have time or money to give to another paper. But when we think of the papers which we find on many of the reading tables in homes which we visit, there is abundant room for a magazine which gives interesting and educational material from the Christian viewpoint. May we have your continued co-operation in extending the service of the Christian Monitor?

Christian Life

SPIRITUAL BLESSINGS IN CHRIST

By Louida Bauman

This message should help us to appreciate the spiritual blessings in Christ Jesus and to inspire in us the spirit of Thanksgiving.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Believers in Christ have many blessings which are made possible by Him. We cannot see these blessings as we can see our material blessings. Although they are not seen they are more real, because they are eternal. The houses in which we live, the food we eat, the clothes we wear, the cars in which we ride, pass away with time, but the spiritual blessings abide.

We, who belong to Christ, do not pause to meditate upon the blessings we have in Him, as much as we should. We take them for granted and do not stop to wonder at them. We would realize more how much they mean to us, if we would think of what it cost to bring them to us. If we would think of our condition without them we would be more appreciative. There are indeed, many spiritual blessings. We can say with the Psalmist David, "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand." We cannot mention them all.

Let us confine our meditation to the **blessings of forgiveness of sins through Christ.** "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Do we wonder at the blessing of assurance of sins forgiven; the redemption we have through the blood of Christ?

Consider the condition of those in sin. In advertisements we often see pictures illustrating the effects of certain foods on children. One picture shows the child as he appeared before taking the food. The other picture shows the changed appearance of the child after benefiting from it.

Look at the picture of man before he realizes the forgiveness of sins. Naturally we conclude that because he can experience forgiveness of sins, he must be guilty of sin. "All have sinned, and come short of the glory of God." In sin man is under a penalty which is death—death, which is the separation of the spirit from God. "The wages of sin is death." "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "By the offence of one judgment came upon all men to condemnation." Man is unholy. "There is none righteous, no, not one." "We are all as an unclean thing, and all our righteousnesses are as filthy rags." "The heart is deceitful above all things, and desperately wicked: who can know it?" In the first chapter of Romans we have this picture of man: "Being filled

with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." "All we like sheep have gone astray; we have turned every one to his own way." We are out of harmony with God's will, each seeking our own will instead of His. We are going the opposite way because our minds are at enmity against God; thus we have no fellowship with Him.

In this world we see the evidence of sin in the heart of man. We see unhappy homes, unhappy innocent children, disease, pain, poverty, sorrow and death. Life is not regarded as sacred, and there are many murders and suicides. There are wars. Many curse God and have no fear of Him. They have no sense of responsibility toward Him. Many are not conscious of their sinful condition, or, if they are, do not give themselves time to think of it.

When looking at this horrible picture, you may say, "I was not as bad as that before I

A THANKSGIVING PRAYER

Lord, keep me from all bitterness, I pray.
In these perplexing days of doubt and strain,

When courage fails, and faith and hope grow dim,

Oh, let me not complain.

Oh, save me from the ever haunting fear
That clutches at my heart with wild demands,

That chills my love and paralyzes faith,
That blinds my eyes to all God's plans.

Lord, let me not feel pity for myself;
But go my way with laughter and good cheer,

With spirit high, and eye and heart aglow
With strength to scorn each tear.

Let me not feel that I alone do suffer;
I would not doubt the wisdom of God's plan;

The world has ever groaned and sought release
From pain, since time began.

So let me face the future unafraid.
Today is good, tomorrow taunts with fear;
Tomorrow I shall find but God's today
To prove anew His presence near.

—William Massie.

accepted the forgiveness of Christ." Maybe there was not much outward manifestation of sin; because of the restraining influences of a Christian heritage, Christian influences in the home, the church, or in the community. In the heart of each one of us there is the nature of sin, the disposition to evil. In each one is the seed or possibility of all that is evil. Naturally we are dead in sin, fulfilling the desires of the flesh and of the mind. "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Is not this a wonder when we realize the unattractiveness of our sinful natures? We are made to think, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" What a joyful message came to Joseph, "Thou shalt call his name Jesus: for he shall save his people from their sins." Sinful man needs just such a wonderful Saviour.

Consider the longing of many to be delivered from sin. Then we realize the blessing of sins forgiven. To know that Christ has forgiven our sins and that we are at peace with Him, is rest to our souls. There are many around us, and many in other countries who do not have this rest. They are carrying the heavy burden of sin and do not know how to get rid of it.

John Bunyan, in the *Pilgrim's Progress*, pictured the pilgrim with a heavy load upon his back. He could not get rid of this burden until he came to the cross.

Chundra Lela in India was conscious of unrest and dissatisfaction in her soul. She longed for peace. She took long, weary pilgrimages, but she did not gain peace. She inflicted on herself horrible tortures but did not gain peace. The longing for rest and peace was so great that she was willing to endure anything in the hope of obtaining relief. When she heard of Jesus, she believed in Him and experienced forgiveness of sin and had peace in her soul. We cannot imagine how joyful she must have been to know her Saviour. She expressed her joy by telling others about Him. There are others who are very anxious to hear about Him and asking for missionaries to come to them.

There are souls near us too, who are carrying the heavy load of sin. They are anxious about their souls, but do not know how to be saved. They may even be regular church attendants and not have the assurance of sins forgiven. They know about Jesus and that He came to die for their sins, and have probably heard the way to be saved in terms they do not understand. They may be looking for a great experience and do not realize that to be saved is to see yourself as a sinner and take the gift of salvation by just believing that Christ has already died for your sins and that He has forgiven you.

Believer! thank Him "that ye know that he was manifested to take away your sins." We "know that we have passed from death unto life."

Consider what it cost God to forgive sin. When we know the time, energy, and loving thought put into a gift, we appreciate the gift more. Forgiveness of sin is a divine miracle of grace. It is an unmerited favor made possible by God, who is rich in mercy

and who is also just. This fact of God's great mercy in forgiving sin, awakens a deep well of gratitude in any saint. "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."

We are bought with a great price. It cost God His only Son Jesus that we might be forgiven. The justice of God demanded that the penalty of sin, which is death, be paid. God made His own Son to be sin that the sinner might be made righteous in Him. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Christ humbled Himself and became obedient unto the death of the cross. He left His glory with the Father and took upon Himself the limitations of the flesh. He was holy and sinless, yet He lived among sinful man. He was tempted in all points like as we are, yet without sin. He was often weary, yet accepted interruptions patiently. He came to minister unto others. He came to seek and to save that which was lost. He suffered agony in the garden of Gethsemane before His crucifixion. He asked God that He might be spared the bitter cup, but He won the victory and said, "Nevertheless not my will, but thine, be done." So He went to the cross and gave His life for us. "Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." On the cross Christ said, "It is finished" (I Pet. 2: 22-25). Christ paid the full price for atonement for sin.

In gratitude we are made to feel that "love so amazing, so divine, demands my life, my soul, my all."

Consider the blessings of this forgiveness. God has paid the price to forgive our sins. When we recognize that we are sinful and confess our sinfulness and believe that Christ has paid the penalty for our sins, and accept what He has done for us, we can have the assurance that we are forgiven.

We no longer have a sense of guilt. "He that believeth on him is not condemned." "Being now justified by his blood, we shall be saved from wrath through him." We know that He will remember our sins and iniquities against us no more. "Blessed is he whose transgression is forgiven, and whose sin is covered."

Our fellowship with God has been restored, and we love Him because He first loved us. We are not enemies but are glad to do God's will. We come to God through

Christ, and His Spirit bears witness with ours that we belong to Him. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Now we have life instead of death. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." "The gift of God is eternal life through Jesus Christ our Lord." The Spirit of God dwells in us by faith.

As we are led by the Spirit the old nature does not have dominion over us. We mind the things of the Spirit. "To be spiritually minded is life and peace." Now we manifest the fruit of the Spirit, and as new creatures in Christ we are ashamed of the works of the flesh. "For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:20-22). This picture is more pleasant than the one of the creature in sin. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." We have the love of God shed abroad in our hearts. Life has become more sacred. We love our brother. We love our neighbor as ourselves. We love our enemies. In the

Spirit we are tenderhearted and forgiving, even as God for Christ's sake hath forgiven us.

Sometimes we do not reckon our old nature dead, and we yield to the flesh. We have an advocate with the Father, Jesus Christ, who has gone the way before and who is touched with the feelings of our infirmities and is pleading to God for us. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

We have reason to wonder at the love of our merciful God in forgiving our sins! "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us, through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:1-8).

Toronto, Ont.

THE PSYCHOLOGY OF THANKSGIVING

Psychology is the science of the mind or behavior. It deals with the mental processes through which one comes to act in certain ways. As for thanksgiving, it is the act of expressing gratitude for favors or mercies. Putting the two together, our little investigation aims in the direction of discovering something about the mental background of gratitude and ingratitude, thankfulness and unthankfulness.

Recall the main circumstances conditioning the mental states which led up to the first Thanksgiving in America. There was the long and hard voyage to the new land, the difficult conditions met in establishing a settlement, then the easing of conditions resulting in gratitude in Pilgrim hearts and their decision to give thanks in a public way. Is this not a fairly representative pattern of the mental processes which lead to thanksgiving in any life at any time?

Take the experiences of well-known Bible characters who came through fiery trials to sing psalms of praise for deliverance. Or reconstruct the chains of mental steps by which you have come to certain peaks of gratitude. Do they not follow the common pattern of struggle with difficulties, then some measure of solution and release, with a welling up of gratefulness? That is, thanksgiving comes as the consummation of a fairly definite mental process.

If this be true, then it is easy to see not only how we come to be thankful, but why cer-

tain thanksgiving occasions may fall flat. If hard conditions grow harder, the formal attempt at thanksgiving may but generate more bitterness of heart. Or at the other extreme, if things continue on an even keel of prosperity it may be hard to realize a feeling of gratitude. Often it seems there must be a change, either for worse or the better, to act as a kind of trigger to continue the chain of mental steps which eventuate in an expression of gratitude.

Curiously enough, it seems that change is more important than direction, in setting off a mental process. Thus at the end of a siege of illness resulting in the passing of a loved one, there often comes to those who remain a sense of gratitude that the sufferings of the dear one are over and he is finally at rest. In one sense such an outcome is not a happy solution, but a change occurred which made it possible for those remaining to achieve resignation and mental adjustment on a new level. From the psychological standpoint, a kind of mental block or depressing rhythm was broken down and a mental process which could eventuate in thanksgiving allowed to run to that consummation.

In many lives gratitude is no more than a recurrent mental state, initiated and running its course as already suggested. However, there are lives in which the attitude of gratitude is the normal and not just a more or less accidental state of mind. And usually it is some searching experience, such as the loss of a dearly loved one, or some crisis in

one's own life, which serves to bring a new and more continuing level of thankfulness. It was a profound conversion experience in the life of Paul which served as a permanent release for a life replete with spontaneous gratitude.

This is the psychological explanation of the plateau of thankfulness achieved by Paul and offered by him as a possibility for every real Christian. That is, the apostle came to live above the flats characterized by frequent swings between gratitude and indifference and even ingratitude. Permanently oriented by a tremendously vital conversion experience, he saw all things can work together for good,

and since they do, he could be continually grateful and in everything give thanks.

The practical application of our brief analysis of the psychology of thanksgiving is this: shall one continue on the earthly level of gratitude, closely following the hills and valleys of daily experience? Or, shall he seek the implications of life's most searching experiences, discovering in them its larger meaning and the basis for a continuing sense of gratitude? In the latter case, one may soar along on an even and majestic course, much as the great planes to which earth's surface variations present no confusing obstacles.—H. A. B., in the Gospel Messenger.

MY EXPERIENCES DURING THE WORLD WAR

I. Called to Camp

By Elam R. Hernley

In this series of articles our readers will get an intimate glimpse of what it meant for one brother to be a Conscientious Objector during the World War of over two decades ago. It is a sample of what many others endured, and we trust that these experiences will be the means of strengthening our faith as followers of the Prince of Peace.

Recently a young Mennonite said to an army man, "No man can go out on a battlefield to fight and still be a Christian." The army man agreed with that statement, saying that he believed Christianity would have to be laid aside as a garment before going to war, also claiming that if he were killed in battle his soul would be lost. Coming from one whose business is to prepare for war, this declaration made quite an impression upon me, and I wondered how many members of so-called nonresistant churches had as definite a conviction as he had. Perhaps there are those who in time of peace express themselves as being opposed to any warfare among nations but who in time of war would change their opinion and believe it their Christian duty to defend their country in battle. Such instances have occurred in times past. It is not a consistent attitude for anyone to take. This may be a proper time to take an inventory of ourselves and see just where we stand. We are taught in the New Testament by Jesus and the Apostles that we should take no part in strife or violence. Jesus said to Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."

The conflict now in progress in Europe recalls to mind the time when our nation became involved in the World War some twenty years ago and the events that followed. We remember the great concern of our church leaders when the young men began to be drafted for military service, because of what it would mean to those who believed it wrong for Christians to fight. Our position was made known to the government, but this did not prevent the boys from being taken to the camps, where it would be up to them to stand for the right. Our church has always stood for the Bible principle of non-resistance, teaching that it is wrong for Christians to engage in strife or carnal warfare. Then came the time when our faith was put to the test, when our teaching con-

cerning war was to be put into practice. This was by no means an easy matter.

During the months following our registration on June 5, 1917, the most welcome news that could have come to our ears would have been that the war had ended. No such news was forthcoming, however, until the fall of 1918. In the meantime, many events took place which will not soon be forgotten by those who were in the draft age. Some of those events relating to my own personal experiences I wish to record here.

On March 30, 1918, I received my call to go to camp, being ordered to report at the Scottdale Y. M. C. A. on the fourth day of April. At this time my parents lived at Lititz, Pa. Having a desire to be with them before going to camp, I left that evening by train and spent two days visiting with them and other relatives. Before leaving them I recall how my mother insisted that I promise to write and let her know exactly how I was getting along. She wanted me to tell her everything. I was rather reluctant to promise, not wishing to cause her undue concern in case of any ill treatment. It was very hard to part with them, not knowing when, if ever, we would meet again on this earth.

I received much encouragement from my parents and others. I had a talk with Bro. Aaron Loucks, who was one of a committee appointed by the Mennonite Church Conference to see the officials at Washington and to visit the boys in the camps. Up to this time those Conscientious Objectors who had been called to camp, were supposed to be segregated to await President Wilson's announcement defining noncombatant service. Shortly before my call came the President made his declaration, and I was anxious to know what the result would be.

The afternoon of April 4, after reporting to the Y. M. C. A., as instructed, Bro. Frank Brilhart obtained permission to take me by auto, in company with a few of my brothers,

to Connellsville, Pa., where those in the draft were to entrain for Camp Lee, Va. I appreciated having these friends with me at this time, and they did their best to cheer me up until time for the train to leave. The train ride that night was anything but pleasant. There were none in the group of young men with whom I was intimately acquainted. A few had indulged in strong drink, no doubt thinking it might be some time before they could do so again. We arrived in camp the next afternoon and I was taken to the 24th Co., 6th Tr. Bn., where I sat on my bunk in meditation for quite a while before going to supper.

The following day when I explained my position to a sergeant he informed me that I need not drill. Another sergeant insisted that I go on guard duty that night, but the first lieutenant, to whom I reported the matter, released me. The lieutenants took a kindly attitude, and at first it appeared as if little difficulty would be encountered. However, the captain of the company proved to be very stern and exacting. He called me into the Orderly room and we had quite a lengthy talk. During the next few days I was taken before the major and also before the colonel. It was rather difficult to explain my position to all these officers, as their views were by no means in harmony with mine. But I trusted the Lord to direct me in these interviews, not only at this time but also in later incidents. Mark 13:11 proved a real blessing at such times.

On Tuesday I was taken again to the colonel. After refusing to accept any service, he assigned me to the Medical Corps. My explanation to him was that noncombatant service was no more right than combatant, as it was all under the military arm of the government.

The captain demanded that I should drill with the rest of the men. The company was not using rifles or uniforms at this time, the drilling consisting chiefly in marching formations and physical exercises. One of the officers advised me to drill and to go along with any order given, and later I would be placed with the rest of the Conscientious Objectors. I took his advice and drilled for about a week, hoping that what he told me would come to pass. During this time I met a few Conscientious Objectors who had difficulty in deciding whether to accept non-combatant service or not. One of them said to me one evening: "The folks at home don't know what this really means." I admitted I felt the same way. It surely was a trying time.

About a week after my arrival at camp I was taken to the mustering office for an examination and to be mustered into service.

One of the men who filled out the blanks, after questioning me concerning my belief, expressed in no uncertain terms his opinion of me. Then he added: "Do you Mennonites want to let the others do the fighting and keep you safe? You'll get about twenty years in prison; that's what will happen to you."

During my stay in the 24th Co. I felt a touch of loneliness, perhaps homesickness. It was about a week before any mail arrived

from home. However, Bro. Aaron Loucks paid me a visit which was much appreciated. There was quite a lot of rain the first week, so much of our time was spent indoors. The soldiers entertained themselves with a victrola, playing mostly war songs. Such music

had very little appeal to me. Much of my spare time was spent in reading the Bible, which proved to be a source of comfort and help throughout my camp experience.

(To be continued)

Scottdale, Pa.

WHAT NOTED MILITARY MEN AND OTHERS THINK ABOUT WAR

Nothing has ever been decided by war that could not be decided without it; and if decided after the war, why not before?—General U. S. Grant.

It is the business of the churches to make my business impossible.—Field Marshal Lord Haig.

If my soldiers would think for themselves not one would remain in the ranks.—Frederick the Great of Prussia.

Lord Kitchener told me he had fought with the French in the Franco-Prussian War and had spent most of his life in soldiering, but that he had never seen a war out of which any permanent peace had come; and that while fighting brought out great individual heroism, it was futile in settling great international disputes.—Lady Oxford, "More Memories."

I confess without shame that I am tired and sick of war. Its glory is all moonshine. Even success, the most brilliant, is over dead and mangled bodies, the anguish and lamentations of distant families appealing to me for missing sons, husbands, and fathers. It is only those who have not heard a shot nor heard the shrieks and groans of the wounded and lacerated that cry aloud for more blood, more vengeance, more desolation.—General William T. Sherman.

We won some things from the war that were not on the program. For example, we had a complete demonstration of the fallacy of the old tradition that preparedness prevents war. That is worth something.—George Dern, later Secretary of War.

I doubt if war ever settled anything. It unsettles everything.—Napoleon I.

I went into the British army believing that if you want peace you must be prepared for war. I believe now that if you prepare thoroughly for war you will get war.—Major General Sir Frederick Maurice.

The responsibility is entirely on the professing Christians of the United States. If another war should come they will be responsible for every drop of blood shed.—General Tasker H. Bliss.

I have given four years of my life to leading the youth of Virginia to battle and to death. I want to give the remaining years of my life to teaching the youth of Virginia how to live.—General Robert E. Lee.

War is Hell.—General Sherman.

And so I say: To hell with war.—General Smedley Butler.

War is the only game in which both sides lose.—Walter Scott.

There never was a good war, or a bad peace.—Benjamin Franklin.

The loudest and most horrible scornful laughter of deepest hell, is war.—Klopstock.

War is the sum total of human villainies.—John Wesley.

War is the blackest villainy of which human nature is capable.—Erasmus.

War is the greatest existing menace to society, and has become so expensive and destructive, that it not only causes the stupendous burdens of taxation now afflicting the nations, but threatens to engulf and destroy our civilization.—Senator Borah.

Unless some move be made, we ask ourselves whether we are thus doomed to go headlong down through destructive war into darkness and barbarism.—General Pershing.

The more I study the history of the world, the more I am convinced of the inability of brute force to create anything durable.—Napoleon, on St. Helena.

There never was a time when, in my opinion, some way could not be found to prevent the drawing of the sword.—General Grant.

We must kill them in war, just because they live beyond the river. If they lived on this side, we would be called murderers.—Blain Pascal.

If you had seen one day of war, you would pray to God that you would never see another.—The Duke of Wellington.—Selected.

IF I GAINED THE WORLD

If I gained the world, but lost the Saviour,
Were my life worth living for a day?
Could my yearning heart find rest and comfort

In the things that soon must pass away?
If I gained the world, but lost the Saviour,
Would my gain be worth the lifelong strife?
Are all earthly pleasures worth comparing
For a moment with a Christ-filled life?

Had I wealth and love in fullest measure,
And a name revered both far and near,
Yet no hope beyond, nor harbor waiting,
Where my storm-tossed vessel I could steer;
If I gained the world, but lost the Saviour,
Who endured the cross and died for me,
Could then all the world afford a refuge,
Whither, in my anguish, I might flee?

O what emptiness!—without the Saviour
'Mid the sins and sorrows here below!
And eternity, how dark without Him!
Only night and tears and endless woe!
What, tho' I might live without the Saviour,
When I come to die, how would it be?
O to face the valley's gloom without Him!
And without Him all eternity!

O the joy of having all in Jesus!
What a balm the broken hearts to heal!
Ne'er a sin so great, but He'll forgive it,
Nor a sorrow that He does not feel!
If I have but Jesus, only Jesus,—
Nothing else in all the world beside—
O then ev'rything is mine in Jesus;
For my needs and more He will provide.

—Selected.

"AS BRANDS FROM THE BURNING"

(Continued from page 322)

which (and especially the Bible and hymn book) she read with great delight all through the day.

Miss Dora suggested one day that she would come and teach Maggie the Sunday-school lessons, and Maggie gladly accepted this chance for learning more of the Saviour. What happy hours those were! Dora soon discovered that the theme Maggie loved the most was that of meeting the Lord in glory. How her heart thrilled with the hope of some day meeting the Precious Lord Jesus Christ!

One day as Dora entered the White home, she heard Maggie singing:

"I'm going home, I'm going home,
I'm going home, to die no more;
To die no more, to die no more,
I'm going home, to die no more."

Maggie didn't know anyone was listening. In fact, she spent much of her time singing of her love to the Lord and of His love for her, and most of all, of the happy Home in heaven she was looking forward to.

When Dora stepped into the room, she shouted to her: "O Dora, it won't be long until I go there!"

And truly it was not. Yet those months of waiting seemed very long to poor Maggie. She wanted so much to go, and spoke of it without giving up hope. As her body weakened, her hope brightened. Each day brought her nearer realizing her fondest desire. When at last the Lord called her to Him, she had witnessed of Him to many people, who, during her last affliction had visited her.

And Jolly. I almost forgot to tell you about him. He soon joined Maggie in the ranks of Christian warfare, and oh! such a battle as he has had! Sometimes the enemy would come in like a flood, and Jolly would forget to lift up the standard of the Lord; but he would always get back on the firing line again.

Jolly's favorite testimony was something like this: "Folks got to calling me 'Jolly' because I drank so much. The name didn't really fit. But now since I'm a Christian I can live up to my name! Say! I certainly praise the Lord that these folks kept on praying for me even after I'd go back in sin. If they'd have let go, I'd be lost!"

Oyster Point, Va.

How unconscious we often are as we go along in our Christian life of the many, many snares and traps that the enemy has set for us! How often our feet would slip into one of those snares but for the hand of our God who holds us up! How thankful we should be for the hand of God that so tenderly leads over the rough and thorny paths where we would become entangled were it not for Him!—A. E. Mills.

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

MISSIONS

THE MARKSTAY MISSION FIELD

By Oscar Burkholder

We are glad for this account of the work in our northernmost mission field. It is certainly encouraging to know that our church is reaching into what may be termed the "hedges" as well as the "highways" of this needy world.

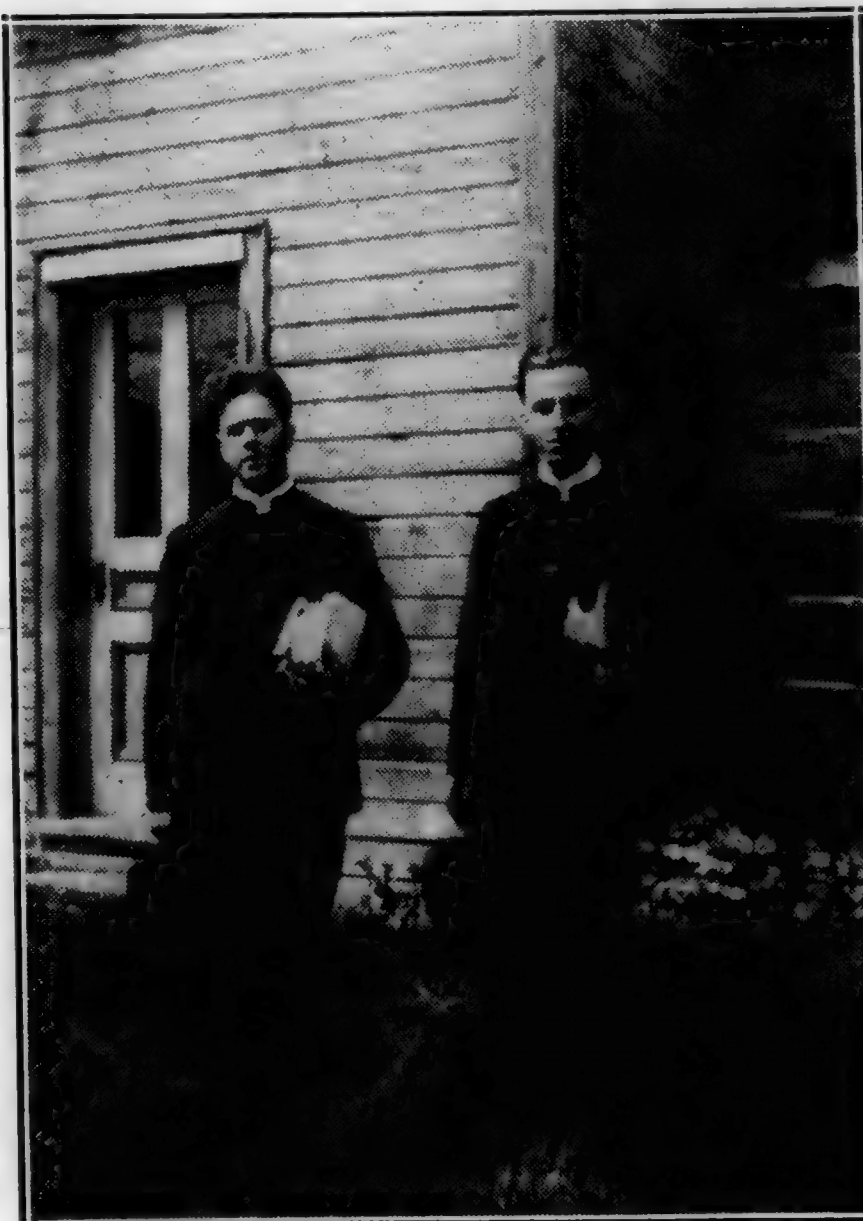
During the Winter Bible School term of 1935 at Kitchener, Ont., two brethren from Souderton, Linford Hackman and Llewellyn Groff, visited the school. Their plans were to travel north as far as possible on a tour of observation, especially keeping in mind the possibilities of mission work. A meeting was held with the executive committee of the Ontario Mennonite Mission Board, and these plans were laid before them. It was decided to send Bro. H. D. Groh, superintendent of the Toronto Mennonite Mission, who had formerly traveled in Northern Ontario in the interests of the Frigidaire Company, with the brethren. A letter of introduction to the Superintendent of Northern Missions of the United Church of Canada had been obtained from Mr. Hunter, a United Church minister in Hamilton, Ont., as well as generous gifts of woolen clothing from interested business men of Kitchener, by Bro. C. F. Derstine. These preparations proved very valuable in making the selection of a location later.

It will not be necessary to describe this trip in the dead of winter by automobile, only to say that when the party arrived at North Bay they were informed that the roads were closed farther north and that the only way they could travel farther would be west towards Sudbury. In their interview with the Northern Mission Superintendent the Markstay field was recommended as a possible place of missionary endeavor. The party visited Markstay, and a Finnish settlement near by, returning with the report and recommendation that plans ought to be made to begin work at Markstay.

Considerable counseling was done among members of the Mission Board, and other interested parties. A joint meeting of the Executive and Rural committees of the Board was held in February, 1936, at which the following action was taken: "At a joint meeting of the Executive Committee and the Rural Committee the feeling was that the time has come to start aggressive work in Northern

Ontario, and as we have young men who are willing to make the sacrifice, and believing that the Lord will provide, therefore we would authorize the appointment of the brethren Walter McDowell and Arthur Gingrich to start work about May 1."

In the fall of 1935 Bro. McDowell by the counsel of members of the Mission Board



Brethren Gingrich and McDowell, the First Workers at Markstay

made a trip to Northern Ontario going as far north as Timmins, and as far west as Sudbury. He visited a number of places en route, and returned recommending Markstay as the place to begin mission work.

Accordingly, then, with these various reports in hand, and the authoritative appointment of the Ontario Mennonite Mission Board, it was possible for the following report to appear in the Ontario Mission News Bulletin for May 1936: "According to appointment the brethren Walter McDowell, Arthur Gingrich and Oscar Burkholder visited the proposed field of endeavor at Markstay on April 15th. They were accompanied by brethren James Greenwood and John Burkholder. Several propositions were considered, and the one that seems most feasible is the rental for one year of a farm a half mile from the C. P. R. depot. The details of this arrangement are yet to be completed. There are four schoolhouses in the vicinity of Markstay where meetings can be held, as

well as the community church in the village. The party received a warm welcome by both the Reeve and Clerk of the township and several other leading members of the community."

In this manner was the work at Markstay begun. An appeal was made to the churches for furnishings and eatables to which a generous response was received. Bro. Oscar Gingrich of Waterloo, donated a car, which was overhauled by Bro. McDowell. After the Annual Board Meeting May 23-25, the appointed brethren, with their car loaded with immediate necessities, made their journey to their new home on what is still called the MacLean Farm.

The Mission Field at Markstay is rather unique in mission work in the Mennonite Church in Ontario. It is 350 miles from Waterloo Co. and 275 from York Co., Ont. The appointments for preaching are in different directions from Markstay which is on the main highway 26 miles east of Sudbury and 60 miles west of North Bay. It is typical Northern bush land, with small areas suitable for limited farming operations. There are some fine wooded sections where lumbering is still profitable. The climate is extreme in summer and winter seasons, but exceptionally healthful. The midsummer days are as hot as in Virginia but always cool at night, while the midwinter days are oftentimes quite cold. The roads are mostly just passable, with mud in spring and fall and snow in winter. However, one redeeming feature as to the passability of the roads is the constant lumbering operations, so that the appointments, with occasional exceptions, can be made with automobile. Yet these exceptions call for real tests at times.

The people are mostly French Catholic, and Protestant. Evangelical denominational lines are practically lost in the one idea of Protestantism. This general division makes the work of a Mennonite Mission unique in our history, and calls for considerable adjustment of regular and historical methods to which we have been so long accustomed. Yet the field is very needy and the response has been intensely gratifying. When one remembers that the residents of this northern community have come from various sections in Canada, and from other parts of the world, that the reason for their residence in this place where it is difficult to eke out a living, are oftentimes not of the best, and that the isolation becomes almost unbearable at times, the ministry to their moral, physical, and spiritual needs becomes pressingly necessary.

The first workers, McDowell and Gingrich,



The Community Church



Present Mission Home

organized the work by arranging a number of appointments called North East, North School, Moores, South School, and Markstay. These appointments were increased to services in lumber camps, as they moved into various sections in the district. Most of the services are held in the evenings, with Sunday school preceding preaching. Summer Bible School has been held in the Community Hall in Markstay, with gratifying results. The children, however, must be hauled to and from school, which constitutes one of the major problems, for the northern trails are hard on a car when it is overloaded. Important as these appointments are, the visitation of the homes is equally necessary. These northern people have much time, and little of anything else. The visitor is welcome, and especially if he can bring them something to relieve the still monotony of the northern woods. So the sewing circles of the Ontario churches have been doing a noble self-sacrificing work in sending clothing, especially for the children. As the work-

ers distribute these garments and observe the genuine appreciation manifested, the door is opened for the presentation of the precious Gospel of salvation.

There have been quite a number of conversions. Not all have been received into the Church. The great fear of the northern people is whether the Mennonites have come to their community to stay. Will they do as others have done—stay a few months when the weather is good and the work easy, and then when fellowship and comfort and service are most needed, leave them to their own devices through the long winter months? It is gratifying to note that parents are coming out on the Lord's side. Thus will their children be reached, and the possibility of gathering many into the fold is made brighter.

Accompanying this very brief sketch are a number of pictures. As you see and read, will you pray that the Gospel may become precious to many more people in Northern Ontario?

Breslau, Ont.

THE CONNECTION BETWEEN RELIEF AND THE GOSPEL MESSAGE

By Martha Beachy Nafziger

Relief is usually thought to mean help or aid given to those who are in distress. Several years ago the Ohio and Mississippi Rivers overlapped their boundaries by a terrifying margin and thousands were rendered homeless. The nation at large was aroused, and agencies of almost every sort worked feverishly in an effort to supply the refugees with food, clothing, and shelter. Donations for this cause came even without solicitation in some places.

A more recent disaster calling for relief was the Chilean earthquake of last winter. Almost as soon as the news reached Washington, President Roosevelt pledged the help of the United States and immediately, planes carrying doctors and nurses were dispatched to that stricken country.

As the body in distress needs material relief, so does the depraved soul of man need spiritual relief. It is Christ's plan and command that we who are saved, shall bring His message of salvation to those who are lost. The sad condition, however, remains that Satan has blinded the eyes of such to the light of the glorious Gospel, that they do not even desire it!

Zealous Christian workers sometimes find it difficult to tolerate such an attitude of giving relief for the body but not for the soul. To them it would seem like ordering a fire company off the premises when the buildings were ablaze. In reality it is every bit as bad as this, in fact, it is worse, because the soul outlives the body by an endless eternity.

But the viewpoints of sinner and saint are separated by an abyss. Paul said, "The preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God." The preaching of the cross to an ignorant sinner is foolishness. His body is his chief concern. As long as the sinner

has lived, he has had a body; in fact, he feels the body is he himself.

Now the body is important; absolutely it is important. It is so very important that without a body a soul cannot come into being. About six millenniums ago, on the sixth day of creation week, God formed a man out of the dust of the ground. Notice, He first formed the body, and then it was that He breathed into the nostrils of that body the breath which resulted in a living soul. The body had its inception before the soul. That is still the order of life.

In the intricate process of human biology, there can be no new life, until the parent cells have united into another body—diminutive as that body is. Only when that conjunction is attained, is there a place for a soul to be implanted. So we see, both in creation and procreation, God's order is first body, then soul.

It is a debatable subject, which we can do the more for—men's bodies, or their souls. It reminds one of Andrew Carnegie, the great manufacturer and philanthropist, who was once asked which he considered the most important factor in industry—labor, capital, or brains? His answer was, "Which is the most important leg of a three-legged stool?"

To get the soul, one writer says, "You must get the body first. Once let a man get the impression that a Christian cares only for the souls, and not for the bodies, his influence is gone." Wilfred Grenfell, the missionary-surgeon to Labrador says aptly, "Is not the real problem of Christianity, how best to commend it to the world? Can we afford to divorce the secular from the religious any more than we can divorce the religious from the secular? It seems to me that the only way to reach the soul is through

the body, for when the soul has cast off the body, we cannot reach it at all."

A man whose stomach is usually empty, and frequently gnawing like a starved tiger, and whose flesh stands up with goose pimples from October until April, from want of sufficient clothing—even common sense would tell one that he was in no mental attitude to care about the Bread of Life, or a Robe of Righteousness. But, ease his stomach with some baked beans, and chili sauce, roast beef, potatoes and gravy, and help him into some fleeced underwear and an overcoat, then, salvation and its graces are more apt to appeal to him.

Follow Christ during His earthly ministry. Primarily He came to save men's souls, but notice how many natural needs He supplied also. He healed demoniacs, a man with a withered hand, one with dropsy, a centurion's servant, the impotent man at the pool, Peter's mother-in-law, and the daughter of the Syro-phenician woman. He cleansed lepers, opened the eyes of the blind, and unstopped the ears of the deaf. He stilled the tempest for His terror-stricken disciples, raised the dead to life, turned the water into wine for an embarrassed host, and sent a great draft of fishes into the net of some exasperated fishermen. You will recall also how He fed the hungry multitudes. Was it any wonder that He could appeal to men's souls, after His ministrations to their hungry bodies? Hardly.

The Mennonite Church utilized this very wisdom in her missionary history when she sent a shipload of grain to famine-stricken India in the past century. What could have better paved the way for the future Gospel message than first the alleviation of physical suffering?

It should be considered a great privilege for every Christian to give of the means wherewith God has prospered him to help his fellow men in distress. A writer, on the subject of giving, gives this witty observation: "As we grow older and earn more, our giving to God should increase—we should 'put away childish things.' Some of us began by giving on the penny basis, and have never outgrown the habit!"

Who knows, but the gift you give for relief may result in a soul for the kingdom?

"Cast thy bread upon the waters: for thou shalt find it after many days."

Harrisonburg, Va.

WHY HE SUCCEEDED

A lady I knew came back to the place she had lived in as a child. Passing a fine big house, she read a name on the brass plate upon the door. "Who is Dr. Joseph Walker?" she asked.

"Why, don't you remember him? He lived in a little house close to your father's farm."

"What! Joe Walker, who used to pick berries for us in the summer?"

"Do you remember anything about him?"

"No, except that my father said the berries Joe picked never had to be gone over a second time. He did his work well, and I remember he never wasted a moment."

"Well, that's just what they say of him now. That's how he has got on."—Exchange.

Educational

THREE EDUCATIONAL OBJECTIVES

Term Address at Goshen College

By Ernest E. Miller

Bro. Miller is best known to our readers as one of our former missionaries to India. He is now on the faculty of Goshen College as Instructor in the Department of Education and Director of Student Personnel. We are glad to have him share this address with our readers.

President Yoder, members of the faculty, Students of the College and friends:

This morning it is not my business to welcome you to Goshen College. President Yoder in his characteristically friendly way has already made us all feel at home. However, I too am glad you are here and I congratulate you on having come.

In fact, I am happy to be here myself. I might as well tell you that for some time I wasn't sure whether I would be able myself to secure readmission into Goshen College. You may have had, during the past year, some difficult examinations to pass and unreasonable term papers to write and in some moment of quiet solitude you may have had your doubts. Well, so did I, and so you will, in this respect, find in me, I assure you, always an understanding and sympathetic friend.

But here we are—president, faculty, students; low I. Q.'s, high I. Q.'s and just normals, common folks entering together the opening door of a new academic year, and I have been asked to give you some good advice for the days ahead. And this I hesitate to do, for giving advice is often a dangerous thing.

I came across a book recently written especially for teachers. The book had three main divisions. The heading of the first division was:

1. Socrates Was a Greek.
2. Socrates Went about Giving Advice to the Greeks.
3. The Greeks Poisoned Socrates.

So be the intention ever so noble, the moral is—don't advise.

Having thus forewarned myself, I wish to present now three educational objectives which I hope may serve at least as signposts indicating the direction of our co-operative effort for the year. There will be nothing profound about my discussion. It is my deliberate purpose to make it sufficiently clear and practical so that it may be of some value.

Viewed from the standpoint of the individual, all educational objectives can be traced back to motives, and these motives can in turn be referred to as direct or indirect educational interests. We may be interested in education, its content, and its activities for their own sake. That is to say, we may pursue knowledge for the sheer joy of doing it. We do this because the acquisition of new facts or new skills satisfies an instinctive craving for intellectual activities. I remember

well how in line with this craving when I was a boy I tried for days to make a water wheel that would really be turned by the water in the creek on our farm. I had no intention of making an invention that would be patented or of setting up a water wheel to grind the grist for my father's cows. I simply wanted to create something by myself, and so I read books and looked at pictures and wasted boards and pounded my fingers in the happy process of learning. You, of course, have all had similar experiences, and we do these things simply because most of us are born that way. In psychological terms we say that this is instinctive.

But we may also be interested in education because we consider it an aid, a means to secure something **beyond itself**, and it is at this point that the multitude of opinions arise. What is this something beyond, what aims, what purposes, what objectives, that we as students and teachers should have before us?

Educational literature gives us a large variety of answers. Many of these answers represent the different philosophical points of view of their authors, their different interpretations of life. A number of these have changed from time to time and are indicative of the emphasis of a particular period in history. In this respect they seem to be like styles. They come and go in cycles. Like the handkerchiefs worn on the heads of our grandmothers, they come back to our daughters in different colors, but bandanas still. Just now, for instance, we hear a lot about the philosophy of "educational democracy." Books and magazine articles are being written about it galore, and many of the writers write as if they were the original promoters of the democratic ideal.

Other phases of different points of view are spread by such phrases as the following:

Education for man making.
Education for complete living.
Education and social adjustment.
Education for American life.
Education for a changing world.

I wonder whether out of all these major emphases we can this morning set out in simpler terms just why and for what purpose we ought to be in this business of education. This is our intent.

But before doing so, let me remind you of what most of you are no doubt already aware, namely, that when we talk of education we do not limit ourselves only to that learning which takes place in the classroom.

Such learning is formal instruction, the following of a more or less prescribed course of study with term papers to write, examinations to take, and teachers to satisfy. That is only one aspect and perhaps we should call it the organized aspect of learning. Education, of course, really goes on for the most part of all our working hours—on the playground, the street, the farm, the workshop, and in the home and the church. I say most of the time because ordinarily in all these activities some form of reflective thinking is going on. Of course, there are exceptions, for I am reminded of the old chap in the Kentucky mountains who upon being asked how he spends his long winter evenings, replied, "Well, sometimes I sit and think, and sometimes I just sit."

Some people argue that too much education unfits us for life. What they mean, of course, is too much time spent in school. Mr. Kittering, the research engineer of General Motors said in a recent article in the *Commentator*, "Too much formal education can handicap originality. Many young men in our technical schools would be much better off if they quit formal education halfway to graduation. The proper time to stop," Kittering says, "is when they have learned enough to stimulate original thought, but not so much as to stifle it." A stimulating matter this, but one which, if followed, would lead us far afield.

What, then, are some possible, simple and outstanding educational objectives? Some large concepts in relation to which we can relate all the varied activities of our in and out-of-school life. I should like to propose three. They are as follows:

1. The purpose of self-realization—know yourself.
2. An acquaintanceship of human knowledge—knowing the world.
3. A unified personality—a knowledge of God.

1. **As the first broad general objective of education, we place then self-realization or learning to know ourselves.** A great Greek philosopher years ago crystallized this objective into a maxim which has since become classical by the words, "Know thyself." No doubt one of the hardest things in life is to become really well acquainted with ourselves. We are well-informed about our public people, in fact we know their private lives too well. The practice of parading the gossip of their private lives in the Press and on the screen has become sort of an American hobby. We are ready to discuss all manner of gossip about everybody else except ourselves. Seeing others has been so much easier than looking at ourselves.

This past year I visited Rockefeller Center in New York. There is a telephone in the modern science museum section into which one may speak and then after several seconds' waiting the same words and your own voice come back to you. I tried it and then waited around to see what effect it would have on other people. It startles a lot of folks when they hear their own voice as it sounds to other people all the time.

Robert Burns once saw a pompous lady come into church. She was the type that

wanted all to see her as she went by. She sat down in front of Burns, with much dignity. He watched her for a while and noticed a louse crawling across her shoulders, and then he went home and wrote that immortal poem: "Seeing others as others see us."

An old mountaineer in Tennessee found a mirror. He had never seen such a thing before. As he gazed into it he said: "Well, there's Pap's picture; I never knew he had his pictur tuck." He went upstairs and hid the picture under the bed, and every little while he went up slyly to take a look at "Pap's pictur."

His wife grew suspicious and when Pap went to the barn to do the chores she went upstairs and found the mirror hid under the bed. She had never seen a mirror before either. And so she looked into it and said: "Well, well so that's the old gal he used to run around with."

Most of us know who is looking back at us when we glance into the mirror, though we may not realize that the one who looks back at us is the worst enemy and the best friend we have.

It might be well if we could more often hear and see ourselves as we appear to others. Paul says: "Think not of yourselves more highly than you ought to think." But the implication is "to think" and I believe that this is not a misinterpretation of what Paul wanted to say. To take an inventory of ourselves periodically is, I believe, sound Biblical teaching. To recognize our own talents, know just what they are and how to use them in the best possible way and then leave the results to God, is one of the most difficult things to do in life. To maintain this balance between an inferiority or a superiority complex, of thinking too much of ourselves or too little, this is, I believe, to be the very essence of the difficulties of many people.

And, of course, to get such a balance in ourselves about ourselves is a difficult and sometimes a rather long process, and none of us by ourselves ever attains it fully. Many wise parents have helped their sons and daughters to discover their own abilities. Formal education should help in this. The study of such subjects as psychology, physiology, biology, chemistry, agriculture, should all help us to find our own talents and the best use to which we may eventually put these gifts.

To make this discovery is, of course, not an easy thing to do. The anecdote was current in our grandfather's day of the Connecticut father who wanted to find out whether his boy had the interest of a minister, a banker or a farmer; so he left him alone with a Bible, a dollar, and an apple, to see which would most entice him and hold his sustained attention. On opening the door again, the father found the lad sitting on the Bible, with the dollar in his pocket, and eating the apple and instantly, and I think correctly, inferred that his interests resembled those of a politician.

It is hardly as simple as that and probably this procedure is not very satisfactory. But happily today, there are more scientific ways of finding out. Today we have batteries of

tests and other devices of measurement which in the hands of a wise person will indicate the likely vocation in a more scientific way. We can, happily, in a measure, at least, today, forecast the field of work in which an individual is likely to be successful.

On the other hand, the business of choosing the right work is almost daily becoming a more complex process, not alone in the urgency of finding out about ourselves, but in the task of fitting ourselves into one of the many numerous types of work which are now available. A recent authority says there are today in America 20,000 distinct occupations. Schools cannot train workers for 20,000 occupations. But a progressive school, through instruction, can bring to its students an understanding of the changing patterns in modern life. Through such instruction and by counseling an intelligent plan for a career can be formulated. In this matter Goshen College hopes to be a help to you.

But not only should formal education help us in our correct choice of a vocation, but it should help also to understand the sum total of characteristics which together make up our separate and individual personalities. The other day a talented friend said, "You know, I have difficulty in making friends, but when I do make friends, I keep them. I have never lost any." Such a knowledge about oneself, if accurate, is of great value to anyone. Do I make the correct impression on other people? And if I do not, why not?

"I have to live with myself, and so
I want to be fit for myself to know;
I don't want to stand at the setting sun
And hate myself for the things I've done."

Think not of yourselves more highly than you ought—but think honestly and find out who and what you are.

2. The next large objective of education should be to learn to know the world. I don't mean, of course, in the sense of going out to sow "wild oats," but I mean in the sense of getting an insight into the whole human story. This involves a study of history, ancient, medieval, and current. It means forming an acquaintanceship with the march of human civilization right down through the lengthening corridor of time.

This is an aspect of our formal education which had for some years been neglected. We in the midst of our scientific advancement and economic prosperity following the last war, felt that modern doings and current events were about all that mattered. We were sitting contently on this ball of earth, and so we said, Why worry about the things of the past? There was so much now to be known that we neglected our history. The depression helped some folks and today some of our colleges are again turning to courses of study which place emphasis on the classics and a knowledge of world history. But even yet, by and large, our culture is being more determined by pulp magazines than the classics of ancient Greece or Rome or the contents of English literature. We like to feel that we are keyed to the present and to the future, but there is also value in looking back. Doing that only gives us that breadth of view and understanding of life which provides balance and certainty to stand

amid the turbulent waves of momentary distress or false success.

Our hearts are all burdened these days because of the destruction in Europe. The sheer madness of it all turns our hearts into inexpressible grief as we get glimpses of the tragedy and suffering. It is sad but true that with all the accomplishments of our scientific age we have to confess that at this hour we are not yet ready to replace hate by love. Oh, how we need to search our own hearts carefully! How quickly we ourselves succumb to that most devilish philosophy of all times, namely, that might makes right. The present war propaganda is already carrying a lot of loose talk about the necessity of another war to preserve American democracy. Have we so soon forgotten that only twenty years ago, millions died in Flanders Field to make the world safe for democracy?

A knowledge of the rise and fall of the Roman Empire helps us to be less dogmatic about the permanency of our own material civilization. A knowledge of our church history is essential to a correct interpretation of the relative importance of her doctrines and her customs. We have all met the individual who, although young, inexperienced and with a limited knowledge of a very small section of the world, either in terms of time or space, has yet had no hesitancy in setting forth dogmatically a cure for all the world's social, economic, or political ills. We call such a person a bigot, and none of us loves his company for long. No doubt you have also met, as I did some time ago, a person who has lived his span of years well and because of the good broad knowledge of the world even in his limited part, he is still able to speak with a poise and a certain conviction which inspires confidence. He speaks with a broad knowledge of the human story.

The knowledge of the human story should help us to think more wisely and with less prejudice and to speak more humbly.

Clyde R. Miller in a recent Town Hall pamphlet on "How to Detect and Analyze Propaganda" gives a very striking illustration of prejudice.

"We lived up in New England in a little textile town. Every afternoon the Boston papers came. My grandfather was a man who had three convictions, three first-class hatreds. He hated Democrats, he hated liquor in all its forms, and he hated Catholics. One afternoon in the Boston paper there was a story about a big fire. A Presbyterian church had burned to the ground. On page one was a four- or five-column picture of the flaming edifice, and a big news story about the fire. The news story pointed out that the cause of the fire was not known. I can remember yet my grandfather pounding the table to emphasize his words. The old gentleman said in measured syllables: 'Let me tell you that when they discover the cause of that fire, they'll find that the person who did it was a low, dirty, sneaking, rum-drinking, Catholic Democrat!'"

Friends, I am, of course, not in favor of smoking or drinking, or necessarily concerned about Catholics or Democrats, but I am concerned that we do not permit our prejudices so to dominate our faculties of perception

that our vision is distorted and our conclusions fundamentally wrong. As the old darky said, "It's not the things you don't know that gets you into trouble, as much as the things you know for certain that ain't so."

Knowledge about the facts of history, past and present, ought to help us to think correctly. If we can obtain that knowledge through wide travel and experience, then that is, of course, the best way. But if economic factors make that impossible, then we have recourse to many books and magazines in science and history and literature that will gladly reveal themselves to those who seek their friendship. A further acquaintance with nature in all its various forms and with the best in music also are all a vital part of this human story.

3. We come now to the third large objective of education. This I consider the most important of all. It is the keystone in the arch of knowledge, and it only makes a truly permanent structure possible. We need in this process not only to learn to know ourselves and the facts of human history, but we must also know God.

Dean Hawkes of Columbia University in a recent issue of the *New York Times*, said: "To argue that a man trained in logical thinking and accurate scholarship is necessarily a well-rounded and really educated person leaves out of account many aspects of youth that are of great significance so far as his physical, moral, and spiritual quality is concerned. To contend that a man who thinks correctly and knows the facts is truly educated leaves out of account any consideration of the values which lie behind and below this correct reasoning and manipulation of the facts."

Those are well spoken words, and Dean Hawkes might well have added that a person of ill will that reasons ever so well from a mind full of facts but from crooked assumptions or fundamentals is one of the most dangerous persons in the world.

We who are interested in Christian education have as a primary concern the desire to see that the base of the educational pyramid is built on correct foundations. "For other foundation can no man lay than that which is laid which is Christ Jesus" (I Cor. 3:10). There is only one solid rock. Acceptance of Him is not only the beginning of wisdom but it becomes the focal point integrating all our knowledge into a Christlike personality. "Thou shalt love the Lord, thy God with thy whole heart, with thy whole soul, and with thy whole mind." There you have the great objective of all our effort.

Psychologists tell us that today a lot of people are mentally ill because they have split personalities. They have divergent loyalties, desires working at cross-purposes and a host of other things which help to produce internal mental conflict with the result that neither do they have peace themselves or in instances are they safe persons to remain in society at large. Our criminal institutions today are filled with boys and men who lack not intelligence nor training, but due to those internal conflicts they have turned into anti-social gangsters, bank robbers, and other

types of persons considered unsafe to live among ordinary people.

A noted psychiatrist in New York who has dealt with hundreds of such cases, has recently concluded as stated in his book, that what most of these people need is religion. His interesting and profitable book called "The Return to Religion" emphasizes this point very clearly. Of course, the Bible told us this long ago. The Apostle Paul, too, had these conflicts, these internal cross-purposes, that conflict between the desires of the mind and the acts of the flesh and he settled it by an intellectual and moral surrender of his own will to God. He says, "Now no longer I, but Christ liveth in me." "For me to live is Christ," was the crowning statement of his religious philosophy. This philosophy gave him the power of a unified personality. It was now Christ's will and Christ's purpose, and he found his fullness and his freedom in living that purpose. Just like the player in a great symphony orchestra, he gave himself to the direction of the Leader, with the result that his life found its fullness in becoming a part of the successful rendition of a great masterpiece.

Friends, most of you are here because you want just such integration, such a unity of your whole life. You may have already accepted Christ as your Saviour and Lord. You want here to become further aware of a growing consciousness of God. You want to feel Him near and to know definitely that He does guide and lead you.

Those of you who have been in college in previous years, can, no doubt, testify that your Christian experience is richer because of the friendship you have enjoyed on the

THE TASK

"I want to do big things," said he,
"The chance is all I ask;
I wish the world would give to me
Some great and glorious task."
"And are you working now?" said I.
"I am," the youth confessed.
A strange look came into his eye,
"At work which I detest."

"Oh," said I, "you wish to do
The splendid tasks which fall
To older, wiser men, but you
Disdain the duties small.
Think you your chief to larger deeds
Would send you down the way
If, with his smaller, lesser deeds,
You'd failed him yesterday?"

"And do you fancy men who rise
To leadership and fame
Have done no work which they despise
Before their glory came?
You ask a chance to prove your worth:
Think you the menial tasks they shirked
And waited till they'd reached the top
Before they really worked?"

"My boy, the brilliant man today
Was brilliant as a lad,
To every task which came his way
He gave the best he had.
Wail not at fate or circumstance,
They do not run the earth,
If you've a job you have the chance
To demonstrate your worth."

—Selected.

college campus. Friends, in thinking about our college here, I should like to say that the significant thing about it, in my mind, is not the fact that it has a Christian faculty, but that a freshman coming here will find a substantial part of the student body actually living consecrated lives. This should be a priceless blessing, for I know too well that it is not available in all colleges. Our college has always given the Bible a central place in its curriculum, and I hope that this Book of Books may daily be a vital part in each of your courses of study.

William Lyon Phelps, Professor of English Literature at Yale, recently said: "I thoroughly believe in a university education for both men and women, but I believe a knowledge of the Bible without a college education is more valuable than a college course without the Bible. For in the Bible we have the profoundest thought beautifully expressed, we have the nature of boys and girls, of men and women, more accurately charted than in the words of any modern novelist or playwright. You can learn more about human nature by reading the Bible than in living in New York City."

May I say in conclusion, that I believe we have substantially the ideals said to be those of Rugby, England. The chancellor of that University said on one occasion, "It is our first effort here to make Christians, then gentlemen and finally scholars." History has vindicated that point of view for by placing first things first, Rugby became the vital producing center not only for Christians and gentlemen, but for scholars as well, and sent forth streams of cultured Christian scholars throughout the British Empire.

May God help us this year to grow together in culture in scholarship and in Christ and thus vindicate the ideals of our motto: "Culture for Service."

Goshen, Ind.

LIFE

Life is one of God's most precious gifts. Think of its tremendous possibilities: powers of body and mind, capacity to realize eternal things, to attain by the grace of God the topmost heights of moral personality, to achieve the highest distinction in God-like service. The possession of this gift means that we must give an accounting for the use we make of it. The foolish live on a low level; their thoughts and plans are all earthward. The wise look above and shape their course Godward and heavenward. Only they who are wise enough to do this ever realize how worth while and wonderful it is to live. To live thoughtlessly, carelessly, frivolously, is to miss the high end of our being. It is also to miss the real joy of living. Life's deepest and sweetest joys are known only to those who live on the high level of high aims.—The Pilot.

"Sunshine is delicious, rain is refreshing, wind braces up, snow is exhilarating; there is really no such thing as bad weather, only different kinds of good weather."—John Ruskin.

ROLL OUT THE BARREL

By H. Clair Amstutz, M. D.

We are glad for this discussion of the alcoholic beverage question from the scientific viewpoint. Dr. Amstutz shows conclusively that those who indulge in even small quantities of alcoholic drinks are on dangerous ground.

"Roll out the barrel, and we'll have barrels of fun." We hear it on the radio. People are humming it. Its catchy rhythm may in part be the reason for its popularity, but I suspect the words have something to do with it. It is the call of the age. "Be sociable! Be carefree! Don't be a wall flower! Be a sport!" It isn't new, of course. The Maine "Stein Song" is older. Songs and waltzes dedicated to wine and mirth are

quired through precept and moral training; therefore the individual is apt to reveal his 'true self'. . . . Thus it comes to pass that man may sink to the level of the beast."

Now here is Harry who wants to be socially acceptable. Normally, he is cautious and judiciously leaves something unsaid rather than speak unwisely. His personal secrets are guarded, and he keeps his poise and holds himself aloof from others—until he takes his glass. Now he has weakened his discernment. He speaks more freely. He has no sense of danger. He becomes intimate—the thing which makes him socially acceptable. He forgets to cull out the questionable things, and his fellows who have no more sense of discrimination than he laugh at his lewd remarks. They call him witty. He gains courage by having the sense of danger blocked out and gleefully becomes a "good fellow." After-dinner-party wit is most commonly thought witty due to lack of proper appreciation and consists of the type of talk indulged in by the village half-wit, tending toward the lewd and obscene. But it is that intimacy when personal secrets are freely told and restraint is unknown that make Harry socially acceptable among those who are in a mood for that type of intimacy.

Nor does the matter stop there. So successful is alcohol in creating an atmosphere of sociability and intimacy that Dr. Haven Emerson, Professor of Public Health Practice, Columbia University and formerly President of the American Public Health Association, writes: "More instances of syphilis and gonorrhea in youths of both sexes, whose sober intentions are to avoid extra-marital sexual connection, have been due to alcoholic

abuse than any other cause. Alcohol in moderate amounts," he continues, "suffices commonly to lower self-restraint and self-control in situations of sex temptation, so that exposure to hazards of sexual diseases is undertaken thoughtlessly and without care of the consequences" (How to Live, p. 249, 20th ed., 1938). Plainly a rolling barrel is not equipped with brakes.

Few honest observers will be willing to challenge these statements. Nevertheless, as conclusive evidence of the effects of small amounts of alcohol on the mental processes we turn to experiments where the results can be measured. There we no longer can charge prejudice or opinion. We are confronted with facts.

Many tests have been designed to show whether the nervous system is alert. Scientists at the Psychotechnical Institute at Copenhagen, Denmark, discovered that the ingestion of one and one-half ounces of alcohol (less than two beers) resulted in making 59.7% more errors in co-ordinating the hand and eye and in concentration of attention the subject became 35.3% slower.

In England the committee to investigate alcoholism reported that they found, in measured tests, changes in automobile driving, both faster and more erratic, in men after taking one-half tumbler of mild beer (Journal of the American Medical Association, Mar. 25, 1939, p. 1175).

Indeed, the relation of the drinking driver as a major factor in automobile accidents is now recognized. The committee to study problems of motor vehicle accidents reported to the American Medical Association this year that "the most disturbing element in automobile driving, it seems, is alcoholic intoxication." The relation of alcoholic indulgence and personal injury was shown by R. L. Holcomb of Evanston, Illinois, legally a dry community. 1,750 drivers chosen at random were tested for the presence of al-

ALCOHOL IN BLOOD

ALCOHOL IN BLOOD	RELATIVE CHANCE
NO ASSUMED	1
LESS THAN .07%	3
.07% TO .11%	5
.11% TO .15%	15
.15% AND ABOVE	55

Figure 1. Amount of Alcohol in the Blood and Comparative Accident Rate

generations old. Therefore we aren't surprised. It isn't different, only new.

Why must beer enter the social hour? How does it produce mirth?

We need not guess at the answer. It has been answered by scientists who were not interested in the moral issue, but who are interested merely in answering what or how. Recent experiments on the effects of small amounts of alcohol have given unmistakable information. We are not here talking about being dead drunk. We are talking about the quantity needed to make one "sociable."

Before considering the experiments and their results let me explain a bit about our nervous systems. We have certain inborn nervous patterns. These make up the set of natural behavior patterns which Paul calls the carnal nature. It consists of following the course which is immediately pleasurable. These nervous patterns are our basic nature and their nervous paths are located in the lower portions of the brain. The paths are much used and are marked by deeply-worn "grooves." Our natural inclination is to use these channels. However, we also have a more delicate system, the gray matter of our cerebral cortex, which is largely inhibitory or antagonistic to this lower animal (carnal) nature. In this delicate gray matter reside foresight with its inhibition of following the line of least resistance, judgment with its inhibition of immediate urges. It is this delicate gray matter which makes us moral human beings and overcomes the impulses of our animal (brute) nature. When alcohol is taken these more delicate higher centers are first put to sleep, and judgment, discrimination, and will power are the first to suffer.

Here is a quotation from the Physiology text, Martin, "The Human Body" (p. 464): "The first traits to be dulled are those ac-

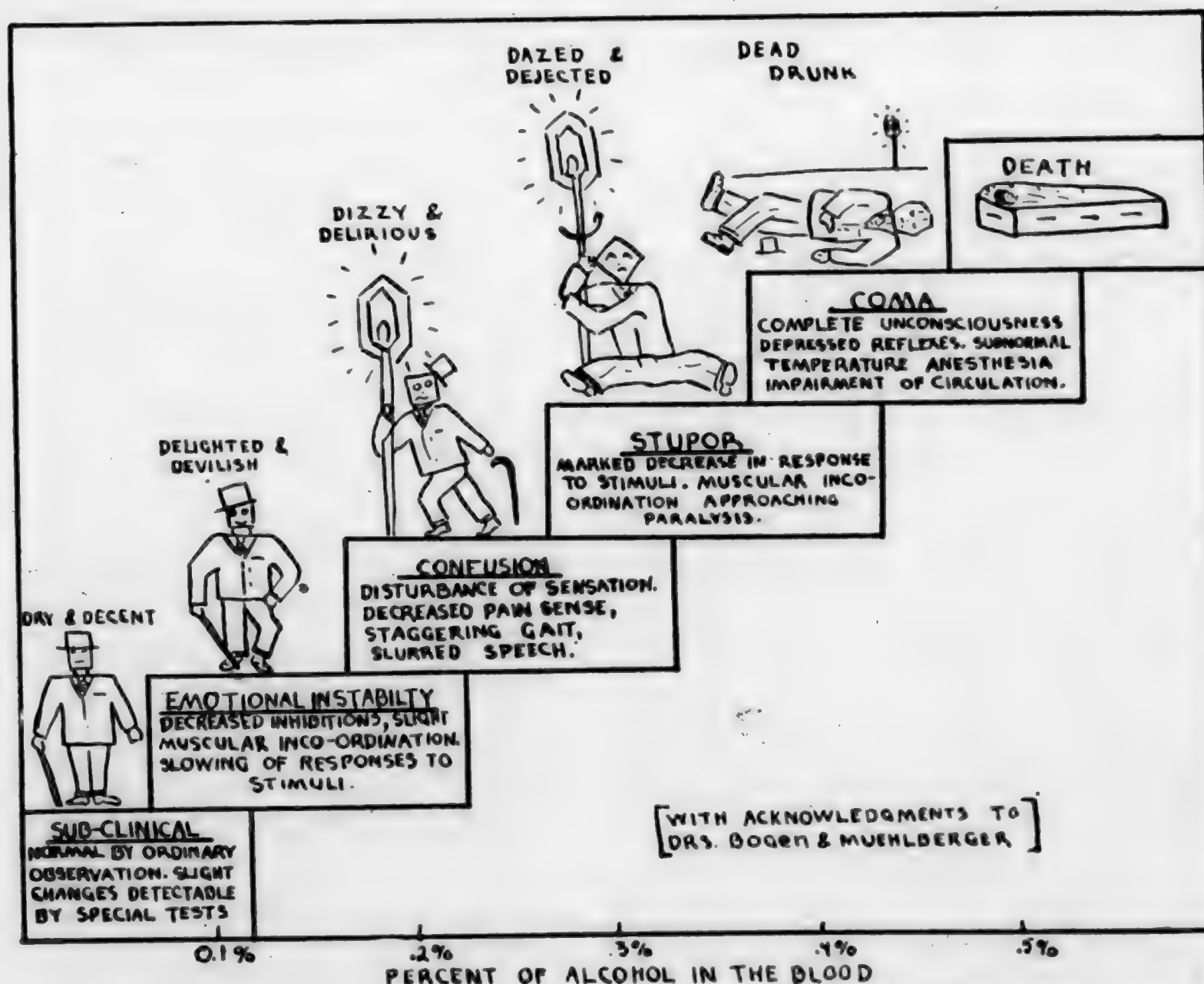


Figure 2. This Answers the Question, "When Is a Man Drunk?"

cohol in the body. Also tests were made on 270 drivers brought to Evanston hospitals after being involved in personal injury accidents. He found that 12 per cent of the drivers on the streets had been drinking. Furthermore, he compared the accident rate at different hours of the day and night with the percentage of drinking drivers. He found that the two were proportional. The greatest accident rate was not during the morning and evening rush hours, but late at night when the streets are comparatively clear. In fact nearly every driver involved in serious accidents between two and four o'clock in the morning had been drinking. By analyzing the amount of alcohol in the blood and comparing it with the number of drivers carrying it and the accident rate, the committee on Tests for Intoxication of the National Safety Council designed the accompanying diagram (Fig. 1).

It shows that those having .07% of alcohol in the blood or less (about 2 bottles of beer or 2 ounces of whisky in the body) had an accident rate of three times that of the nondrinking driver. Whereas those having .15% (6 bottles of beer or 6 ounces of whisky) had 55 times as many accidents involving personal injury.

This helps us answer the question, When is a man drunk? When he reels and falls he is obviously drunk anywhere. But behind the wheel he is "under the influence of intoxicating liquor" long before that, and most laws are worded accordingly. In Indiana, the recently passed law considers a concentration of .05% alcohol in the blood safe. This is the equivalent of 2 ounces of whisky or 2 bottles of beer. Three times that amount is definitely illegal, and between that amount depends on circumstances. In this the law is conservative as it was shown that a concentration of .15% (6 oz. whisky or 6 bottles of beer) increases the likelihood of having an accident involving injury 55 times (5500%).

The Supreme Court of Arizona has given its definition in the following terms—"The expression 'under the influence of liquor' covers not only all the well-known and easily recognized conditions and degrees of intoxication, but any abnormal mental or physical condition which is the result of indulging in any degree in intoxicating liquors, and which tends to deprive him of that clearness of intellect and control of himself which he would otherwise possess. If the ability of the driver of an automobile has been lessened in the slightest degree by the use of intoxicating liquors then the driver is deemed to be under the influence of intoxicating liquor."

Because hospital authorities see the tragic consequences they are aroused. Says Karl Meyer, Medical Director of Cook County Hospital, Chicago, "Alcohol is the most serious problem before the American public today. It is up to the medical profession and the medical association to bring this fact to the public" (Etherege: Health Facts for College Students, 1939 ed., p. 62).

As I am writing, the evening paper comes to my desk. In it there is a cartoon, a paid advertisement, representing the beer industry supporting the government by taxes, sustaining labor and aiding the farmer, and

a slogan, "Beer, a beverage of moderation." I have recently seen beer advertised as though it were a food. It is true that some energy is derived from beer, a total of 191 calories per pint (or pound) of which less than half can be stored in the body. A pound of white homemade bread provides over a thousand calories. Calorie for calorie, therefore, beer is at least ten times as expensive as bread. It contains no vitamins and its mineral content is low.

Money spent for beer is not spent for milk or children's shoes. Farmers and industry can be helped through wholesome channels.

I have not discussed the deleterious effects on health nor how it shortens the life span as shown by records of life insurance companies. I have not discussed the habit-forming dangers, though everyone knows that no one sets out to be a drunkard. Everyone expects to stay moderate. It is a fair question to ask whether if one cannot draw the line now, while in full possession of one's faculties, with the will power unimpaired and no taste for liquors, how can one expect to draw a line when judgment and will power are weakened and an appetite for drink has been acquired?

George Bernard Shaw had this to say, "I don't drink beer, first, because I don't like it, and second, because my profession is one that obliges me to keep in critical training, and beer is fatal both to training and criticism."

The greatest football coach, the late Knute Rockne had a record of 70 games won, 2 tied and 6 lost. His boys were prohibited from using alcoholic drinks either in training season or out of season. If those boys for the sake of winning a game, and out of respect for their coach could pledge total abstinence, can a Christian facing a world such as we are living in do less for his Lord?

In view of the increased likelihood of encountering spiritual and physical accidents when alcoholic drinks in any amount are used may we not answer with the chorus, "Yes, roll out the barrel. Don't roll it in!"

Goshen, Ind.

SWISS BRETHREN

(Continued from page 326)

the Reformed theologians believed to be Antichrist.

The Brethren replied that a Christian church has the right and duty to choose and ordain as ministers such as have the Scriptural qualifications. After some discussion the spokesman of the state church stated that both parties agreed that a true church has authority to ordain and send forth ministers. "We will now see," he continued, "whether yours is the true church which has power to choose ministers, or is only a sedition and separation from the true church, and ours is the true Christian church." He proceeded to assert that theirs had the characteristics of a true church while the Brethren could not be recognized as a church.

A New Testament Church

The Brethren pointed out that a church in which the whole population is compelled to

hold membership, as was true of the state church, is not a church of the New Testament type. Scripture teaches, they stated, that to become a member of the church, certain well-defined conditions must be met. To consider the whole populace as church members, without regard to their personal standing and attitude toward Christ, implies an unscriptural theory of the church. "The test of a true church," said the Brethren, "is that it is distinct from the world and subject to Christ. As long as it is identified with the world, we cannot recognize it as a true church." "A true church is not united with the state." "To establish a Christian church involves more than the abolition of Romish usages."

The Brethren said further: "The apostles first taught, and then baptized the believers." "At the time of the beginning of the Christian Church they who through faith submitted themselves to the obedience of the Gospel, who showed by their lives that they repented, who believed that their sins were forgiven; these were received as members of the church."

(To be continued)

Scottdale, Pa.

WHY WE GIVE THANKS

There are solid foundations for thanksgiving. The thankful life is the only normal life. Unthankful people are abnormal. So we find that the Bible is a book of thanksgiving from Genesis to Revelation. God's people give thanks as no other people can possibly do. When a remnant of the Jews who had been in captivity in Babylon returned to Jerusalem by permission of King Cyrus, and rebuilt the house of the Lord, there came a time of great thanksgiving. Priests and Levites and others assembled: "And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid" (Ezra 3:11). If there was reason then for a mighty thanksgiving day, how much more today! "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). He is the impregnable, eternally enduring foundation of the house of the Lord, "the church, which is his body." Because this is so, and because our Lord is "the same yesterday, and to day, and for ever," we have everything to be thankful for and can live in perpetual thanksgiving. "For all things are yours; whether . . . the world, or life, or death, or things present, or things to come; all are yours and ye are Christ's; and Christ is God's" (I Cor. 3:21-23). These are glorious, incontrovertible facts that our God would have us remember on Thanksgiving Day and every day. Only unbelief can break continual thanksgiving in the heart of the child of God.—Sunday School Times.

"But he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10).

HERE MAY HAVE BEEN UTTERED THE DIVINE BEATITUDES

By Anis Charles Haddad

This article supplements the Sunday-school lessons for November 5, 12, 19, all of which are taken from the Sermon on the Mount.

Among the hills of Galilee, about three miles from the west bank of the Lake of Galilee, rises the elongated height—Kurun Hattin—known as the Mount of Beatitudes and usually cited as the scene of the utterance of those sacred truths of Christianity and of the Sermon that expresses the "living words" of our Lord's teachings.

The cool stillness of the morning should be chosen for the visit to this spot. At Easter-tide this walk is perfect!

Come with me, therefore, up the Valley of the Pigeons and climb the steep slope. It is a clear, sunny, bracing morning and we hum a tune as we tramp along the Tiberias road. The little flowers cover the hills as with a garment of yellow and mauve and green and scarlet. How nature combines her coloring—and never alike from one minute to another! Now and then we stop to pick some scarlet, purple, or white anemones, or a narcissus, looking like a lily with a golden heart in its center.

It is a very difficult job to ascend the ridge from the Valley of the Pigeons, because there are piles of stones obstructing the way. This hill is about one hundred feet above the surrounding land, a thousand feet above the Lake of Galilee, and about five-hundred feet above the level of the Mediterranean Sea.

The two peaks of Horns of Hattin seem to have been protected by massive structures. The approach to the higher one is easy from one side, while to the northwest there is a sheer ascent of a few hundred feet. The white limestone hills, the basaltic cliffs, the modern village of Hattin in the plain below, the orange groves and fruit gardens, the waving grain, the groups of farmers, present pictures at every glance.

In many spots upon the plain which we crossed we will be impressed by the re-enactment of the "Parable of the Sower." Within a small space we may see where "a sower went forth to sow."

We are coming to a spot which makes us pause and linger. The hill looks like a camel's back at a distance. Was not the "Sermon on the Mount" preached upon one of these horns according to ecclesiastical tradition?

To pilgrims it is known as the Mount of Beatitudes, where our Saviour gathered the multitude around Him, and spoke His

new beatitudes on the meek, the merciful, the peacemakers, and the pure in heart. Though this name was given by the Crusaders, many Bible students think it is correct. Its identity rests upon tradition, but in this case tradition is so strikingly in keeping with the intimations of the Gospel narrative as to give great probability to the choice. A "mountain" in Matthew 5:1 is literally the mountain, and probably means the hilly country above Gennesaret, and the "plain" in Luke 6:17 simply means a "level place," which might be high up in the mountain. This tradition has been held to since the thirteenth century, for it was then that mention was made of it. The mountain itself is not indeed imposing; a distinct and elevated summit, and yet not wild and craggy.

It is not a rounded summit, but "saddle-packed," with rising points at either end. The peak on which the sermon was delivered is one of the two peaks which shoot off from the ridge. There is nothing in this site to contradict the Scripture narrative. Between these horns is a small plateau to which Christ is supposed to have descended when "he came down" into the plain to address the people. The plateau is the bed of an old crater. To think that Christ should have preached the "Sermon" on the crater of an extinct volcano! But the gulf through which once flamed the internal fires is filled up now, and grass waves over the buried ashes. Nature has provided here an ideal amphitheatre accommodating a few thousand people. The adjacent grounds are well adapted containing platforms and slopes on which they could sit or stand, though it would be a rough gathering place. Every one would hear distinctly the peerless voice of the Master as He flung out His "blessings" and His challenge of loving our enemies.

I believe it is admitted that this immortal and transcendent sermon was preached in the springtime, and whether or not its sentences were uttered among these rocks, certainly the flowers blooming in such profusion about the place seem to bring home to the mind with new force and vividness those sayings which begin, "Consider the lilies of the field, how they grow." That other saying also "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns," might well have been inspired by the sight of the flocks of storks which at this season visit the plains about Mount Tabor, and may perhaps have been wandering to and fro within sight of Jesus as He preached.

Surmounting one of the highest and grandest of the Galilean mountains, is the old Jewish city of Safad, to which no doubt, the Saviour pointed when He compared His Church on earth to a "city that is set upon a hill that cannot be hid." Only those who have seen Safad can appreciate the beauty and appropriateness of our Lord's allusion. From its moss-grown castle is not only obtained a view of a most extensive panorama, but the allusion amounts to almost absolute truth that "the city cannot be hid."

The greatest genius that has adorned the world would naturally have pointed His morals with convincing similes taken from the life, animate and inanimate, which presented itself about Him, and must, therefore, come home to the mind of every listener.

Walking over the ground to this point and that, looking off in every direction, I perceived that, though as seen from the high plain to the west by which we approached, the mountain is a gentle elevation, yet it has a commanding position. Easy of access alike to peasants and fishermen on the shore, no point could have been a better center to which to draw both classes. All the other heights are only members of a continuous chain. At this point alone we can speak of the "mountain" as an eminence detached from others and standing out from lower ground. Great multitudes from towns and

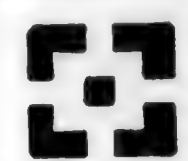
villages among the wooded hills of Galilee, from Decapolis, even from Jerusalem and from beyond the Jordan might easily congregate there, whilst Capernaum is quite close at hand on the shores below.

Standing in the center of a vast circumference, it seemed to be in sight of all Galilee, and Galilee was then one of the most populous provinces of the Roman Empire. It is almost incredible, the number of cities and villages it contained. They hung on the sides of the mountains

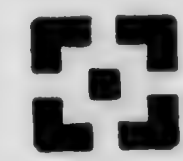
(Turn to page 349)



Here Is Where Tradition Says the Sermon on the Mount Was Delivered



BIBLE STUDY



CHRISTIAN DOCTRINE

V. God, His Revelations

By the Bible Study Editor

God—His Revelations

In all of the definitions of God, there is none that may adequately interpret Him in all of His fullness. The titles of God are numerous, and none is capable of revealing all that God is or has meant to be, to the understanding of men. Yet it is not right that any man should say that God has not revealed Himself sufficiently to man. "No man hath seen God at any time." No man could see God and live. Jesus Christ, the Son, who was in the bosom of the Father, hath both seen Him and knows Him in all the fullness of His glory. He came from God and went to God. Jesus Christ has manifested God in the flesh sufficiently to enable man to see and know all that is essential for man to know concerning the Father and to understand sufficiently concerning Him in order to know and to do His will.

Since the revelations of God are adequate for the comprehension of the Divine Being, it is left to man to contemplate Him in the revelations that have been given to men. His eternal character, as Jehovah, tells of that character, but who has sufficiently contemplated it as to understand all that is implied by it? Moses was enabled to realize more of that quality of God than were those who used the title before the days of Moses, but did not so fully understand its significance. It is possible that David realized more fully the significance of that title when referring to the covenant of God to grant to Him a seed that should sit upon His throne forever. We appreciate that title more fully when we recall that Jesus assumed the title for Himself and then rose from the dead to impress upon our minds the fact of eternal existence.

To Moses in the wilderness the unfailing presence of the fire by night and the cloud by day, overshadowing the Tabernacle, could not but recall that living fire in the bush in the desert from whence came the expression, I AM, Jehovah. For forty years there was no failure of the presence of Him who declared Himself to be Eternal. God could have defined Himself by terms, and by declarations of words, as in many cases He did in the messages of God to His servants, "Thus saith the Lord," but until the word was proved by the acts of God His people failed to understand Him. God has given to men both precept and example that men should know Him, and by repeated examples He has revealed Himself to the world more fully. Through this means it is possible to

contemplate the character of God through His revelations.

God Revealed in Creation

Only the spirit beings of heaven could look upon the work of God as it had been wrought before the foundations of the earth were laid. The earth being of a material character followed the spirit world in creation, for the things that are seen were not made of things which do appear. Heb. 11. With man the natural is first, then the spiritual. I Cor. 15:46. There was no man to behold the working of God until all of His work was completed. It was a completed world that first met the gaze of man, and in that world he beheld the workmanship of God with whom he had immediate and constant fellowship. In the world and in the things of the world the first man had his revelations of God, and that was a revelation of appreciation of what God was and of what God meant to man. The first man had but the same source of understanding and appreciation as has had every man, for God was to be understood by the things that were made, "even his eternal power and Godhead" (Rom. 1:20).

His Power

There is nothing in the first two chapters of Genesis that would state in so many words that God has great power. Adam had no Genesis book to read from, but he had the marvelous work of God to contemplate, and from God he learned the source of all life and of all creation. The garden was the product of God and not of the man's cultivation and ingenuity. The beasts of the earth, air, and sea were present before the power of man could have produced or influenced them. There was one great work of creation with which the man was directly associated and which came under his direct observation—the creation of the woman. This was a miraculous work of God. "This is now bone of my bones, and flesh of my flesh" (Gen. 2:23). But, as this was a miracle of power, so was all of the former creation. The man was observant of the creative power of God, and that was a miraculous power. There could have been no creation without the exercise of miraculous power, and such power is Divine. It is the infinite power of God.

It is possible to find in the Scriptures statements of the power of God, but it is more frequently that we may note the exercise of divine power on the part of God. God has

revealed His power in creation and in the many miraculous works of His purposeful manifestation, that men may know God and His power.

Wisdom

Along with the power of God there was also a revelation of the wisdom of God. But how was man to know the wisdom of God in the created world? The world was found to be one that was prepared for the man whom God placed in it. This was the first revelation to Adam. He was placed in the garden. It was sufficient for his needs. He lived and enjoyed the life given him from the Lord. He dressed the garden and kept it. As with the power of God in creation Adam was to learn of the wisdom of God in creation. There were two ways in which the wisdom of God was taught to the man, the first by association, and the second by separation. The first experience of revealing wisdom is to be found in connection with the expression, "It is not good" (Gen. 2:18). There was found no companionship for the man among all of the beasts which God created. To know the good and the evil is a manifestation of wisdom. The choice of a suitable companion for the man was the revelation of the wisdom of God. The creation of that companion was the revelation of the power of God exercised in wisdom. Of that wisdom Adam was witness, and understood.

The second manifestation of wisdom in the part of God was in the separation of man from the tree of knowledge of good and evil and then from the tree of life. To man in the present age it is considered wise to know everything and every experience. The unrestricted exercise of human faculties is good. The unrestricted use of every desire and passion is folly. The wisdom of God was manifested to Adam and Eve when, upon eating of the forbidden tree their eyes were opened to nothing of advantage to them, but the great evil resulting from their injudicious act was thrust upon them. They saw—they hid themselves. Their later knowledge gave them the consciousness of their own folly, but it magnified to their consciousness the wisdom of God.

Judgment

In all of God's works of creation there was revealed a great purpose. Every part of His creation had a particular function through which the blessing of God came into being and wrought for the blessing of all. While the ministry of creation was particularly for man, it ministered also for every member of every creature. There is a wonderful cooperation of all things in the world, and but few things exist, as far as we may observe, which do not minister in some manner to

other parts of this vast creation. Where any part of God's world ceases to function as God intended there is a corresponding loss. It was God who caused each herb to bear its own seed, and each form of life to produce its own kind. It was God who designed the herb and the fruit for the good of beast and man. It was God who separated man from the tree of the knowledge of good and evil. He also guarded the fallen man from the tree of life. This fact first manifests the wisdom of God, but there were results of this ordained law of God which prove that God continued to hold His sway and power over the creation which He has established. Where creation failed in performing the will of God there was a corresponding judgment, or a penalty for the transgression.

God's judgment defends His power and His wisdom. Where there are penalties following transgression they reveal the righteousness of the law. The punishment is not intended to defend the law; rather, it is intended to save those who are under the law. When the man and woman turned from the obedience of the purposes of God there was a penalty which revealed that God's judgments as to the expedience of His law and purpose were true. The penalty was intended, not so much to make the sinner suffer as to promote obedience and the resulting happiness of God's creatures. The law, "The day thou eatest thereof thou shalt surely die," was not given in order that man should die; but, that man should preserve his happiness by obedience. If man cannot sin with impunity, it proves the righteousness, wisdom, and judgment of God concerning the law to which God expects man to give due respect.

The way to repentance and reconciliation after man had sinned was just as well a revelation of the judgment of God. He may condemn and He may justify, because He alone has wisdom to establish a law and wisdom and justice in establishing the penalties for transgression. The penalty of death for transgression never has and never will dishonor God's love and power and wisdom. The forgiveness of sin and the reconciliation of the greatest sinner to God will never discredit the judgment of the Almighty.

God Revealed in Fellowship with Man

It is possible to learn much concerning the character of God as one studies His manifestation in nature. There are laws in the natural world which reveal the wonders of the Creator. But there are no laws in all of the vast expanse of world and heavens which reveal God adequately to man. The rainbow has a message for all creatures, but none understand it save the man to whom God declared its purpose. The goat may scamper upon the mountains and the deer speed over the plains; the ox may eat the grass of the field, drink from the streams, but none of these creatures understand God, though they enjoy in their physical nature the things provided for them. Man is not to be like these creatures—living without the knowledge of their God. It is because of the more intimate relationships with the highest of His creatures that God has made Himself known to the world, to men. Through an

intimate fellowship, such as the Word of God reveals, man has learned to know God.

One may question as to the medium of communication between God and man. This need not be questioned. The language of one nation is not understood by another, but it is soon understood. The Creator of life, of the mind, of the power of thought, also gave the faculty of expressing thought. This appreciation belongs to and has been the possession of man through all the period of human existence. God communed with His first created man. He fellowshiped with him. He revealed Himself to them as their God, giving divine laws, appreciation of Himself and of His laws. The most natural picture of God and man, in the simplicity of their fellowship, is what we should expect from the first pages of the Word of God. God revealed Himself to Adam and Eve by His fellowship with them.

A Living, Personal Being

God is not a creature of imagination. There is a mystical quality in the nature of man, but there must be always some background or reason for the awakening of such a nature. It could not be found other than by a real cause. All beings have a sense of the infinite and a spirit of worship for One who is invisible. The experience of Adam and Eve in their fellowship with God is not the only one contained in the Scriptures, and the time element connected with these revelations of God to man are to be taken into consideration. The occasions were far apart, yet they are similar. Whether visible or invisible to Adam and Eve, they communed with God and God spoke to them. This revelation to them in the first days agrees with those of later times. There is no record of God conversing with Adam after the time of his transgression. His conversation with Cain, after the slaying of Abel, is significant. His instructions to Noah and His covenants with Abraham are on the same basis as that of His revelations to Adam and Eve. The prophets have added but little to the testimony of God's personality, but all prove what Adam learned.

A Rational Being

The God who revealed Himself to man was not One who had no interests in common with man. He knew man and dealt with him on the grounds of man's appreciations. He knew His own creation and worked in harmony with its nature and with its purposes as man was able to understand Him and the world in which he lived. On a few occasions only did the Lord reveal Himself in more than the ordinary experiences of man. At Sinai God was in the storm and fire and earthquake in a more than ordinary manner. The bush in the wilderness was not consumed. The Angel of the Lord ascended in a flame from the rock of Menoah's sacrifice. When Christ came into the world to reveal the Father it was in a manner in which man could see and know Him as God.

Fellowship with God

The day of man's life on the earth was one of fellowship with God. Adam was made to share in the exercise of care and authority

over the creation which God had made. Animal life was under the control of the man. He gave to them names. The garden was to be dressed and kept. God walked in the garden in companionship with man. The prayer taught by our Lord begins with, "Our Father." God is not to be considered as far removed from men. It is only when men separate themselves from God by transgression that they fail to desire His presence, and begin to fear His judgments. It is left to those who return to God to know that there is a possible fellowship with Him such as He established with man in the beginning of the world.

His Providence

It is often felt and often stated by those who do not understand the character of God and His purposes that God has no interests in this world. Such a thought is not in harmony with the nature of His revelations. God provided abundantly for every creature in the world in which He placed them. For the animals created God gave the green herb, and the seed. Gen. 1. For man the same sources of sustenance were provided—the herb and the fruit. When Christ came to dwell among men, He referred to the providence of God for the fowls of the air, the lilies of the field, and every creature. Then He pointed out, "Ye are worth more than many sparrows." Even after the transgression, the Lord permitted man to continue on the earth and gave him His continued providences, although these necessities of life were obtained by the sweat of his face. When Abel lived, he was a keeper of the sheep. When Cain sinned, the earth did not yield to him her fruit, but to other men God continued to furnish the means of livelihood. It is not true that God permitted men to starve to death as a result of the transgression, as some religious teachers claim. God causes the sun to shine on the just and on the unjust and sends His rain upon the good and the evil. God continues His providences to all of His creation.

The God of Grace

It is not possible for men to understand the act of disobedience toward God as God understands it. Those who sin have a spirit of compassion toward others who sin. The eating of the fruit of the tree of the knowledge of good and evil may be to some symbolical and not actual. The act of Adam and Eve constituted a transgression of the law of God which could only result in bringing upon them a judgment, resulting from the act and from the failure to appreciate the purposes and plans of God. In fact, sin brings its own punishment. The sin brings its own penalty of death. Sin is not a petty offense, which provokes the God whose authority is despised and dishonored. The sinner has entered a course of life which separates him from the path of safety and ends in destruction and eternal separation from God. He merits what he receives because he has not heeded the counsels of one who knows and the care of one who would keep him safely.

In the light of the knowledge which the first man had, his act of disobedience was in—
(Continued on page 346)

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

How to Improve Our Young People's Meeting.

Continuing our theme for the past few months we shall offer a few thoughts on the subject of

IV. Adaptation

Repeating what appeared in suggestions some time ago we quote, "Good judgment should be exercised in assigning topics to speakers, for all speakers are not equally well adapted to all topics."

Before one can be able to adapt subjects to speakers or so change the statement of topics as to adapt them to speakers there must be a knowledge of the young people and their ability. Sometimes there are boys and girls that once fitted into a children's motion song with evident pleasure and ease, who now look plagued and out of place because in the stage of growth to which they have come they do not fit into childish expressions. Leaders and program committees should be wide awake to the development of the young folks in this period of their life.

There should also be a keen understanding of mental development and of spiritual progress. Some topics do not appeal to individuals who have had no thought or development in that direction. They should perhaps better hear some one else discuss it for a time. However, there are occasions when the very lack in some one's life is due to neglect of thought which can not be secured in any way better than to assign him a topic that will lead him out in earnest endeavor to search it out. In such a case be sure to adapt the subject in a way that such a person can get hold of it from an angle that appeals to him if possible.

Another phase of adaptation is on the part of speakers on the program. When a speaker delivers his address in such language or in such a line of thought that his hearers are not able to follow him, he is "speaking into the air" and needs to study how to say what he says that the thought may be comprehended by his hearers. It has been well said that the most profound thoughts can be adapted by language or illustration to the interest and understanding of the most uncultured mind. If your address is too deep for your hearers, you may simply be mystifying it by the manner you have in teaching it. Study the viewpoint of your audience and seek to lead your hearers to the realm of the unknown by means of easy steps which they already understand.

Then there are those who have a special hobby and are inclined to develop a very good talk or essay which reaches out into *sidelines* outside of the purpose of the theme of the meeting. Such elaboration should be discouraged for the meeting, and the speaker encouraged to cut out and shape his address in keeping with the theme. There may, however, be a discovery here for leaders and committee men that will be of value. Don't utterly throw away the effort of this specialist. Find a place where his specialty will fit and encourage him to adapt his knowledge to that place if it is in some publication or some other meeting where his discourse will harmonize with the theme in hand.

Adapt the program to the time allotted. If some event comes in to change the situation, adapt the meeting to the situation. Here prayerful waiting upon God and a yielded heart to the leading of the Spirit will help much. It is more important to reach souls and make the message effective than that our programs are carried out to the dot as they have been planned.

Then there is complaint from those who have been free from the shackles of "set" scholarly speeches, that there seems too little of that "welling up," out of a full heart,—the spontaneous outflow of thought and personality which has its motive power in the Spirit of God. By all means use your scholarship to good ends, but adapt your heart and brain and learning to the service of the Holy Spirit and let Him make your address more than a mere head production which brings a solemn admission of scholarship but does not reach the heart in compelling conviction for fellowship with the Lord.

POINTS OF INTEREST FROM THE EPISTLES—PHILEMON (Jr.).— Book of Philemon

Topic for November 12

MOTTO

"I beseech thee."

MEDITATIONS ON THE TOPIC

I. Philemon was a believer who lived at Colosse. He had a servant named Onesimus (Col. 4:9) who ran away. This servant got in touch with Paul at Rome and was converted so that Paul called him "a faithful and beloved brother," in his letter to the Colossians. In a personal letter to Philemon Paul explains about the sending of Onesimus back and asks Philemon to receive him as a brother since his conversion. He also asks for the

forgiveness of Onesimus and takes it on himself to pay the damage required by Philemon because of the wrongdoing of Onesimus. Then he hints that he, Paul, is not saying how that Philemon owes himself to Paul, besides, if Paul would demand it. In this way he is beseeching Philemon to pardon freely what his servant owes him without demanding the pay. Paul tells how he loves Onesimus as his own son. He would gladly have kept him for the service he could render to Paul, but he felt that that would not be right unless he knew whether it was the mind of Philemon to let him stay. He does not want Philemon to give things because he must but because he is willing.

He expresses great confidence in Philemon and tells how he is sure of his obedience to Paul's request and is confident that he will do even more than he has asked of him. Paul is planning to come to Colosse when he is

released from prison, and asks that a place for lodging be prepared for him. He says this with the confidence that the prayers of the Church will be answered when they request God to release him from prison.

We should be honest and honorable and humble in our dealing with others. It is better to beseech than to demand.

II. The Text has been mostly discussed in the Meditations above.

III. Suggestions for Junior Programs.—The Suggestive Assignments for juniors will guide you in making plans for the junior program. There is not much material about Philemon outside of this letter which Paul wrote. But there is material in the principles of life, which he voiced in that letter, that finds enlargement in all the teachings of the New Testament. The change found in a truly converted man may have considerable discussion and find illumination in the Scripture. The theme of forgiveness likewise may be treated at greater length and applied to the life of the boys and girls. We have three characters in the story: Paul the peacemaker, Onesimus the wrongdoer converted and seeking to make his wrongdoings good, and Philemon who has been wronged having an opportunity to show a Christian attitude toward his erring servant, who is now a brother in Christ. Is there something like it in our experiences? What should be done when one is converted about the wrongdoings in his unconverted life? What should a minister do about helping his converts to get right? What should be the attitude of the one who is wronged, toward a wrongdoer, especially if he is seeking to do right?

OUTLINE STUDY

- I. The Occasion for the Letter to Philemon.
 1. Onesimus, a servant of Philemon is converted.—v. 10.
 2. Paul would have him make restitution.—vs. 11, 12.
 3. Paul would use his friendship with Philemon to make peace.—vs. 13-21.
- II. How Paul Esteems Philemon.
 1. Dearly beloved fellow-laborer.—v. 1.
 2. Loving to all the saints.—vs. 5-7.
 3. Confidence in his obedience.—vs. 20, 21.
 4. Hoping to enjoy his hospitality soon.—v. 22.
 5. The burden of his prayers.—vs. 3-6.
- III. The Church of Colosse.
 1. Archippus the minister.—Col. 4:17.
 2. The same place which Philemon lived.—Philem. vs. 1, 2.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Beseech."
2. Philemon.
 - a. Where he lived.
 - b. Describe his Christian character.
 - c. Why Paul wrote a letter to him.
 - d. Change conversion makes in people.
 - e. The duty of forgiveness.
 - f. Blessed are the peacemakers.

For Seniors.

1. Philemon as a Christian.
2. The Lesson of Restitution.
3. A Lesson in Peace-making.

PERSONAL THOUGHT

What difference do I find in a truly converted person? Has that difference found its way into our experiences?

SEED THOUGHTS

This epistle affords a specimen of the highest wisdom as to the manner in which Christians ought to manage their social affairs on more exalted principles.—A. R. Fauset.

Scripture does not sanction slavery, but at the same time does not begin a political crusade against it. It sets forth the principles of love which were sure (as they have done) in due time to undermine and overthrow it, without violently convulsing the existing fabric, by stirring up slaves against their masters.—A. R. Fauset.

Sowing in the morning, sowing seeds of kindness,

Sowing in the noontide and the dewy eve;
Waiting for the harvest, and the time of reaping,

We shall come rejoicing, bringing in the sheaves.

Sowing in the sunshine, sowing in the shadows,

Fearing neither clouds nor winter's chilling breeze;

By and by the harvest, and the labor ended,
We shall come rejoicing, bringing in the sheaves.—Selected.

MISSIONARY DAY.—Revelation 7

Topic for November 19

MOTTO

"Salvation to our God."

MEDITATIONS ON THE TOPIC

I. **Missionary Day** is the time set apart for the returns from the Quarter Fund and the Savings Boxes. The message of the missionary goes into all the world and brings people to Christ from every nation. The Lord has entrusted the great work of bearing the message of salvation to those who have received it already, and are glad to tell it to others.

We have many ways of serving to the end that the message may be forwarded to all nations. One of these ways is to give of our earnings to help the message along and show by our willing gifts our desire to see the way of life brought to many who do not have it.

If we send of our earnings to those who are telling the story of life, we shall become partners with them in this good work. As Paul said of the church at Philippi when they sent to his necessity and encouraged his work of message bearing, "Ye all are partakers of my grace" (Phil. 1:7).

Since this day is set apart to be used in encouraging Missions, it is well to have a program on the same line in the Young People's Meeting also. From the Outline Study there will be found some simple facts concerning the great work of bringing the way of salvation to men. Study the Scriptures connected with this outline and note the greatness of this service and the wonderful opportunity afforded to do good in its encouragement.

II. **The Text.**—Rev. 7 is a vision of John on the Island of Patmos in which he sees 144,000 of Israel sealed, and after this he sees a great multitude of all nations, and kindreds, and people saved and standing before the throne of God with rejoicing.

OUTLINE STUDY

I. The Author of Salvation.

1. God.—Isa. 45:22.
2. Through Christ His Son.—I Tim. 2:5, 6.

II. The Subjects of Salvation.

1. Israel.—Rev. 7:1-8.
2. Of all nations.—Rev. 7:9, 10.

III. God's Method of Saving Men.

1. Through witnesses.—Acts 1:8; 26:16-18; Rom. 10:8-15.

2. His great commission.—Matt. 28:19, 20.
3. His Church.—Eph. 4:11-16.

IV. The Salvation He Has Wrought.

1. From all iniquity unto good works.—Tit. 2:11-14.
2. Delivered from wrath to an inheritance.—Rom. 5:10; I Pet. 1:3, 4.

SUGGESTIVE ASSIGNMENTS

A Program Will be Suggested through our Sunday-school Papers and Other Periodicals for This Meeting.

PERSONAL THOUGHT

We are workers together with God. May we gladly do what we can in forwarding the great and glad tidings of salvation to all people.

SEED THOUGHTS

Speed away! Speed away! Take the message of light

To the lands that are wrapped in the darkness of night.

"Go ye into the world," is the Master's command,

That the light of the Gospel shine o'er ev'ry land,

Go ye forth in His name and the Gospel proclaim,

Speed away! Speed away! Speed away!

Speed away! Speed away! Take the Word that gives life

To the nations in which Satan's kingdom is rife;

For the Word if believed and obeyed will give peace,

To the captives of Satan it will bring release;

To the rescue make haste, there is no time to waste,

Speed away! Speed away! Speed away!

—Hackleman.

THE SACRIFICE OF PRAISE.—Heb.

13:10-16; Lev. 7:11-15

Topic for November 26

MOTTO

"By Him therefore let us offer the sacrifice of praise to God continually."

MEDITATIONS ON THE TOPIC

I. **Sacrifices of Praise** appropriately followed the sin offerings which had been made as an atonement for the offerer. In the Christian dispensation we have had one offering made in Christ Jesus which fits us who have accepted Him to bring continually our sacrifices of praise to God as a thank offering for all that He has done and is doing for us. Jesus is the Christian's altar at which only the Christian has a right to eat. Jesus is the sacrificial lamb who has made atonement for sin. Jesus is the sweet savour which makes our sacrifices of praise acceptable.

There are many occasions for the Christian's sacrifice of praise. In fact the Christian's standing in Jesus Christ before the Father is a cause for continual praise. In this position he may give expression to his gratitude by the words of his lips and by the acts of goodness which he is given opportunity to do. A Thanksgiving Day is a welcome day because it gives the Christian the joy of recounting his many blessings and expressing his praise together with fellow Christians. But the Christian has a continual thanksgiving by day and by night in all his waking hours, and even in his dreams. When we lose our peace of heart by a defiled conscience our thanksgivings and praises cease, and the praises we sing and the service we render become a cold formality and an offering like Cain's without the respect of God or a response of fellowship in the Spirit. Isa. 1:13-15.

II. **The Text.**—Heb. 13:10-16.—This speaks of the Christian's altar and sacrifice of praise by Jesus Christ.

Lev. 7:11-15.—This explains how the thank offering was to be made. The unleavened cakes and wafers were to be offered. There was to be an offering of leavened bread besides the cakes unleavened. The unleavened offering is a type of Christ, the sinless one, while the leavened bread is a type of men whose offering without Christ is ever sinful and cannot be accepted alone.

III. **Suggestions for Juniors Programs.**—The junior meetings can be occupied largely with the phase of "Gladness for Blessings to Us as His Children." Let the boys and girls add to the list mentioned if they have anything to contribute and encourage them to give expression to their gladness in words of their own. However, it would be well to impress also the acceptableness of our praises through Jesus Christ. Show that a gift from an unrepentant and rebellious child is not acceptable, even by a parent, and can not atone for the rebellion and disobedience. Just so those who would offer praises to God need to get right with God and with men before they come to offer their gifts of praise before Him.

OUTLINE STUDY

I. Offered by a Thankful Heart.

1. In the days of gladness.—Num. 10:10.
2. As in the dedication of the temple.—I Kings 8:63.
3. As at the coronation of Saul.—I Sam. 9:15.
4. As when David brought up the ark.—II Sam. 6:17.

II. What was Offered under the Law.

1. A meat-offering.—Lev. 7:12, 13.
 - a. Of fine flour—cakes, wafers, anointed and mingled with oil, unleavened.
 - b. Besides leavened bread.

III. Our Spiritual Sacrifice under the Gospel.

1. A continual praise.—Heb. 13:15.
 - a. By Him (The meat offering—unleavened Cakes).
 - b. The fruit of our lips (Leavened Bread).
 - c. Doing good.—Heb. 13:16 (Leavened Bread).
2. In the name of Jesus Christ.—Eph. 5:19, 20; I Pet. 2:5; Phil. 4:18; II Cor. 9:11-15; Rom. 12:1, 2.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Praise."
2. Our Sacrifices of Praise.
 - a. Gladness for sins forgiven through Jesus.
 - b. Gladness for blessings to us as His children.
 - The Bible.
 - The Church.
 - Christian friends.
 - Safe keeping.
 - Food and drink.
 - Health and strength.
 - Answers to prayer.
 - Numberless benefits.

For Seniors.

1. Acceptable Offerings of Praise.
2. Reasons for Gladness.
3. Expressions of Praise.

PERSONAL THOUGHT

Gratitude to God will break our hearts at our own transgression against Him and cause us first of all to seek His pardon.

SEED THOUGHTS

Praise to God adds fragrance to the devotional life.—Sel.

Bless the Lord, O my soul: and all that is within me, bless his holy name.—Ps. 103:1.

Do not fancy, as many do, that thou canst praise God by singing hymns to Him in Church once a week, and disobeying Him all the week long. He asks of thee works as well as words; and more, He asks of thee works first and words after.—Chas. Kingsley.

RESISTING TEMPTATION.—I Pet. 5: 6-9; Matt. 4:1-11

Topic for December 3

MOTTO

"Resist the devil, and he will flee from you."

MEDITATIONS ON THE TOPIC

I. **Resisting Temptation** is the only healthy spiritual condition where temptation is present. Many souls have taken a fatal downward step because they have entered into temptation without resistance, stepping aside from their conviction of right into the evil realm of obedience to the suggestions of Satan and his agents.

"Every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death" (Jas. 1:14, 15). There is an appeal to the flesh that is real. "The flesh lusteth against the Spirit" and would yield to the appeal, were it not for a higher appeal to the understanding of right by the Holy Spirit. And the person who heeds the higher appeal by rejecting the lower and accepting the higher is indeed blessed.

Resisting temptation is not a short battle that comes to us once in life. It is a battle that is renewed from time to time in a number of subtle ways. The soul that withdraws its guard and listens to the wily suggestions will cease its resistance and be led astray. The three temptations of Jesus by the same enemy are typical of the way Satan seeks to destroy the souls of men. "All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father but is of the world." Heavenly wisdom will teach us to recognize the various forms of the temptation and to set our standard against it in a similar manner to that which our Master did, and, like Him, we shall come out victor by the power of His sustaining grace.

II. **The Text.—I Pet. 5:6-9.**—Here the safe attitude is not self-sufficiency, but an humble recognition of weakness and dependence upon the keeping power of God, while we in all soberness watch against the wiles of the devil and resist him steadfast in faith.

Matt. 4:1-11.—This gives us the story of the conflict which took place between Jesus and the devil while He was in the wilderness under trial. He not only refused his suggestions but brought forth His reasons from the Word of God, pointing out the error of Satan's logic in each case and showing his inferior place in the mind and heart of Jesus. "Get thee hence, Satan."

III. **Suggestions for Junior Programs.**—This is a field of thought that is very much "a live issue" for the juniors as well as others. The Outline Study with its Scripture reference will be very helpful in either preparing on the Suggestive Assignments or just for reading and discussion in the meeting. The list of those who overcame could be enlarged by the suggestions of the juniors. Another list of those who were overcome could also be profitably made and discussed. A vital discussion clusters around the help which Jesus gives us in our temptations. Seek to make this practical so that the junior minds can grasp it and apply it to their own time of temptation. Division III of the Outline Study will afford help for this phase of the subject.

OUTLINE STUDY

I. The Two Sides in Temptation.

1. The Tempter.—Jas. 1:13; Matt. 4:1; Jno. 13:2; Prov. 1:10.
2. The tempted.—Jas. 1:14; 1:12.

II. Examples of Resisting Temptation.

1. Job.—Job 2:9, 10.
2. Daniel.—Dan. 1:8.
3. Christ.—Luke 4:5-8.
4. Peter.—Acts 8:20.
5. Rechabites.—Jer. 35:5, 6.

III. Our Duty to Resist Temptations.

1. By avoiding the path of the wicked.—Prov. 4:14.
2. By refusal to yield to sin.—Rom. 6:13.
3. By use of God's equipment.—Eph. 6:13.
4. By taking warning.—II Pet. 3:17; I Pet. 5:8.
5. By withholding place from the devil.—Eph. 4:26, 27.
6. By enduring.—Jas. 1:12.
7. By watching and prayer.—Matt. 26:41.
8. Trust God and use His way of escape.—I Cor. 10:13; II Pet. 2:9; Rev. 3:10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Temptation," etc.
2. Men of the Bible Who Were Tempted and Resisted.
3. Men Who Were Overcome by Temptation.
4. How Jesus Overcame Temptation.
5. Jesus, Our Helper in Temptation.
6. Helps God Has Provided to Resist Temptation.
7. The Blessedness of Those Who Endure Temptation.

For Seniors.

1. What We Need to Know About the Tempter and His Temptations.
2. The Way of Victory Over Temptation.
3. The Weakness of the Flesh.

PERSONAL THOUGHT

There is a way of escape from every temptation. May I ever keep a guard before me that I may not miss the way of escape which God graciously prepares for those who would obey Him.

SEED THOUGHTS

Not all demons or devils come to us as roaring lions. Some come as angels of light. If one gets in, he will keep the heart's door open to let in others.—Sel.

The heart's business is to strangle, not to fondle, temptation.—Sel.

To parley with temptation is to play with fire.—John Bunyan.

Temptations that find us dwelling in God are to faith like winds that more firmly root the tree.—Sel.

My soul be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard,
To draw thee from the skies.

O watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly ev'ry day,
And help divine implore.

Ne'er think the vic'try won,
Nor lay thine armor down;
The work of faith will not be done,
Till thou obtain thy crown.—Geo. Heath.

We must trust God for everything, or we really cannot trust Him for anything.—The Southern Churchman.

CHRISTIAN DOCTRINE

(Continued from page 343)

excusable. But God turned to him with divine compassion. There was no escape from the judgment, the spiritual death. The separation from God had been accomplished. The physical death was postponed. But the love of God for His creatures had not died out. With the confession of the sin there was a forgiveness, and a hope of a new character was established. The sorrows of life and the death of humanity was left as a present reminder of the deed that had estranged man from God. The promise of a seed which would bruise the head of the serpent was made, and in that seed the transgressors had their hope. The death which was the judgment for the sin was laid upon another, as was symbolized by the death of those creatures whose skins were made to clothe the bodies of the sinners. God's grace was as great as His judgments. His grace established His wisdom in providing a means of escape from death and a restoration of fellowship with God. God's grace was the fulfillment of His eternal love, but was not revealed in its fullness until the coming of His own Son, the Seed of His promise.

DEAD PRAYER MEETINGS—WHY?

Many times we have attended prayer meetings that were impossible to enjoy. The prayers were too long, and the one leading repeated himself so much. Many did not pray to the point, but wandered all over, and prayed for anything and everything that came to their minds. Some prayed for so many things, that if five minutes afterward you had asked them to name one thing, they could not do it. Most of the prayers lacked earnestness and sounded empty, as though the one speaking never knew what it was to talk to God. Instead of talking to God, some talked to us, while others went so far as to preach three-point sermons. There was no life in the prayers—just words that never got higher than the roof. The leader kept us on our knees so long that we ached all over. The ones that really could pray were silent. Altogether, it was about the dearest time we ever had.

That was certainly an awful ordeal, but now we come to our "why"? Nine times out of ten **you** are the chief cause. What part did you contribute to the service? None. No, all of you did was to criticize to see how much fault you could find with what the rest did. You did not sense your own sinfulness before God. You did not recognize His presence in the midst of the two or three gathered together. Your thoughts were centered on yourself. Of course, the meeting seemed dead; you did not expect it to be anything else. To a large degree you have the power within yourself to cause a dead or a live prayer meeting. The meeting was not dead, **you were!**—The Elim Evangel.

There are more people who stumble over a mole hill than there are who cannot do what God wants them to because of a mountain in the way.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

PUTTING GOD'S KINGDOM FIRST.— Matthew 6:19-34.

Lesson for November 12, 1939

Golden Text.—Seek ye first the kingdom of God, and his righteousness.—Matt. 6:33.

Verses 19-21. The elemental passion of man is the acquisition and use of the material things of earth. As a physical being he needs them, and there is no sin in laboring to acquire them. But to heap up such treasures more and more through the years until the desire for such gain becomes an obsession is not only a hindrance to, but is antagonistic to all that is noblest and best. The things that you accumulate here and use for personal ends add only to present enjoyment and must be left behind at the end. The words of Job (Job 1:21) are just as true of the millionaire as of the pauper. But there is a way of using the things of earth so that they will bring present and eternal happiness. Whatsoever I do to the least of God's creation, motivated by the love I have for the Son, I do unto Him. Instead of storing my things where rust and decay destroy, I will thus be storing treasures in heaven. Man, having a spiritual as well as a physical entity, can and does use the material to attain to spiritual ends. By the consecration of this earthly life to God and continuing therein he will finally attain to a glorified body like unto our Blessed Lord's and will spend eternity in His presence. By the consecration of the material things of earth that may come into my possession to the advancement of the kingdom of God among men, these material things will be transmuted into heavenly treasures. Rightly or wrongly, our treasures are those things that WE value highly. In the sight of the masses they may have no intrinsic value and in the sight of God they may be worse than valueless. It is good to ask God to enable us always to value things in the light of eternal values.

Verses 22, 23. Where there is no eye there is no light. It is the healthy eye that transforms ether vibrations into the sensation of light. The single eye, as opposed to the double eye, sees but one thing—it keeps its gaze fixed upon Jesus. By steadily beholding Him the individual will finally become like Him. II Cor. 3:18. But the double eye, trying to envision both the things of earth and the things of heaven, ends by having a distorted picture of both. And the evil eye which deliberately turns away from gazing upon the Light of the World and finds its pleasure in beholding the evil, will soon find

that its entire mental and spiritual nature enveloped in Stygian darkness.

Verse 24. As the eye cannot behold both light and darkness at the same time, so also a man cannot serve the flesh and the Spirit, good and bad, the world and Christ, God and mammon, at the same time. And those who try will find that presently the evil wins and the soul is lost. But learn well this truth, the thing that you renounce will lose its power over you.

Verses 25-31. The less is always contained in the greater. Food, drink, clothing, and a place of lodgment are necessities whether I am a saint or a sinner. The sinner, seeking only the earthly, gets that and no more; but the saint, seeking for the kingdom of God and His righteousness finds that; and with it, in a larger measure than the sinner, he also enjoys the blessings of earth. It is the child of God that gets the best of both worlds.

Worry, fret, and anxious care should have no place in the life of a child of God. Those things belong to those who do not know the Creator and Provider of all things as their Father; but the life of the child is the life of trust. Even in your own home your little ones do not worry about providing themselves with life's necessities; they trust in you to do that. Earthly parents may not always be able to provide sufficiently, but there is nothing too hard for God, as was proved when He led His children through the Wilderness and during the generations since.

Verses 32, 33. Those who seek first "the kingdom of God and his righteousness" are more efficient producers of the necessities of this life than others who do not. Godliness and abundance meet together; and ungodliness and poverty are close companions. But the godly, in seeking after His righteousness, gladly share their abundance with those that lack. God sends His sunshine on both the evil and the good; so the saint scatters his blessings wherever there is need and so proves himself a child of God. Trust and do right today. God will take care of tomorrow, as He has of the yesterdays and the todays. There is evil today; fight it. There will be more evil tomorrow; by His grace, fight it again.

WARNINGS AND PROMISES.—Matthew Chapter 7.

Golden Text.—And as ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

Matthew 7:1-5. The severest critics among men are those whose own faults are so large

that you can't help but see them. The closer men draw to God the less they think themselves worthy to sit in judgment on their fellows. The unfriendly critic has very little spirituality to lose, and loses that little as a result of his unkind attitude towards others.

Speaking in terms of science, when I fall from a high building it is because of the gravitational pull of the earth; but when I reach the ground the very earth which pulled me down so swiftly turns around and hits me. So the evil speakings also have a downward pull, and after I have yielded myself to their influence they turn around and hurt me more than I could possibly hurt anyone else. The Saviour who loved us so that He died for us is the only One who knows enough and loves enough to judge men rightly. Let us seek the love that strives to save, but flee from the spirit of judgment that finds pleasure in condemning.

Verse 6. Metaphorically speaking, there are dogs and swine dressed in the garb of men. They have neither love nor appreciation for holiness nor for the pearls of the Christian graces. For a Christian man or woman to marry such a one or otherwise to commit the life to those who are evil is to have the heart broken and the life crushed. If fellow Christians are often cruel in their treatment of each other, how much more the "tender mercies" of the wicked! Prov. 12:10.

Verses 7-11. The context here indicates that these words are limited largely to asking for good and for avenues by which that good may be imparted to others. The heavenly Father delights in doing good to the children of men. The sunshine and the rain He can send upon all, but the Holy Spirit He can only give to them that ask Him. By many ways He creates a desire within the heart of man until man asks for the things that the Father longed to bestow all the time. So we are to ask for the spirit of doing good rather than faultfinding. Then to seek and knock at the doors of the hearts of men until the way opens and dogs and swine will even covet the pearls and long for the holiness of God.

Verse 12. God loves the man who hates Him and blesses the man who curses Him. True, the man's attitude hinders God; nevertheless God does good to that man as He is permitted to do so. He does not wait until man loves and praises Him, but does these things while man is yet His enemy. By this means God has won the hearts of millions of the sons of men. He would have us follow in His footsteps. God practices the Golden Rule; so should I. A careful analysis of this rule shows that everything that meets this test is morally right, and that which does not is morally wrong. This is

overcoming evil with good, and generally practiced would soon bring in the spirit-brotherhood of man. Would you have the other man to overlook your faults and love you just the same? Then do the same to him, etc.

Verses 13, 14. It isn't easy to enter the strait gate; I must strive to enter therein. See Luke 13:24. If I follow the way of the old nature I will enter the broad highway which is traveled by the millions and ends in destruction of peace and good will here and destruction of the soul for the ages. To enter the narrow way I must fight the old nature and the habits of thought of the world of men. But the end thereof is life and peace and future glory.

Verses 15-20. False prophets preach the deceit of their own hearts, and my own heart being deceitful above all things and desperately wicked, is prone to listen to them rather than to the prophets of truth. The fruit of falsehood cannot be good. May it not be that the present world dilemma is the result of listening to prophets who failed to declare the whole counsel of God?

Verses 21-23. It takes more than lip confession, preaching, and the working of miracles to convert a sinner into a saint and to make him fit for heaven. There must be a new birth and the forsaking of works of iniquity. You can not cleanse the bloodstream of poison with a filter while you continue to fill the assimilative organs with that poison. Neither can you cleanse your soul of sin by faith in the atoning blood while you are fouling it with acts of iniquity.

Verses 24-29. A friend of mine came to a premature end because he refused to obey his physician. He both wasted his money and shortened his life. But he was not as foolish as the man who hears the Word of the Lord and refuses to obey it. That man's loss is far greater and the results more tragic. Only through obedience can you hold that which you have won.

THE WORKS OF THE MESSIAH.— Matthew Chapters 8 and 9

Lesson for November 26, 1939

Golden Text.—Jesus of Nazareth . . . went about doing good.—Acts 10:38.

Matthew 8:1-4. These two chapters are replete with records of the wondrous works of Jesus, and every one of them has a lesson for us. It will be evident, however, that we will not be able to mention but a few of them due to lack of space. What God has done He may do again. In the days of the kings God used a prophet to heal a Gentile leper. Surely, thought this leper of our lesson, the Lord Himself could do the same. In our prayers let us be careful not to confuse the form of the verbs. If this leper had said, "Lord, if thou canst, thou wilt make me clean," there would probably have been no healing, there would have been too much unbelief.

Verses 5-13. In leprosy the flesh decays, in palsy the body lies helpless, having lost the power of motion. This slave did not ask for help, but his master did. The servant may

not have had any faith, but the centurion had faith of such magnitude that but few people have ever attained to it. With this faith was a humility seldom found in proud humanity. When humility and faith take hold of God they are invincible.

Verses 14, 15. Peter invited Jesus into his home. Immediately there was blessing. From that day it appears that that home became the home of Jesus; and the blessing continued to abide on that house. Jesus is just as willing to make His abode with you. John 14:23. In this case Jesus not only healed the sick; He also gave strength to the faint.

Verses 16, 17. It is lawful to do good on the Sabbath Day, but the multitude did right in waiting until the sun had set and the Sabbath had ended before they brought the multitude for healing. Don't ask the doctor to come into your home on Sunday unless the necessity is urgent. They like to go to church and worship God too. The healing of the body is not a part of the atonement. He took our infirmities and bore our diseases from the beginning of His ministry; but at the cross the Lord laid on Him the iniquity of us all. Not all sick people are sinners, nor are all healthy persons saints. He can heal all, and He will whenever it is for our good and His glory.

Verses 18-22. The Lord is desirous that all men should be His disciples and followers, but He expects us to pay the price of that discipleship. It does not appear that this scribe was willing to pay the price of being a follower of Jesus. Are you? The second man was a disciple who was putting off the day of consecration. He wanted to wait for that until after his father had died and passed on. But God demands us to follow Him now; and, if father or mother would stand in the way, to put Christ first. Many a disciple is willing to enter the field of active service for the Master sometime, but not now. They probably never will.

Verses 23-27. The Lord is the Creator of all things, and all Nature is subject to Him. Only to man has He given free will. He alone can refuse to obey, but he does so at the peril of his soul. The storms that sweep over the earth follow certain laws that the Creator Himself has made. He can change them at His will for our good or for our chastisement. Job 37:13.

Verses 28-34. Our Lord is not only master over disease and over the elements; He is also master over the spirit-world. Even the fallen spirits cannot harm those who hide under His wings. These people besought the Lord to leave their coasts because of fear of the supernatural. The healed demoniac remained and told them what great things the Lord had done. The next time the Lord came into that region He was welcome, and it was in this neighborhood where the Christians hid during the siege and destruction of Jerusalem.

Chapter 9:1-8. Some sicknesses are the result of or punishment for sin. In that case the cause must be removed before the disease can be cured. The Lord has authority and power to do both. Those who can not and would not if they could are the severest critics of those who do.

Verse 9. Those who have become leaders in the kingdom of God in all ages have always been ready to forsake all to follow Jesus. They have not all been saints when they were called, but they became saints when they answered.

Verses 10-13. To help the wicked, I must humble myself to their level; but I must have grace to keep from sinking to their level. Only they who stoop can raise the low.

Verses 14-38. Don't try to remodel the past; build new.

"According to your faith." Jairus' daughter came back to life, the woman with the issue was healed, and the dumb spake, as a sequel to faith.

SPREADING THE GOOD NEWS.—

Matthew Chapter 10

Lesson for December 3, 1939

Golden Text.—Let him that heareth say. Come.—Rev. 22:17.

Verse 1. It was the God-power resident in the person of Jesus that enabled Him to heal the sick and raise the dead. When the woman in our preceding lesson touched Him He perceived that virtue (strength or power) had gone out of Him, and she realized that she was healed. This power He delegated to the disciples as stated in this lesson, and He has given as He saw best to certain of His servants in every generation since; but to none has He ever delegated the power to forgive sins. Truly none can forgive sins but God only. To His servants He gives power over all the power of the enemy; but it is attainable only as a gift direct from God to each of His servants.

It is probable that the Twelve were chosen about the time of the preaching of the Sermon, but here they are named. The names are given in pairs, and it is probable that they were sent out together by two's in this order. It is noticeable that the characteristics of those paired were widely different, and thus they supplemented each other. An evangelist who can't sing should be accompanied by one who can; a personal worker and a public speaker go well together, etc.

Verses 5-15. There is a time for all things. Up to the time of the crucifixion the work of the Lord and His followers was among the Jews. After His ascension the message was to be carried to all the world. But the message is always the same, and the principles underlying the method of Gospel dissemination unchanged. We can only give out that which we receive. But perhaps one of the reasons that we do not have more to give is because we have not tarried at the feet of Jesus for the endowment that He has promised. Another reason that we do not have more is that we have failed to give away that which He has given us and He now withholds the flow of power. The fountain that does not cast forth its waters dries up. In the Mennonite Church we have made a big mistake; we have thought that the giving was to be only by the messengers; that the hearers were to get and not to give. It is the duty of the messengers of the Gospel to give to mankind the Gospel and such spiritual

benefits as they can bestow; it is equally the duty of the hearers to bestow food, raiment, and shelter to her pastors. The pastors are to give freely of spiritual things and the hearers are to give just as freely of their material things. The failure of either party hinders the spread of the Gospel. God has ordained that the world is to be saved through the foolishness of preaching; and that they who preach the Gospel should live of the Gospel. To supply the latter is the work of the congregation.

Verses 16-20. Sheep are safe in the midst of wolves only when the wolves are muzzled. But there is such a thing as preaching the Gospel in a way that will not arouse the fiercest passions of the wolves. For that you need a wisdom greater than that of serpents. Doves are harmless; and who will harm you if you do that which is good? But whether persecuted or not, it is your duty to keep on telling the Gospel story. It has always been the marvel of the saints how the Lord has given to His servants the right word to say in the hour of trial. He is the same today. He will either deliver you from trouble or go with you through the trouble.

Verses 21-31. The evil always hate the good. Those who have attained to the graces of the Master are the ones who generally have to endure martyrdom. To be privileged to share the fellowship of His sufferings is the greatest honor that the Lord can bestow upon His servants on earth. Martyrdom is not a thing to be feared; it is something to be coveted. But one thing is sure—God cares for the sparrow, and He will take much better care of His own child. Therefore, "Fear not."

Verses 32, 33. It is easy to confess Christ before your fellow Christians in the prayer meeting; it is another thing to confess Him before a howling mob bent on your destruction. But that is the time when your confession means something.

Verses 34-42. Good and evil are at eternal enmity. There can never be peace between the two. As long as we are all living in sin there may be fightings among us, but there is no division. But when some of us turn to the Lord there is division and separation. The saint fights with spiritual weapons to deliver his fellows from their imprisonment in the jails of sin. He does not hate the sinner. But the sinner hates the saint and fights him with all the weapons upon which he can lay hold. To lose the life of the world is to find the life of God. If you love souls as Christ loves you, you will also be willing to die to rescue them from the powers of evil.

A CAUSE FOR THANKSGIVING

(Continued from page 327)

Have you followed the program of Nehemiah's day at this Thanksgiving time? Then let men have their wars in Europe or elsewhere, and thus upset the world of human relationships. This is a comparatively minor matter. Of far greater import is it that the Lord has had joy in contemplating your repentant and submissive soul. In His joy lies your strength.

Tampa, Fla.

THE DIVINE BEATITUDES

(Continued from page 341)

stretching downward to the shore of the lake below, so that Christ sitting on this mountain seemed to have the world at His feet, and to be speaking not to His disciples only, but to all mankind.

This hill here has certainly seen the face of Jesus, who loved so very much to go up into the solitude of the heights. He who was so fond of the Lake, the mountains, and the flowers cannot but have been attracted by this spot which lay immediately above His road. It must have been dearer to Him than many others, for where are the flowers, the mountains, and the Lake more beautiful than here?

Here then we may "rest awhile" as if taking a seat with the multitude that once spread over this very ground to listen to words such as never fell from human lips before.

Any passer-by would be excused for pausing a moment if he had heard the Beatitudes fall from the lips of an open-air preacher. They are very different from the facile and raucous complaints against things in general which form the stock in trade of the stump orator; and equally remote from the gloomy denunciations of the prophets who have seen deeply into the wrongs of the social order, and who feel calamity in their bones.

From the natural pulpit of one of the twin hillocks Jesus may have uttered the ineffable sayings on the Christian Law of Love preserved for us in the Gospel of Matthew. The sermon recorded in this Gospel contains more divinity than all the schools, ancient or modern, more humanity than all the laws of Moses, for it was grace and truth adorning the law. All the teachings and oracles or all the ethics propounded from the beginning of time, in all nations, fall infinitely short of the fullness, and grandeur, and truth contained in that one short discourse.

There is a breath-taking beauty in the Sermon, and this is due to its utter simplicity, its naturalness, and the inevitability of its truth. It comes home of itself. Nowhere else is so much said in so few words; nowhere else is sustained penetration of insight combined with such winsomeness, and glowing idealism, with such an appeal to the natural judgment of which every man is capable. Those nine blessings are the grand legacies of the Christian Church. That day the Christ of God gave to all mankind a new and glorious law of the love of God, binding the whole of the human race into one grand bond of brotherhood. The precepts of that single discourse would, if carried out, rectify all the many evils that afflict mankind!

If there be one word which fell from the Divine Teacher that impressed the mind more than any other at this place, it is "Peace," for there is so much to suggest it. Nature moves on in her luxuriant course, peacefully, calmly with no discord. The freshness of the morning, the repose of noonday, the golden tints and purple shadows of evening, the reflections of the stars on the bright surface of the sacred lake, all

bring in continued succession the messages of peace.

This mountaintop is indeed a peaceful, sunny place, up above the busy world. It seems a fitting place for the Lord to lift the thoughts of the people to higher things, to help them to look down on their everyday life, and to teach them the heavenly motives from which Christian people ought to live.

And this hill, commanding the wide plain, and far below the blue waters of the Lake of Galilee in their deep, oval hollow, with their reflections in its bosom of the white walls of busy cities, and the marble façade of Roman villas and the sunlit or tawny sails of countless boats,—it seems indeed a fit Throne for such a proclamation.

To stand here and look at Galilee is an experience in a life. It is a thrilling moment. I shall never forget the view that met my eyes. I stand speechless for a long time at this most interesting and historic panorama. Galilee in all its glory! Down through the rocky vista of the valley we see the caravans moving north and south across the Plain of Gennesaret. A thousand feet below, glistening like a mirror in the sun, is the sacred lake over which Jesus sailed many a time. On its rippled surface there are some sails, filled by the morning breezes. Capernaum, the city of His adoption, is in ruins. The multitudes are gone to rest. The synagogues are in ruins and the "cities wherein most of his mighty works were done" are no more. The mountains around, clad in green after the rains, smile peacefully but deserted—uninhabited since the creation of the world, we would imagine, did we not know the history of this sacred lake. There behind is the mount upon which He used to retire and pray. Though we do not see the lake from end to end, yet the eye follows the eastern shore broken by creeks for many a mile till the mountains close in. Around us are the fields which doubtless our Saviour trod when in the flesh. Here on a warm summer day, He might have been seen some nineteen hundred years ago, wearily treading His way through fields of corn.

Towards the southeast the Mountains of Gilead heave their majestic mass skyward, and it is like a world in itself to behold their charming mountain range beyond the Jordan. Look down into the Jordan Valley and there we see the historic river like a crooked snake winding down its hollow. Think of the events that have taken place within the limits of the horizon from this very place.

Oh, this is sufficient interest, and I want no more. My eyes see enough to clothe my Saviour's earthly career with a lifelike reality. There is no other place in the Holy Land which can be so truly called "The Lord's Own Country."

Jerusalem, Palestine.

"The study of European history during the past centuries teaches us one uniform lesson," says Olive Schreiner, "that the nations which have received and in any way dealt fairly and mercifully with the Jew have prospered; and that the nations that have tortured and oppressed him have written out their own curse."—The Dawn.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE RISING HEAD OF RELIGIOUS PERSECUTION

Yea, and all that will live godly in Christ Jesus shall suffer persecution.—II Tim. 3:12.

The Mennonite Church has been a body, which in the past has suffered for her faith, and does so more or less today, although the persecution takes on a different form. The form it takes is "cold shoulders," and "cold tongue," occasional digs, and vocal sarcasm. This in the office, shop, factory, and on the streets. In time this produces the same result as the more bloody type. The devil is back of all persecution. Nevertheless, we are concerned about the attitude we should take. As a Church we have always preached a spirit of love, peace, and good will. It is rather invigorating to have an internationally known religious magazine take the same position. Consequently, we quote the "Missionary Review of the World:"

True Christians never persecute, and they do not retaliate. They were warned by Christ to expect persecution from those who are opposed to Him and His program, but they were taught not to retaliate. "To return evil for good is devilish; to return good for good or evil for evil is human; to return good for evil is God-like." Christians are instructed to love their enemies, to bless those who persecute them and pray for those who use them spitefully. Are Christians following Christ's instructions today in regard to Nazi Germany, militaristic Japan, and communistic Russia? Here is a test of true Christian character.

Nevertheless some who call themselves Christians are inclined to persecute those who differ from them in their beliefs and practices, or who will not submit to dictation. This was true in the middle ages, when the Papacy was bent on persecuting the "Reformers" who insisted on following the Bible and their conscience rather than the Pope. Similar persecutions are reported today in parts of Latin America and other lands where ecclesiastical leaders in power wish to dominate minority groups. Fox's "Book of Martyrs" tells the heart-rending story of the persecution of Christians; and the life of George Fox, who founded the Society of Friends, pictures graphically the almost unbelievable sufferings inflicted on a fellow Christian in England by men professed to be followers of Christ. The Puritans, the Pilgrims, the Huguenots and others fled from religious persecution in Europe, seeking some place where they could worship God according to the teaching of the Bible and the dictates of their own consciences. In the Providence of God there was then a whole continent available where they might carve out their destiny and build up a God-fearing community.

Today religious persecution is found all over the world, in various forms and degrees. At present attention is focussed on Germany. Not only are 500,000 Jews suffering there because they are Jews, but Christians also are suffering, either because they have a fraction of Jewish blood, and so are considered "non-Aryans," or because they are Christians and refuse to allow their worship of God to be interfered with by the dictates of a paganized totalitarian government. The persecutions suffered by innocent people in the Third Reich cause sorrow and indignation in all who love liberty and justice.

Unfortunately today there does not seem to be any territory to which these oppressed ones can flee for refuge. All the world is claimed, if

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

not actually occupied, by those who wish to control it. There are still great open areas, like those in Central Arabia, Australia, South America, Asia, Africa and Madagascar, that might provide a haven; but much of such territory is not suitable for human habitation. It is either barren or unwholesome. In addition to this the oppressive governments also, like that of Pharaoh in Egypt, are not willing to let the people go and to take their substance with them so that they will be able to establish homes elsewhere.

It is estimated that one million "non-Aryan" Christians in Germany are suffering with the Jews, in addition to millions more who are oppressed and have their religious and social liberty curtailed by the Nazi regime. Non-Aryans are forbidden to teach or to practice law and other professions; they are banned from civil government positions, and are excluded from universities and government schools. The text of the Bible itself has been altered in order to make it harmonize with Nazi tenets; church services and preaching are either under the ban or are subjected to the espionage of Nazi police. Christian pastors who do not conform to the governments' decrees as to religious practices are forbidden to preach and many are in prison and concentration camps. Many church organizations, especially of the youth, have been disbanded by order of the Government, and church schools have been closed. Those who suffer include not only masses of unknown Christians in Germany, but eminent scientists, doctors, professors, lawyers, authors, and pastors.

What can Christians in America and Great Britain do to aid these sufferers, especially their fellow Christians? The problem is too great for any individual or small group to solve. We are confident that God will work out His plans in time; the best His people can do is to co-operate with Him as the way is opened. Christians can pray, not only for the persecuted, but for the persecutors. But Christians must do more. Committees have been formed in Great Britain and America to raise funds and in other ways to help these sufferers, and, if possible to establish them in new homes. The Jews in America have raised \$250,000 for the present year to help the refugees of their race; surely the Christians can do as much or more. Now is the time of testing, not only for the sufferers, but for Christians living in a land of liberty and plenty. Every time of religious persecution in the past has been accompanied by a spiritual revival—as in the days of the Reformation, the Wesleys, of John Knox and George Fox. May it be so again.

"150,000,000 DOLLARS DUMPED INTO—!"

And she opened a bottle of milk, and gave him drink.—Judges 4:19.

In the day of our king the princes have made him sick with bottles of wine.—Hosea 7:5.

What a study in contrast! Bottle of milk, and bottles of wine. What a story to tell!

In the aggregate it makes "world news." One by one they seem to say much less. (United States readers will excuse the writer this month, the statistics are Canadian, but American statistics tell the same story.) Many say that statistics are dry, but the bottles of liquor certainly do not tell a dry story, not at least to those of us who are interested in the welfare of individuals, nations, and the world at large.

In Canada a real drive is being made to discourage the use of liquor, and encourage the use of milk. The movement looks sane, and may heaven bless the same. Bottles of milk contain the possibilities of maintaining life, and bottles of wine the potentialities of destroying life. What a paradox!

In the National Temperance drive, a study by Edith Lang is worthy of close reading, "What Alcohol Is." Her studies are so arranged that they last a year, 52 in all, one weekly. The Christian Monitor is glad to quote the above mentioned study:

Liquor is the usual name for drinks which contain a certain substance, called ethyl-alcohol, and of these there are three main sorts, beers, wines, and spirits. They are made by different methods, they are flavoured differently, and they contain different quantities of this stuff, alcohol, but the law of our land calls them all intoxicating drinks. (Intoxicating comes from a Greek word meaning poisonous.)

All the alcohol in these drinks is made, in the first place, by the "fermentation" of sugar. Every one knows what "fermentation" is; when the milk goes sour, when the butter goes rancid, when fruit goes bad, and when the preserves do not keep, these are all said to have "fermented," and their fermentation has been caused by their exposure to the air, which is full of little germs which produce a "ferment." The ferment which produces alcohol is yeast, which is a very tiny plant that grows and multiplies very rapidly in a warm, sugary solution. It eats the sugar for food, and in so doing decomposes the sugar into water, carbon dioxide, and alcohol.

You have all seen the bubbles in a jar of fermented fruit. These consist of the gas carbon dioxide, and the strong pungent flavor of the fruit itself is due to the alcohol left behind in the juice. The chief job of the brewer or wine-maker is to find a cheap and plentiful supply of sugar, or, failing sugar, to find something easily changed into sugar, and that is, starch.

The wine-maker finds his sugar in grapes, which contain about thirteen per cent sugar. If you put a grape under a microscope, you will see, on the outside of the skin, thousands of tiny yeast plants just longing to get into the sugar to eat it up. But God gave the grape a water-proof, air-tight skin, and as long as it is unbroken, the yeast plants cannot get in. If you eat a whole grape, you get pure grape juice, which is one of the finest drinks we have. But immediately you break the skin and expose the juice to the air, the yeast plants are after it like a flash, and as they eat it they change it into carbon dioxide, which goes off in bubbles, and alcohol, which stays behind and spoils the good grape juice. It is this spoiled grape juice which people drink for wine. The loss in food value, due to fermentation, is seen in the following figures:

Grape Juice Port Wine

Water	80%	78 %
Food Solids	20%	4.5%
Alcohol	nil	17.5%

The brewer wants to produce a cheaper drink than this. He cannot afford to use grapes, and so he takes barley, in the large majority of cases, though he might use any cheap source of starch, such as rice, or potatoes. In all seeds, including barley, there are two parts, the "nucleus" from which the root grows down into the ground and the plant grows up into the air, and a store of starchy food for this new plant to live on until it can get nourishment for itself from the soil and the air. But raw starch is indigestible food for a baby plant, just as it is for other babies, so God has arranged a wonderful plan. Before any seed will begin to sprout, it must have warmth and moisture, and this warmth and moisture will at the same time change the insoluble starch into a soluble sugar, which the little plant can absorb.

What the brewer does is this. He soaks the barley grains and then he puts them into a big pile and when they begin to "heat" he spreads them out on the germinating floor. The little plants think, "Now it is time to sprout," and, as they sprout, the starch changes to sugar, which, under ordinary growing conditions, the little sprouts would use for nourishment. But the brewer wants the sugar; he does not want the plants to have it. So he next makes the grains very hot and dry and so kills off the little rootlets, which are then rubbed off. All this process is called "malting," and it has already reduced the food value of the grain by one-fifth.

Then comes the process of "mashing"—very hot water is added to the grain and the soluble sugar is dissolved out. The solid part of the grain, which is not dissolved out, is sold for cattle food. It has now only thirty per cent of the food value which it had as the original barley. The liquid with the sugar in it is called "sweetwort." It is flavoured with hops or something else, and yeast is added. You may imagine how joyful the little yeast plants would be; it is just as if you were turned loose in a candy store and told you might eat all you wished. And the little plants just eat and eat, but all the time they are eating they are changing the sugar into carbon dioxide, which goes off as bubbles, and alcohol, which stays behind in the sweet liquid, and gradually the little plants get duller and duller, and do not eat so fast, and when there is thirteen per cent of alcohol in the sweet liquid, they all die; they have been poisoned by the very alcohol that they have been making.

By the process of fermentation you can never get a stronger solution of alcohol than this, such, for instance, as the distiller wants to make "spirits." He must take this thirteen per cent solution and boil off (or "distil," it is called) some of the water.

And so you see, all alcoholic liquors are made by the fermentation (or rotting) of good sugar, which is usually obtained either from grapes or from grains, which God has given to the world as wholesome and necessary food.

Alcohol is never found in nature. There is no plant or animal that grows alcohol. There is no river or mine that produces alcohol. It is not a direct gift from God; it is made by men, and, although there are some ways in which alcohol may be usefully employed, those ways are not to drink it; and however it is used, it can only be produced by using up good food in some form.

On their alcoholic drinks, to make which so much good food stuff was spoiled, the Canadian people in the one year ending March 31, 1938, spent \$158,835,832 dollars: that is, over three million dollars every week. This was more than was spent for all the milk and bread consumed in that time (149 million) or for all the men's and women's clothes and boots (126 million) or for all state aided education in public and secondary schools and universities (120 million). How much more of these good things could have been bought if the 160 millions wasted on alcoholic drinks had been spent on milk and other such things. Three million dollars spent every week on better houses, more food, more clothes, and boots and shoes, would have created such a demand for these things that we should have had few unemployed.

If anyone had taken this three million dollars every week last year and had thrown it into the sea, we should all have called out in horror at the wicked waste. But the drinking people of Canada did worse than that. They used the money for a drink that injured their brains, and which left behind it a slimy trail of drunkenness, crime, insanity, drunken drivers and death, all of which, in addition to the degradation, sorrow and suffering of our people, also cost the country and its taxpayers large sums for police courts, jails, hospitals and asylums, not to mention the loss of money, due to time "off" and inefficiency.

*Dominion Bureau of Statistics.

WILL AMERICA SHARE BABYLON'S FATE?

Time was when Babylon boasted of her greatness. Her head was lifted up. Her strength was not equaled by that of any other people; but her strength could not save her when she gave way to shame and wickedness, for God is stronger than any man or any nation. His laws cannot be broken with impunity.

This is a goodly land. By nature God has made it beautiful. He has richly endowed it and fitted it to be the home of a great people. The sun does not shine upon a country of greater privileges and grander possibilities, many of which we have realized. But are we really a great people? Are we living true to God's will and purpose? Our hearts almost stand still as we trace the stories of the day. Sin, crime, shame, wickedness everywhere, growing worse with every passing day.

But not half the wickedness ever is written. It goes on behind thick walls and dark curtains. No officer of the law detects more than the fringe of this corruption. Night and day, day and night, it goes on, until the hearts of good men are sick and we turn our faces up toward God to see if He is not even now coming to put an end to man's evil works.

Hark! God has not changed; He can never change. Straight across every country, right down through every heart He has drawn a line which no human hand can wipe out. On this side, peace, love, prosperity; on that, death and destruction! We can make nothing else of it. Wild-cats, jackals, wild-dogs, ugly beasts of every name and nature, crouch just outside the threshold, ready to leap in the moment sin opens the door.

And this beloved land of ours will not escape the fate of Babylon unless we turn from our evil way and take the road back to God. Is it the desire of our hearts to see law and order prevail in America? Then we must be law-abiding ourselves. Would we see men coming to God? Only when we ourselves start that way will the longing of our hearts be satisfied. God picks His fruit one by one. That is the only way the nations are won to righteousness. Nations shall run unto the Lord, but they will go in single file, a man at a time! Are you and I on the road?—Edgar L. Vincent, in *The United Presbyterian*.

AMERICAN INDUSTRY REALIZES NO PERMANENT PROSPERITY CAN COME FROM WAR

A statement on the issue of war by the American Association of Manufacturers follows:

American industry hates war.

War destroys lives. War wrecks homes. Economic chaos and years of crushing depression are its inevitable aftermath. It imperils representative democracy. Free institutions are among its early victims. Ultimately no one can escape the ruin of war.

American industry wants peace. Peace is the life blood of progress. Peace must be the national objective.

Industry's position on this matter has been stated repeatedly and there must be no misunderstanding about it.

The United States can stay out of war. Emotionalism can betray us into war.

A public will to peace, coupled with wise public policies and affirmative action to this end by our government will keep us out of war. A fatalistic attitude that war is inevitable for us is absurd. It presupposes that America cannot conduct itself intelligently to preserve peace and its own interests.

Europe's problems do affect us, but our domestic problems still must come first.

Industry opposes profiteering—the utilization of war psychology to boost prices for the purpose of making excessive profits.

As manufacturers we recognize it to be our responsibility and moral obligation to conduct our businesses so that the prices of the products we produce and sell are related equitably to production costs.

Months ago this Association said: "No sensible person believes that profit can come out of the wreckage of human life and economic dislocation."

The use of this crisis as an excuse either to extort unjustifiable profits or to pursue partisan political objectives is not only indefensible and dangerous, but reprehensible morally. Nor should pleas of "emergency" be utilized as an excuse for reaching objectives which the American people would not otherwise sanction.—Selected.

HITLER'S MARCH

When Adolf Hitler became Chancellor of the German Reich in 1933, it had an area of 181,500 square miles and a population of about 65,000,000. At the beginning of the Second World War, Germany was bigger than at the beginning of the first; her area was 259,000 square miles, her people numbered 88,000,000. Steps in Germany's growth and Hitler's march to war were these:

Oct. 21, 1933—Germany withdraws from the League.

Aug. 2, 1934—President von Hindenburg dies.

Jan. 13, 1935—The Saar votes to return to Germany.

Mar. 16, 1935—Hitler announces German rearmament.

Mar. 7, 1936—German troops occupy the Rhineland.

Oct. 23, 1936—Rome-Berlin Axis is formed.

Mar. 15, 1938—Austria becomes part of the Reich.

Sept. 30, 1938—The Czech Sudetenland becomes part of the Reich.

Mar. 14, 1939—Bohemia, Moravia and Slovakia are absorbed by the Reich.

Mar. 22, 1939—Lithuania surrenders Memel to the Reich.

Apr. 28, 1939—Hitler scraps Polish German non-aggression pact.

Aug. 23, 1939—Russo-German pact signed.

Aug. 31, 1939—Russo-German pact ratified.

Sept. 1, 1939—Germany invades Poland.

—Pathfinder.

CATHOLICS BECOME PROTESTANTS

Sometimes Catholics become Protestants, and Protestants, Catholics; but it is rare indeed to have an entire congregation make such a radical change. Yet, in Canada, a whole Catholic parish has gone over to the Presbyterian Church. "The Presbyterian Register" gives the following as facts and states that it took the account from the "Montreal Protestant Church News":

The entire Roman Catholic Parish of Fontenelle, County of Gaspé, has become a unit of the Presbyterian Church in Canada. The Rev. Mr. D'Anjou, erstwhile parish priest, with his congregation of some eighty families, last autumn made an application to the Miramichi Presbytery for admission to that body as a unit. The Presbytery made arrangements for special sessions to deal with the proposal, and three members of the Presbytery were appointed to make a thorough investigation. They went to Fontenelle, . . . returned and recommended to

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the Presbytery that the request be granted. The required meetings have been held and arrangements made to make the congregation a unit of the Presbyterian Church in Canada.

Behind the application, it is reported, lies a story of want and bitter privation. It is said that the final break came with a difference of opinion between Abbe D'Anjou and his Bishop over certain assessments on the parish, which the priest felt his parishioners were unable to meet.

As a result, it is said, he was dismissed from his post and a new priest appointed. Speedy action must have followed, for when the new priest arrived he found his predecessor and his entire flock prepared, with the first steps taken, to leave the Roman Catholic Church and enter the Presbyterian.

The Roman Catholic Bishop of Gaspé has confirmed the news that Abbe Real D'Anjou and eighty families in his parish have severed their connection with the Roman Catholic Church.

STRANGE STRIKE

The strike of the WPA workers is one of peculiar interest. When WPA was started back in 1935, certain unions won a strike over the matter of paying the prevailing wages workers were getting in a community. As a result, some workers had to work less than fifty hours a month to earn their allowance of twenty dollars a week. There were charges that many of them took private jobs on their days off. On July 1, Congress abolished the "prevailing wage" and stipulated that every worker must work 130 hours a month. As a result, a new strike has been called which has spread rapidly, both the AFL and CIO concurring. The WPA administration in New York has warned the strikers that any one staying away from work for five days would be automatically dropped, and the Welfare Commissioner has added that for such there would be no home relief. It will be both interesting and significant if the strikers win against the Government, for the New Deal has fostered unionism.—The Presbyterian.

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

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Christian Monitor

DECEMBER, 1939

For unto you is born this
day... a Saviour which is
Christ the Lord.

LUKE 2:11



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HER FIRST CHRISTMAS

By Prisca Delph



HE was a little woman, was Mercy Cabbot, a true brunette with all the home-loving characteristics. Her shiny black eyes hinted of a sense of humor, but the lines of her mouth were straight and sober, while the wrinkles around the corners showed that they at one time had curved upward.

She lived alone in the little brick house on the corner of Penn and Arch Streets ever since she had moved to Lakeview. The steps from the front porch led right down to the street, but if you glanced at the back of the house as you walked down Arch Street you would see every variety of flowers growing. Some lined the stone walk, others peeked from beneath shrubbery and plants, while a rosebush rambled over the white picket fence marking the boundary of the Cabbot property. All the windows of the house were filled with flowers in the summertime and replaced with artificial ones and plants in the winter. On the porch different shaped tables held a variety of vases and novelties filled with tastefully arranged bouquets. Yes, Mercy loved flowers and was as lavish in displaying them as she was in the wearing of jewelry. She attracted my attention and evidently I made an impression on her, for we were soon on speaking terms.

I soon learned that, true to her name, she was always on errands of mercy. I would meet her in the drugstore making a purchase for old Mrs. Able who was bedfast. Again I would see her coming from the Toy Store with a package under her arm. Little lame Harry on the corner of Penn and Courtland Streets was having a birthday, and she had just bought him a present. It seemed that every time I came to town I would meet her somewhere. Then in the Market she would be buying jellies and relishes for her friends in the city, and once a month she had a dinner for a few other lonely persons. Then once a week I learned that she went into the city of Philadelphia to spend the day with another shut-in friend. Her only living sister lived in a neighboring state, and Mercy spent one week end a month with her.

She often laughingly spoke of her busy schedule. She said she kept each date marked off on a large calendar in her room. It saved her time and the embarrassment of going to the wrong place at the wrong time. I often marveled at her resources. She never tired of doing things for others. Even the animal world profited by her liberality. Due to her transient habits she never owned a dog or cat, but no stray dog or cat went away from her doorstep hungry.

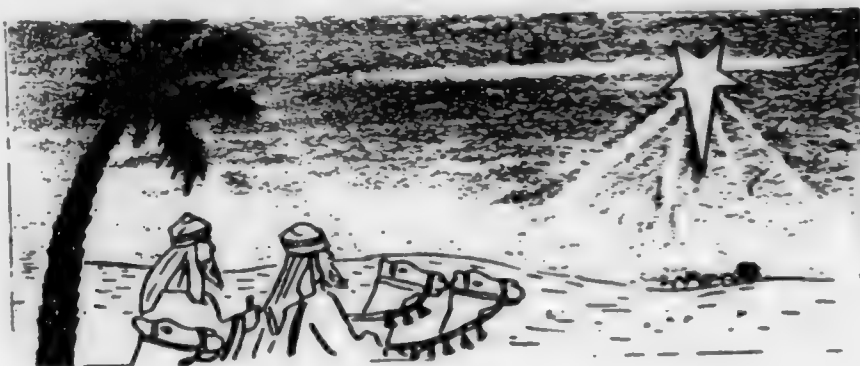
But it did not take the help of a physiognomist to tell that she was not happy. She was never quiet; even as she talked to me she kept fidgeting about. There was always an air of unrest about her.

Was there some tragedy in her life, something she was trying to forget as she went about trying to make others happy, or was it

a lack of having a true Christian experience?

I left Lakeview in September, and it was nearly Christmas when I returned to spend the holidays at home. Strangely enough, I was thinking of Mercy when I alighted from the train and turned down Penn Street. The street was all dressed up for the occasion. The lamp posts and even the telephone poles were decorated with holly. Perhaps, I thought, I will meet Mercy, her arms overloaded with packages! I hastened my steps, anxious to see how she would have the house decorated for this festive occasion. Perhaps she would even have some mistletoe above the door! I glanced at the little house expectantly, but there were no signs of decoration — not a wreath, not even a candle in the window, or a colored light above the door. Had Mercy moved? No, there were the same plants and flowers in the windows. I looked again. Was that a poinsetta in the west window? Disappointed, I turned down Arch Street. The house, as though reading my thoughts, seemed to shrink from the holiday air.

It surely could not be for religious reasons that Mercy had not entered into the holiday spirit in decorations, for she was a member of the — church, but she seldom ever went to the services. I was still puzzling over the fact that someone who is so lavish in decoration at other times would not be so at



THE GIFT OF GIFTS

He came as a Baby to Bethlehem's manger;
A star led the wise men to where He was born.

The angels in chorus announced the blest Stranger
To shepherds of Juda, that first Christmas morn.

He comes as a Saviour to all who receive Him;
A Saviour from sin, condemnation, and fear.

He promises life unto all who believe Him;
He promises joy unto all who will hear.

He's coming as King on the clouds of the morning;
His Word has declared it—His coming is sure.
He's coming to reign—To the lost give the warning;
He's coming for those who are washed and made pure.

This Babe of the manger, I love Him supremely.
My gift I will bring. At His feet lowly bow.
This Saviour of men who has come to redeem me,
The King of my life I am crowning Him now.

—M. E. Detteline.

such a time, when I spied Mercy herself coming out of the drug store.

"Home for the holidays?" she greeted in her usual friendly way.

"Yes, it is good to be home and see old friends again," I answered, then changing the subject, "Have all your shopping done and the turkey ordered?"

Mercy had turned pale as I spoke. "I don't do any shopping," she spoke, almost snapping out the words.

I was nonplussed. "I'm so sorry," I heard myself whisper.

"Well, Miss Dean," Mercy was herself again "you see it is this way. My younger sister took sick one Christmas day and died the following week. My father died suddenly the next Christmas day. Since then my mother would not allow us to buy any presents. We always had such a lovely time. We prepared a whole year ahead for the occasion, and no time or money was spared to make it the grandest time of the year. But after that we could not celebrate. Then two years ago my mother took sick. She lingered until Christmas day."

"Mercy", I spoke sincerely, "you have my sympathy."

She was near to tears but fought them back as she continued, "Now my sister and I exchange presents sometime in August and avoid seeing each other on Christmas, as we try to forget."

I prayed for wisdom as I listened, my heart going out to the young woman. I could feel for her, for a few of my Christmas memories had sadness associated with them.

"Mercy", I spoke, hardly realizing what I was about to say, "I want you to spend Christmas with me. It will be a diversion, and you will not have to be alone."

"But, Miss Dean, I should not have told you. I—"

Assured that I was led to say that very thing I began formulating my plans quite rapidly. "Mercy, you have just answered a few questions that were on my mind. I want you to be ready by 8:15. I will call for you. Now don't disappoint me, for I am already planning a few surprises."

"If your face indicates anything it will be pleasant. But I would never intrude on your family."

"I invited you, did I not? My friends are never intruders to my family," I coaxed.

"Well, anything will be better than the torture I always suffer."

"Then I'll be seeing you on the twenty-fifth. Play you are going to be a little country maid just for one day."

She was smiling as we parted and I hastened home to make the necessary arrangements to carry out my plans.

Christmas Day dawned bright and beautiful, just as I had hoped that it would. The ice on the trees sparkled like diamonds under the rays of the rising sun. It was a beautiful world that Mercy looked upon as she came out from the house that morning. I was delighted to notice she had neglected to wear her usual jewelry and she had a little Testament tucked beneath her handbag.

(Continued on page 379)

CHRISTIAN MONITOR

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No. 12

THE SCARLET TREE

By Arline Yoder

This story, based on actual facts, while giving an insight into the Christmas customs of Russia, where the Christmas tree is considered a necessary part of the celebrations of the day, is intended primarily to show to what cruel lengths the Soviets have gone in their persecution of Christians. It should cause us to appreciate more than ever the fact that we live in a land of religious liberty.



Far away in a distant land where Christmas was once loved; where there were beautifully colored lights in the cheery homes; where hearthfires warmed; were old and young rejoiced and spoke freely of the birthday of a King—'tis there—the land of Russia—where stood a little hut on the outskirts of Moscow (and there were many such).

Brasol, a bright-eyed Russian lad of seven, sat in one corner of the scantily furnished hut, shivering and crying—quietly though, lest he might make the least noise. His little heart beat wildly as he waited and watched in the gathering darkness. Every unusual noise made him cuddle up closer to the wall. He was alone every day now since his mother was compelled to work in a factory, and he was becoming more accustomed to the loneliness and emptiness of the little hut. Yet always with the coming of darkness fear would overtake him.

Suddenly the knob of the door turned slowly yet surely, and the door opened, revealing a dark figure as the light of the moon fell across the threshold. The heart of Brasol was scarcely beating and he sat very still wondering what would happen.

"Brasol!" called a kind but trembling voice.

The lad jumped up and, running across the room, threw his arms around his mother's neck and sobbed hysterically.

"My precious lad, you're frightened," she sighed, holding him tightly to her. She was pained at the thought of leaving him alone so much but she had to obey the authorities. "What did my little Brasol do today when he was all alone?" she asked as she struck a match to the little lamp.

"I didn't have nothin' to do but play with the little gun Father got for me—but I kinda wish I didn't have it, it looks too much like them that the soldiers shoot. . . ."

"Hush! Brasol," she cried under her breath. "Don't you know there might be one this minute at that door listening? Do be careful what you say, Son!"

"Oh Mother," Brasol was crying again, "will we ever be allowed to do as we please and say what we please? It's awful to be

afraid and to know that any minute a soldier might. . . ."

"Brasol, can't you ever remember?" again cried the frantic mother. "Mother doesn't like to be harsh, but our lives are in danger, Son."

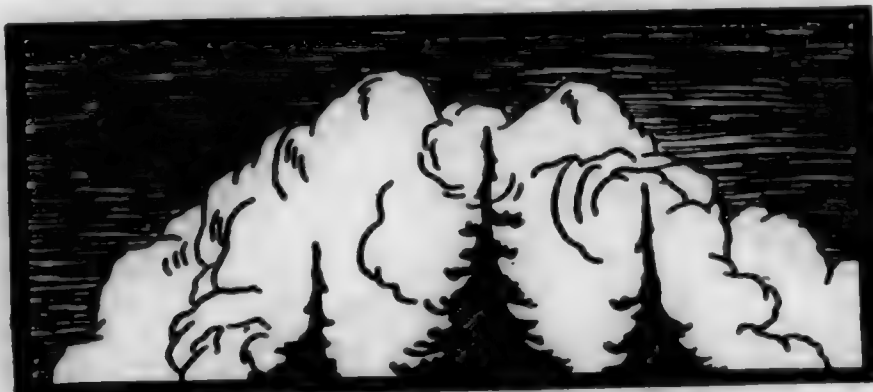
She prepared the scanty supper with tears in her eyes. Who would have thought they would ever be in such circumstances? Yet she must brace up. Brasol must not know she felt like crying, she must be cheerful for his sake.

After everything was cleared away and she sat down to rest, she whisperingly said to Brasol, "Climb up on my lap, Brasol, and I'll tell you a little story if you promise never, never to breathe a word of it."

"Oh, Mother, never, never. What is it?"

Then in tones that no one could hear save the little Son that lay cuddled on her lap, she began to tell the story that has through the centuries cheered suffering hearts and helped them to bear suffering gladly for His dear sake:

"Many, many years ago in a little town called Bethlehem a little Babe was born. They called Him Jesus. God sent Him from heaven to die so that the people could go to heaven when they die. Then God took Jesus back to heaven and He wants everybody to love Jesus and obey Him. If they don't He won't take them to heaven. Jesus came to bring peace and good will on the earth. Some time I will tell you the story of the Shepherds and Wise Men. Almost everybody here in Russia used to go to church to worship Him, and we sang beautiful songs about Him, and always on the birthday of that great king we had Christmas trees, holly, candy, turkey, and everything you could most think of. We had great services in the church too and sang beautiful songs. On Christmas eve we would go all over the countryside caroling, and as we



stood under the stars with the beautiful white snow all around, singing those songs about the Babe of Bethlehem, it made us feel the nearness of God. Yes, we lived in a fine house then, Brasol, and had everything we could desire, yet I guess we weren't satisfied. It seems like Paradise when I look back, but we didn't appreciate it then."

"But Mother, why doesn't everyone worship God now?" he whispered.

"The Soviets hate God, Brasol, and they will kill everyone who loves Him if they find it out."

"Do you love God, Mother?"

"Yes, Son, we love Him above everything and everyone else—but we must not let the Soviets know or they will kill us. Now be careful that you say nothing about it. We can secretly worship Him. He can look into our hearts and knows whether or not we love Him."

They sat thus for a long time, the mother thinking of those happy by-gone days and Brasol thinking about what she had told him and trying to picture what it must have been like when most folks loved God. Finally, Brasol raised his head quickly and said quietly, "Mother, wasn't it fun to have a Christmas tree and to smell the woodsy cedar? Wish we could have a Christmas day like you used to have," he added dreamily. His blue eyes were at last closed in slumber. The mother anxiously watched the wan face and idly twined the yellow ringlets around her fingers, thinking fearfully of future days for the little son.

Some time later the father entered, covered with soft fluffy snow that had begun to fall quite rapidly.

"Oh Jacques, I'm glad it's you. I was beginning to worry. You are a little late. Oh it is snowing! How wonderful! I'm so glad, Jacques, for one reason."

"I understand, I—I understand," he stammered nervously. "How's the son?"

"Brasol? he's all right—sleeping now."

The father slipped over and planted a kiss on the cheek of the sleeping lad. The lad stirred, opened his eyes and sat up quickly. "O Mother, is it true? Oh no it isn't! I've had such a wonderful dream. I dreamed I was in heaven and we had the most beautiful Christmas and everything you said you used to have only it was grander I know. Mother when we go to heaven do you suppose we can have Christmas?" he asked wistfully.

"Yes, Brasol, every day, when you get there. You will never want anything there." A hot tear fell on his golden curls as she planted a kiss on his fair forehead.

She brushed the tears aside as the lad jumped from her lap and ran to his father. "Father, will you do me a favor, just this once?" Get me a little Christmas tree, just a tiny one. Will you, just this once? It's all the Christmas we can have. The forest isn't far away, and it won't take you long to cut it."

The father's face grew white. Tears of anxiety again started from the mother's eyes. They had spoken too loudly. Could anyone have been listening outside? Brasol looked from one to the other with such a disappointed expression on his face that was almost too sad to behold. In a harsh whisper, the mother told Brasol that the Soviets did not allow anyone to cut trees for that purpose.

Finally, drawing a deep breath and with a firm set of his jaw, the father slipped out of the house.

Not able to keep awake for a very long time, Brasol fell asleep before the father returned.

A few hours later he returned with a small tree hidden under his coat. "Is the boy awake? Well, we shall let him see it in the morning. Do not disturb him now. He has had enough excitement."

"Did any one see you with the tree?" asked the mother anxiously.

"Only Isador," he replied.

"But will Isador tell? Can he be trusted?" asked the frightened woman. "Oh, I wish you wouldn't have gone."

The next morning at daybreak before anyone was astir in the cheerless hut, there was a sound of marching feet. The door of their hut was rudely kicked open. Jacques hurried to conceal the little tree, but alas, he was too late. Six Red soldiers marched boldly in. Without a word they began to search the house. They found the little tree set away in a dark corner. Isador had exposed his neighbor.

Brasol's father was seized by the soldiers and dragged out into the streets, guilty without trial of a terrible crime in Russia. He had cut down a little tree with which his son might celebrate Christmas, the birth of a Saviour. After violently throwing him into a frozen, rutted ditch, the guns of the soldiers roared. Brasol's father paid the penalty of violation of the law forbidding the cutting of trees for Christmas.

The mother was seized and likewise treated. Brasol clung tightly to the Christmas tree—the only one he ever had. As the soldiers were turning their guns on Brasol he said to them, "You won't let us celebrate Christmas here, but we are all going to heaven and there Jesus will let us celebrate." The voice was hushed by the crack of the cruel guns. As the blood of Brasol was quickly changing the green tree to scarlet, the soldiers were saying, "Three more contemptible Christians out of the way." But three faithful Christians had suffered a martyrs' death and were happy in heaven.

Barberton, Ohio.

IN THE DAWN OF A BETTER DAY

By E. A. Halleen

It was night. The masses were asleep. That is, the majority were, but not all. The shepherds were keeping watch over their flocks. A few were awake, and watching and working at night.

God also works at night. The history of creation bears witness to this fact. We read: "And there was evening and there was morning the first day." God finished His creation work at dawn. And the morning stars sang together over the finished purposes of God.

It was night in Judea. Caesar Augustus ruled supreme. The great Roman Eagle had spread its mighty wings everywhere. And the nations felt it; especially were the chosen people oppressed. The hope of Israel was fading. The Covenant blessing was dormant. Sighings were many and tears were copious.

The moral status of the Gentiles was deplorable. Gross darkness prevailed. Ignorance and superstition had the upper hand. Sin reigned unhampered. Life was hardly worth living.

But God was working.

He worked among His elect. A small minority was looking for the Messiah, the true hope of Israel. And they looked not in vain. "They that trust in the Lord shall never be put to shame."

The great Son of David was born. He was also David's Lord. The Babe, whose arrival was announced by the angelic hosts, has a threefold sonship. He is called the Son of

God, a title which tells of His true Deity. He is also called the Son of man, a title implying His true humanity and mediatorial dignity. And He is also called the Son of David, pointing to His royal relation to Israel.

Jesus bears, therefore, a special relation to God, a special relation to the human race, and a special relation to the chosen people. God gave His only begotten Son to the whole world, and manifested His marvelous grace through Jesus Christ. In fact, God manifested Himself in flesh. The entire plan of salvation is God's work for the lost; God's work at night for a better day.

The birth of Jesus was, therefore, the world's climactic hour. All existence seemed to pause as though swooped into sudden, bewildering stillness. Poised to plunge or go on! Everything seemed portentous. Humanity was riding between a world that had gone and a world being born.

But the new day was not ushered in at once. The kingdom of heaven was preached as being near, but it seemingly receded. A rough wooden cross marked the end of the trail. The disconsolate disciples said: "But we trusted that it had been he which should have redeemed Israel." Daybreak was shrouded. It was checked by some powerful hand. It grew dark again. Night regained its mysterious shadows.

But God was working at night. The Gospel message was sent out. The true meaning of

the manger and the cross has been heralded out to the far-flung fields of the earth. Millions have heard and believed. With each passing generation the Church of God has added its tens of thousands to the fold. A numberless multitude is awaiting the break of day that will be ushered in by the last trumpet.

The night is far spent. Thank God! Things are far from what they should be outwardly, but God is working. That changes things. God is light and transforms the densest darkness into light.

Modern life, seemingly as never before, is laboring under tremendous burdens. It appears sometimes like a vast chaos, a whirlpool of opposing theories and forces. There seems to be no guiding principle, no intelligent mind, no loving heart back of it all. The times are not as you and I think they should be. It isn't as good a day as it might be. It isn't as fair a day as it should be. The mad muddle of it all! Conditions everywhere for which we can feel only pity and rage and shame.

All this is only too true. Nevertheless, God is working. You have experienced that, dear friend! Do you remember all the long hours through which you have passed? How that through every gruesome experience you really felt Him near at hand. Somehow you felt that He was working for you. And this old world—how many times the dark has settled down and flooded it with fears! But always there has come the dawn. One thing is sure; there is a sentinel, "that moves about and whispers to the worlds of space, in the deep night, that all is well." It is well, because God is working. The world, with all its noises, its groanings and heartbreaks, its tumults, is God's workshop. Out of all this medley will come the firstfruit of creation; the first finished product of salvation—the Church.

What a daybreak!

On that day it will be revealed, "what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

With this conviction burning hot within, how can we but sing praises unto Him whose birth into the world we again celebrate! And His second appearing draweth nigh. The hour when night for the last time will throw off its shadowy cloak is near at hand. Dawn, too, with its gloaming, its uncertainties, its fears, will have passed forever. Death and sorrow will have faded out of the picture at last. Reunion and joy and blessings untold will swell like the mighty waves of the sea.

A better day, indeed, has come. — The Evangelical Beacon.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12: 1, 2).

THE SWISS BRETHREN IN CANTON BERNE

II

By John Horsch

Our readers will find it both interesting and profitable to follow this short series of articles on the experiences of our Mennonite forebears of Reformation times.

Other Topics Discussed

Church discipline, including excommunication, was the next topic considered. The Brethren criticized the absence of discipline in the state church. The spokesmen of the state church in reply expressed great regret "that the vices which would call for excommunication are found among us." Nevertheless, under existing conditions, they said, the practice of the excommunication of offending transgressors was neither possible nor necessary.

Among the topics discussed were civil government, the oath, paying taxes (which the Brethren declared to be a Christian duty), and baptism. Serfdom, or slavery, was defended by the representatives of the state church but disapproved by the Brethren. The spokesman of the latter said that in his opinion the bond servants mentioned in the New Testament were not slaves in the sense that their persons and descendants were the property of their masters, but that they were under obligation to be their servants for a stated number of years, until they had given service equivalent to the sum for which they had been bought.

End and Results of the Zofingen Debate

On the evening of July 9 the debate was declared closed and the Brethren bidden to leave the town on the morning of the following day, since the safe-conduct was valid only to the end of the debate and until those who had attended it had returned home. Thereafter the mandates against them would be in force as formerly. Before the close of the final session the spokesman of the state church stated that the contrary doctrines of the Anabaptists "were all refuted with clear Scripture," an assertion against which the Brethren made solemn protest. The Council of Berne kept its promise, given at the beginning, to publish a report of the debate. It was printed by Froschauer in Zurich, a small-sized volume of 308 pages.

The Council of Berne gave orders to have the report of this debate read from all pulpits within the territory of the canton Berne. Clearly the Council entertained the hope that the publication and distribution of the printed report would prove a help in accomplishing their purpose of checking the Swiss Brethren movement. This expectation was not fulfilled. In fact many outside the Swiss Brethren Church had the impression that the outcome of the debate was more favorable to the position of the Brethren than of the state church. Among those who were of this opinion was Nicolaus Zurkinden of Sumiswald in the Emmental, the landvogt or highest official of that district. It was openly said, even by ministers of the state church, that "my lords [the Council] have arranged for a debate and have been shown to be in error." Six years later, when another great debate with the

Brethren was held, the Council of Berne did not consider it best to have the report printed, and the request of the Brethren for a written copy was not granted them.

The Report of the Debate

The report, or protocol, of the debate of Zofingen is one of the most important sources of information on the doctrine and practice, not only of the Brethren in the canton Berne but of the Swiss Brethren as a whole. As a matter of fact, the report does not contain all that was said in the ten days' debate. Again, if there had been a representative of the Brethren among the secretaries, the choice of the material included in it would without question in some instances have been different. And yet, there is no doubt as to the reliability of the report in its recorded statements.

The view that this was a debate with the Brethren of the canton Berne only, and that in other cantons the Brethren may have been of other opinion, is unacceptable, as has already been indicated. The two principal spokesmen of the Brethren were not of this canton; one of them was of the canton Schaffhausen and the other of the canton Zurich. Of the three remaining speakers on the side of the Brethren, one was from the Tyrol, and only two were of the canton Berne. At the time of this debate the Brethren in Switzerland (principally in the cantons Berne, Zurich, Schaffhausen, Appenzell, Basel, and St. Gall) were obviously a unit in faith and practice. The Swiss Brethren were numerous also in many places of South Germany, and in Alsace.

Increased Spread of the Swiss Brethren in the Canton Berne

"After this debate," wrote a historian of Berne, "the Anabaptists spread and increased in the canton Berne as never before. A number were executed by drowning, but since they suffered death without dismay, their sect continued to increase." "The number of the Anabaptists grows from day to day," wrote Berthold Haller in September, 1532, to Heinrich Bullinger. A few weeks later he again made statements of similar nature regarding them. Besides repeated complaints which Haller made in his letters in this period about the numerical increase of the Brethren in the canton Berne, he stated also that in the neighboring canton of Solothurn they were particularly numerous and had in fact the upper hand. Reports of their further spread came to the authorities of Berne also from the Emmental and other regions.

The Council of Berne, in a letter dated September 6, 1532, addressed to the magistrates of the various districts of the canton, said that "notwithstanding the great pains and expense we had with the Anabaptists, recently through the debate at Zofingen," the sect was

nevertheless spreading. The civil officers of the district of Aargau were severely threatened by the Council if they failed to show greater earnestness in carrying out the mandates against the Brethren. And not the Brethren only but all those who gave them food or lodging were to be arrested and dealt with according to the mandates.

For a period of a few years there was evident hesitation on the part of the authorities in Berne to pronounce the death sentence upon imprisoned Brethren. Berthold Haller, as already indicated, had scruples of conscience regarding the persecution of the Brethren. He had been informed that in the city of Strasburg in Alsace, where the Brethren had a congregation since the summer of 1525, none had suffered martyrdom. It was probably upon Haller's suggestion that the Council of Berne, in January, 1533, addressed the authorities of Strasburg, asking for information regarding the rules they had adopted for dealing with the Anabaptists. The Council of Strasburg replied that those Anabaptists who neither held nor attended separate meetings were tolerated in the city, and all others were exiled. In consequence Berthold Haller and Caspar Grossmann advised the Council of Berne that the Anabaptists should be left unmolested if they agreed "to keep their faith to themselves."

A New Mandate and its Revocation

Thereupon the Council of Berne decided to follow the example of Strasburg and try a policy of leniency. On March 2, 1533, they published a mandate ordering that all Anabaptists should be instructed and corrected by the preachers in a friendly way. "But if they refuse to recant, they shall be ordered to observe silence and keep their faith to themselves. If they comply with this order, they shall not be molested, but shall be protected like others of the inhabitants. However, if they will not consent to this but will teach their error and further sow discord and error, we will not banish, or 'dip,' or execute them but will lay them into prison to be kept there until they die or recant." It was further stated in this mandate that these measures were decided upon because the enforcement of the former mandates against the Anabaptists had proved ineffective, and their number increased continually. This decree is an obvious proof, among many others, that the Brethren were not accused of an unsatisfactory attitude toward the laws of the land (excepting church laws).

However, the mandate just mentioned was virtually revoked within a few weeks. On April 4, 1533, a new decree was published by the Council of Berne ordering attendance of the worship of the state church and demanding the general practice of infant baptism. In August, 1534, Haller wrote to Martin Butzer that, since the Anabaptists are no longer exiled, the prisons of Berne were too small for all the arrested Anabaptists. He and his associates, he said further, had advised the Council to banish them. On November 8, 1534, a mandate was published by the Council, demanding that every individual of the popu-

lation promise under oath to accept the creed prescribed by the Council.

"Anabaptist Chases"

Determined, country-wide attempts were now made to arrest every person who refused to take this oath and to subscribe to the creed of the state church. The officers of the law were charged with the task of locating and arresting any Brethren who failed to appear before the authorities to take the required oath. Officers and others, sometimes in considerable numbers, undertook veritable chases ("Anabaptist chases," as even the official records refer to these merciless proceedings) to apprehend the Brethren. A high premium was paid for every member of the Swiss Brethren brought in, and even if a chase proved resultless, those who engaged in it were recompensed for their trouble by an ample reward. There are no detailed records of these inhuman proceedings, and yet there are unmistakable evidences of them.

The accounts of the treasurer of the Council of Berne make mention frequently of amounts paid out "for chasing Anabaptists" (*Täufer jagen*), and for Anabaptists "brought in" or "delivered up." Not infrequently it occurred that Brethren, living near the border of the canton, when pursued, fled across the border at the approach of the catchpoles or bailiffs. In June, 1535, the Council of Berne received word that about three hundred Brethren of Rued, in the canton Berne, had escaped into the canton of Lucerne which was in Roman Catholic territory. The Council of Berne wrote to the authorities of Lucerne asking that measures be taken toward arresting them. In various other instances also Brethren when pursued fled from Berne into Roman Catholic territory.

Another Great Debate With the Brethren

These severe measures of persecution proved again fruitless. And once more it was decided to give the method of persuasion a trial. Upon request of the Brethren another debate with the Brethren was held from March 11 to 17, 1538, in the city of Berne. The list of the names of the Brethren who attended this debate is of interest. Among them were Brethren by the name of Lueti, Neuenschwand, Gerber, Rupp, Huser, Schellenberg, Huntzicker, Kraibill, Schuhmacher, Kolb, Aberly, Ryff, Schindler, Schneider, Sutter, Zougk, Fluggiker, Brugger. Five ministers of the Brethren from other cantons and from foreign countries took part in the debate; in fact these five men were the principal speakers on the side of the Brethren. All who desired to attend the debate were guaranteed safe-conduct.

On the evening of Saturday, July 16, the debate was declared closed and all *Täufer* in attendance were given strict orders to remain until the following day to hear the final decision of "our gracious lords" (the Council). On Sunday morning Bernhard Tillman, President of the Council, read a mandate in which it was stated that the *Täufer* had been found "unwilling to accept instruction from holy Scripture;" "they refused to confess their er-

ror and unite with us, the true church of God."

The mandate demanded further that the five men who had come from without the territory of Berne should be led over the border by the police, and if ever again found within the borders of the canton, they should without mercy be put to death with the sword. Those who were natives of the canton and had formerly been exiled, were again banished and were sternly threatened with the same punishment if they ever returned again. They who refused to recant, and had never before been exiled, the mandate decreed, may return to their homes and families and sell their belongings and must leave the territory of the canton Berne as quickly as possible. If they return and are arrested, they shall not again be exiled but shall, like the other exiles, be put to death. At least four of the names of those who were present at this debate appear later in the list of the martyrs of Berne.

A Volume Designated as "Worthless"

The report of this debate is kept in the state archives of the canton Berne, constituting a manuscript of 300 closely written pages. This manuscript was incorporated in a series of volumes designated by the collective name of *Unnütze Papiere* (Worthless Papers). The report is a very valuable source of information about the principles and doctrines of the Swiss Brethren. During the debate the state church representatives gave the Brethren the testimony that they had withdrawn from the state church "from a good zeal"; they said that the best people were won by them. Obviously this is a strong testimony to the falsity of the evil reports which were circulated about them.

Further Measures of Persecution

In a decree of the Council published within a few months after the debate of 1538 the complaint is made that, despite the recent disputation, the Anabaptist sect increases, and in a mandate dated September 6, 1538, the same complaint is repeated. It was ordered that all ministers, teachers and leaders of the Brethren should be "put to death without mercy with the sword." Imprisoned Brethren who would not recant should be subjected to torture, excepting women. The magistrates were ordered to hire men for the purpose of lying in wait for their leaders and ministers.

In the year 1541 Hans Franz Naegeli, a high official of Berne, addressed the Council, pleading for a more lenient attitude toward the Brethren. A few years previously he had been delegated by the Council to appear before the king of France to intercede for the persecuted Huguenots. Obviously this led him to make a comparison between the attitude of the Council of Berne toward the Brethren and that of the government of France toward the Huguenots. The Council then published a mandate which was somewhat less severe than the former decrees.

The Houses of the Friends of the Brethren to be Destroyed

A noticeable increase of the "Anabaptists" in the whole Emmental region was recorded

in 1551. In the year 1564 the decree was passed that those who give shelter and food to the Brethren should be punished "by burning down and utterly destroying their houses and barns." In the Tyrol, the Austrian province adjoining Switzerland to the east, the order to destroy the dwelling houses in which Swiss Brethren or Hutterian Brethren had assembled for worship was in force for a long period. In villages and towns such houses were torn down, in the country they were destroyed by fire. There is no evidence that the threat of destroying houses of the Brethren or of those who gave them lodging was carried out in any instance in the canton Berne. In 1567 the Council of Berne decided that children of married couples whose matrimonial bonds were not solemnized by a minister of the state church, were to be considered illegally born and could not be legal heirs of their parents. A new mandate demanding the persecution of the Brethren was issued in 1579.

"The Blood of the Martyrs is the Seed of the Church"

In a general synod of the state church clergy held in Berne in 1581 the inconsistent lives of the clergy were censured by the Council of Berne. Many of the preachers, it was stated in a publication of the Council, were guilty of offensive sins: "fornication, adultery, blasphemy, drunkenness, avarice," etc., and this was in particular mentioned as a cause of the spread of the Brethren. On the same occasion a number of prominent clergymen rendered a noteworthy "Opinion" regarding the treatment of constant Brethren. They deemed it advisable to resort to execution of Anabaptists only in exceptional cases. "For when they are being led out," the clergymen of the canton said in this document, "and while at the place of their execution, they speak and deport themselves in a way that many of the spectators are filled with pity and compassion, and marvel at their constancy; and all this has a tendency to predispose people favorably toward their doctrine. Past experiences have given abundant proof of this."

Conditions Within the State Church

A lengthy mandate against the Brethren was published by the Council of Berne on September 3, 1585. Notwithstanding all efforts, the mandate states, the Anabaptist sect has increased rather than decreased, and further attempts toward its suppression cannot be expected to succeed unless the cause of this evil be removed. "The main reason why so many God-fearing people, who sincerely seek Christ, are offended and withdraw from our church, is the fact that vices such as adultery, avarice, cheating, usury, pride, profanity and drunkenness are common among us." The mandate charges even the clergy of the state church with such transgressions. It was decreed that all "Anabaptists" shall be led over the border of the canton by the police. If they ever return they shall be executed without further sentence. Ministers and other leaders who have once been led over the border and are seized within the territory of Berne, have forfeited their lives. Ministers who are not natives of the canton

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CHRISTIAN MONITOR PULPIT

DAYBREAK IN A WORLD OF DARKNESS

By G. H. Montgomery

TEXT: Through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in the shadow of death, to guide our feet in the way of peace.—Luke 1:78, 79.

Zacharias, the father of John the Baptist, lived in a dark day. That period from Malachi to Christ may be called the **Dark Ages** of the Old Testament era. Not for many years had the voice startled sleeping Israel from their lethargy. Their prophets and their historical records were replete with gracious promises of a coming Redeemer, a Messiah; but the fulfillment of those promises seemed as remote that morning when Zacharias entered the temple as when Moses had said, "A prophet like unto me shall God raise up. Him shall ye hear."

The Light of Faith

"Hope deferred maketh the heart sick," and the sickness of waiting Israel had progressed to a chronic pain of dully aching agony. Yet, there was faith in Israel. Zacharias, the priest, believed in God. His wife, Elizabeth, lived under the light of deathless hope. Up in Nazareth, the virgin Mary had given herself with unreserved dedication to the God of Israel. Joseph, her espoused husband, was also a just man. Simeon, the aged, waited beyond his allotted years for the coming Messiah, having been assured by God that he would not see death until he had seen the Lord's Christ. Anna, the aged widow of the almost extinct tribe of Asher, had held the glow of faith and walked in its radiant sweetness for eighty-four years.

But their faith was almost lost in the murky darkness of the popular unbelief of that day; lost, and yet, how brightly it shone amidst the shadows! How refreshing it is, when we look at Israel with all the dead liturgy, the hopeless ceremonialism, and the rubbish of meaningless traditions, to behold the glimmering candles of faith held in the hands of these who dared to walk with God when all others walked in the opposite direction! God also must have smiled upon that little group, for the rays that poured from their lighted tapers marked a pathway from earth to Glory, and down that pathway one day the Redeemer of men came.

The Political Situation

In his palatial Jerusalem home sat Herod; cruel, relentless, jealous as a bear robbed of her whelps, lest some younger person should tear him from his throne and sit thereon. His whole regime, which had begun when he was twenty-five years of age, was marked with bloodshed and cruelty. Typical of his atrocities was the slaughter of the Bethlehem babies (Matthew 2:16). Diseased and dying, he knew that love for him did not exist in the

world. One of his last acts, just before his death, was to call his nobles before him and have them all slaughtered so his own miserable death would be attended by universal mourning. Such was the political world in which the infant Redeemer came.

The Religious Setup

There were three outstanding religious sects in Palestine in those days. They were the Essenes, noted for their extreme puritanism; the Sadducees, noted for their extreme modernism, or incipient infidelity. They denied the reality of the resurrection, and believed in freedom of the will to such an extent that the necessity of Divine Providence was eliminated. The third, and largest of the sects was the Pharisees. They were the fundamentalists of the day, organized originally to protect and preserve the fundamentals of the law of Moses. To this end, they had added interpretations, created traditions, and enforced regulations not of the law until one could hardly tell where the law ended and the rules of the Pharisees began.

Neither of these three sects offered any spiritual life to the people. The modernistic Sadducees proclaimed liberty from the binding formality of the Pharisees and the ascetic ideals of the Essenes, but they left God out of their creed. The Pharisees decried the unorthodox doctrines of the Sadducees, and bent their energies to make the people subscribe to the extreme formalism of their traditions, but beyond that they had nothing to offer. The Essenes withdrew from the hypocrisy of the Pharisees, and established idealistic standards that had no appeal to people in general, but there was as much of the pagan philosophy of the Stoics in their religion as there was Divine law. Consequently, the people whom Jesus came to save were like sheep without a shepherd, wandering in darkness and uncertainty, having no great light of spiritual life to guide them to a more intimate knowledge of the Lord. It was into such a world of spiritual darkness that the Lord Jesus Christ came.

Prophecy of Zacharias

Considering the facts mentioned in the preceding paragraphs, we do not wonder at the ecstatic outburst of Zacharias when the glorious revelation of the coming Redeemer broke upon him. During those days of dumbness brought upon him because he questioned the promise of God, he had had ample opportunity to meditate upon the full significance of the rapidly developing events that had sud-

denly enveloped his life. A child born to him in his old age. A miracle in a day when all the world believed that miracles could not occur. The promise of a Messiah at last, and his son to be the forerunner, the Elijah of the new King. What a glorious thought to him personally! Yet beyond the personal significance of all this Zacharias looked. He saw Israel as sheep that were shepherdless. He saw the uncounted thousands who groped for the wall like blind men. He heard the mourning of Zion, and felt the blast of a furnace of affliction. If there was peace in the land, it was because the land had been subdued, and the chosen people of God wore the hated, galling Roman yoke. He had heard of the glory of Solomon, but had seen only the heathen triumphing over Israel. He had thrilled to the stories of Gideon, Samson, Samuel, David, and Hezekiah; but such things had never happened in his poor day. But now, all that was changing. Elizabeth was a mother, and that tiny bundle of humanity that was cradled in her arms was destined to build the moral highway over which the King should ride in glorious triumph. One can see the aged priest as he lets his eyes rest rapturously upon his miraculous offspring, saying in a voice thrilled with ecstasy yet subdued by awe; "And thou, Child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of sins!"

Purpose of God

The birth of Christ was not merely to establish a holiday nor to make a Christmas. The dancing, revelling multitudes of this Christmas season will not stop to think of the origin of the occasion that they are celebrating. They may remember that on this day a Child was born; but will they recall that in that child a Son was given? For the birth of Jesus was the act of God who gave **His only begotten Son** that whosoever believeth in Him should not perish, but have everlasting life!

God's plan of redemption included, first of all, salvation from sin. "He shall save his people from their sins," the angel Gabriel assured Joseph before Jesus was born. Salvation from sin is the first blush of dawn to those souls who, through the transforming power of God are privileged to hail the springing of a new day in their lives. When He gives light to them that sit in darkness, the first rays light upon the soul as the consciousness of sins forgiven breaks upon the penitent. Of the multitudes who still grope so pitifully in the darkness of sin, all might find the brilliant rays of this new day if they would only turn their faces toward Bethlehem and Calvary at this moment. The rising

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Editorials

"And When They Were Come . . . They Saw"

This statement is taken from Matthew's cryptic account of the seeking and finding of Jesus by the Wise Men. The story is a charming one, and its simplicity intrigues one to let his imagination play upon the possible details of the experiences of these mysterious strangers from Eastern Lands. But since the Scriptures do not tell us exactly who they were, and traditions concerning them are of doubtful reliability, it is best not to allow one's fancies too free a rein. However, the Bible story of this beautiful event gives us much that is profitable for our meditation and helpful to our edification.

In the first place, we may be sure that these were pious people, men who were looking for something better than they had as yet found in their native lands. God would not have vouchsafed to them the vision of the guiding star had this not been the case. All through the ages He has given His great revelations only to those who were concerned about spiritual things. And so when the Star appeared we find these godly men taking their long trek over desert and mountain until they came to the capital city of the land of Israel, where they naturally expected to find the newborn King of the Jews. Through their inquiries there they received the testimony of the Scriptures in addition to the leading of the Star, and with this double guide they proceeded to Bethlehem, the city of David, where the Christ Child was.

The wondrous Star seems to have cast a radiant beam right upon the house which was the temporary home of the infant King. With what heartthrobbings the Wise Men approached the place which they now knew to be the dwelling place of the Christ we can only conjecture, but we know something about how we feel when we are about to realize the object of a long quest or find that a long-cherished dream has come true. How they gained admittance to the home of Joseph and Mary and were ushered into the presence of the Baby Jesus must also be left to the imagination.

From this point on, however, the Scripture gives us a beautiful and clear account of what took place, as the worship of the Wise Men and the bestowal of their gifts are described. It is at this point that we are told that they came and that they saw. In other words they realized the Presence of the Son of the Highest because they were interested enough to come to Him. Is this not a great lesson for us today? People can only realize the Presence of Christ as they come to Him. The Psalmist expresses it thus: "O taste and see that the Lord is good: blessed is the man that trusteth in him" (Psa. 34:8). Only those who have enough interest and faith in Him to come to Him can see His goodness and realize His blessings. The Wise Men had faith enough to come, and God honored that faith in a marvelous way. The Wise Men came, and they saw. "Come and see" (Jno. 1:46) is the Gospel invitation.

We can get a few other helpful lessons from this visit of the Wise Men. When they came and saw the Young Child they fell down and worshiped Him. It was the natural

thing for them to do, and it is what we all instinctively do when we come into the presence of the Lord. When we realize His holiness and purity and power and along with that get a glimpse of our sinfulness and human frailty and weakness we simply prostrate ourselves before Him and adore Him as the One who came to save us from our sins and to supply that which we need to become children of God. Our meditations on the birth of Christ at this season of the year should above all things lead us to worship Him. If our Christmas celebrations do not inspire us to worship Him they have failed of the greatest benefit which they could possibly perform. If they lead us away from the spirit of worship they become agencies of positive harm to us spiritually.

Let us notice further that after they came and saw and worshiped, the Wise Men gave gifts to the Holy Child. The gold, frankincense, and myrrh were, of course, such gifts as were highly treasured in the eastern countries, but one can not but think that they also had some particular significance. Surely these men would want to give their best to the incarnate Son of God, He "whose goings forth have been from of old, from everlasting." Their gold represented toil and sweat—in a sense the life of the givers. Frankincense is typical of both sacrifice and prayer. Rev. 5:8. And so in their worship we may be sure they offered prayers from sincere hearts. Are we offering Him the sacrifice of prayer and praise and intercession? The myrrh may have stood for His suffering and death, for we know it was used in the anointing of His body after His death. So we find that even in these gifts at His birth there seems to be a foreshadowing of the atonement He was to make for the sins of the world by giving His life as a perfect Sacrifice.

The Wise Men came and saw and worshiped and gave their best to the King who was the desire of their hearts and the fulfillment of their fondest hopes. Let us do the same in this present Christmas season. And when we come to Him in that way and really see His glory and beauty and grace, we will want to give Him our best, yes, all that we have and are. Kept in that spirit, Christmas is full of meaning and a time of rich spiritual blessing.

The Christian Home

Home is a subject which touches a tender spot in the recollections and affections of most people. "Home Sweet Home" calls from us a responsive chord no matter where its strains are heard. There are abundant reasons for this. The home is God's first and greatest institution for the well-being of mankind. It is the foundation stone of all society. After the mineral kingdom and the vegetable kingdom and the animal kingdom were spoken into existence and took their places in the universe of God, God had yet to bring forth the crowning work of His creation, which He did after He counseled together with the other persons of the Godhead in this wise: "Let us make man in our image, after our likeness." Then He acted on His own suggestion, and the Bible account tells us of this great event in the simple words of Gen. 1:27, 28: "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it."

Thus by divine creation and authority was founded the home as the basic institution of society. Thus is the human race perpetuated from age to age. Here are found the greatest joys that human relationships can bring. And the Bible does not leave us in doubt as to why this is. God not only instituted the home, but He pronounced upon it His blessing. The home, then, is definitely in the pathway of God's blessing. And all of us who are Christians have been made to realize in many ways this rich blessing of our Creator and our Heavenly Father.

But we should not confine ourselves to meditating on past blessings. Let us think also of how God is blessing our homes right now. Children still come to bless and brighten our family circles. The prattle of the innocent child and the playful spirit of boys and girls in the home still bring joy to our hearts and inspiration to our lives. Youth, with its hopes and ambitions, still adds its charm and strength to the homes of the church and the nation. But since the home is so important and wields such a great power in the lives of people, it needs to be jealously guarded and carefully nurtured. Since it is such a great power for good the forces of evil are constantly seeking to undermine it. For, as is well known, the home can not only be the happiest place on earth, under the blessing of God, but a place of great misery if sin and evil become entrenched under its roof-tree.

Because of the need of building strong Christian homes, if the church is to do her best work, and since the home is recognized as the fundamental Christian teaching agency, the Commission for Christian Education and Young People's Work of the Mennonite Church is launching a home building program for the year 1940. The idea is to help parents to give the best instruction to their children, to aid in the establishment and maintenance of the family altar, and in general to foster the kind of home life that will mean the strengthening of the spiritual life of the parents, the proper training of the children, and the practice of the "fine art of living together."

In line with these ideals and aims the Christian Monitor also wants to do its part in strengthening the homes of our church and nation. We are glad to announce that beginning with the next number we expect to introduce a new department, entitled "The Christian Home." The first installment will feature articles by John R. Mumaw, General Secretary of the Commission for Christian Education, Harrisonburg, Va., and E. M. Yost, evangelist of Greensburg, Kans. We expect to continue this department throughout the year, providing articles on various phases of home life, discussing problems, answering questions, and making an attempt to be generally helpful.

The Christian Monitor has since its first issue carried the subtitle, "A Christian Magazine for the Home." We are sure its editors through the thirty-one years of publication have tried to make it just that, by supplying the kind of reading matter that should be found in our homes. The proposed new department is simply another step in carrying out our ideals of what a "Christian Magazine for the Home" ought to be. We ask your interest and help that this department may be a real factor in building up the homes which the Christian Monitor touches. And may we ask, further, that you tell your friends about this and the other features of the Monitor so that their homes, too, may receive the help in the Christian life which we feel this magazine provides.

The Propaganda for Peace

Once again, as in the period preceding the involvement of the United States in the World War in 1917, our nation is flooded with propaganda of various kinds. The allied nations have their agencies which give to the people of America the kind of publicity which they want them to have and which is intended to dispose them favorably to their cause in the present European War. The Nazi government also has its ministry of propaganda which gives out information intended to win the sympathies of people to the cause of Germany. The American people will do well not to be influenced by the publicity material that is put out by either of the sides in the present conflict. It is well to remember, too, that all news dispatches from the war areas are censored and that the warring nations do not hesitate to color and distort the news in any fashion as they may think will best serve their ends. Many of us recall the horrible atrocity stories of the World War and how in later years they were exposed as having been pure fiction. And so we want to urge all our readers to be on a careful guard against the propaganda for war.

But what we want to discuss more particularly is the need of propaganda for peace. We are glad that there is considerable of this in the newspapers and magazines of the day. There is a strong sentiment all throughout the land that our nation must remain neutral in this conflict and thus assure the maintenance of peaceful relations with the nations which are at war. People in general express themselves quite plainly and forcibly as favoring peace at almost any price. Our national leaders have repeatedly stated that this is also their position. For all of this we are very glad, and we hope and pray that our nation may have learned its lesson from the World War and that she may never again become entangled in struggles for supremacy among the peoples and ideologies of Europe. And yet we realize that at any time something might happen which would change the feelings of the masses overnight and would put them into such a belligerent mood as would at once plunge our nation into war.

It is most essential, then, that we as members of a church which has, since its inception over four hundred years ago, always stood for peace and nonresistance to evil, should maintain a constant propaganda in behalf of the peace principles of our Lord Jesus, which He enunciated in the Sermon on the Mount and which the apostles confirmed in their later writings. The Peace Problems Committee of General Conference has, during the past number of years, issued a number of booklets and tracts setting forth these peace principles. Of more recent times peace conferences have been held in many sections of the church in order to indoctrinate our people in these plain Bible teachings.

These means of education for peace have served a good purpose, and we want to encourage them. We would also urge our ministers, Sunday-school teachers, and young people's meeting workers to be faithful in teaching the peace principles of the Bible. The Christian Monitor wants to do its share of spreading the propaganda for peace, and our readers will find articles relating to this subject in every issue. In this connection we want to call attention again to the interesting articles which Bro. Elam Hernley is furnishing us each month as he relates his experiences in standing for the Bible principle of peace. Be sure to read them.

Christian Life

CHRISTMAS IS WHAT WE MAKE IT

By David H. Alderfer

Life in general is commonplace and uninteresting if we are not alert to see and grasp the opportunities to make ordinary events and circumstances yield an adventurous experience. David Grayson says that "in every least thing upon the roadside lurks the stuff of adventure." To appreciate life with all of our capacity means that in addition to whatever natural aptitude we may have, and the training we received during childhood of viewing life in the right light, we must deepen our understanding of life through continual study and reasoning.

Special days and events may come and go and leave no imprint upon our characters if no effort is made to profit by them. But thoughtful observance can bring a rich fragrance into life which lasts as long as life itself. Too few of us have the habit. Restlessly we continue our workaday pursuits, finding only a vacant forgetfulness instead of an enduring memory. This way of life will sooner or later breed very real unhappiness. It leaves no reserve in the time of emergency. The batteries of the soul are in a state of discharge. Clarence Darrow made the statement that "life is not worth living." His discharged soul had no reserve to draw from. What could life hold for him, the unbeliever? Even the Christmas season with its merriment apparently brought him no respite. But the majority of people, in spite of sorrows and labors and hardships, consider life well worth-while and press onward for the best that is in it for their loved ones and for them.

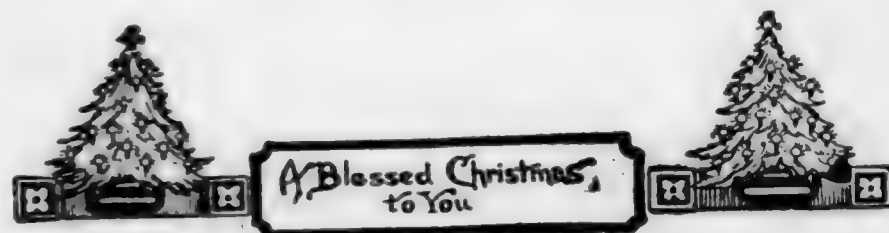
Life is what we make it, or more rightly, what we allow our Lord to make it for us. Christmas is what we make it. But we can make Christmas what it should be only when we allow Christ and His love to rule our lives. To keep Christmas fittingly it must bring to us a remembrance of Christ. This means that Christmas can be rightfully observed only by the Christian. An observance with any other thought than worship and honor for our Lord can have no abiding value. The occasion must be kept sacred to its purpose.

Christmas is what we make it. The ingenuity of the manufacturer reaches its height at this time in novel gifts for all. The merchant sees to it that it is made a season of financial gain. The musician or poet grasps the occasion to produce his best composition. The reveler outdoes his revelry at this season. And the Christian,—what does the Christian make of this, the focal point of the year? Christmas means Christ, and Christ means love. We write *Anno Domini* in our dates, but are we really making our years years of our Lord? Hearts that beat in unison with God's heart make Christmas more than the anniversary of

a great event in history, they make it more than an occasion for commercial advantage.

"Though Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is all forlorn."

Christmas in the heart brings and diffuses spiritual fragrance. It sweetens not only our own lives but makes us sweeteners of the lives of others. A woman tells of gathering a handful of sweetbrier when on an excursion in the woods, and putting it into her bosom. She soon forgot it, but all day as she rambled here and there she smelled a spicy fragrance. On every path she found the same odor. On a barren cliff, and later in a deep gorge, the air was laden with the same perfume. The other members of her party had their handfuls of all sorts of wild flowers, but she was surprised that all these seemed to have the same kind of fragrance. As the party went home on the boat, she said: "Someone must have a bouquet of sweetbrier," not thinking that she herself was the one. Late at night,



CHRISTMAS

Hail the glad season of Christmas
With its promise of mirth and good cheer.
Let joy fill all hearts as we welcome
The happiest time of the year.
Let love reign supreme, as the joy-bells
Ring out over mountain and glen,
And heaven and earth chant the chorus,
"Peace on earth and good will unto me."

Welcome the season of Christmas,
Again the glad message we sing.
Fill all the earth with its sweetness,
Gifts for the Christ gladly bring,
Gold of pure love without measure,
Incense of prayer and of praise,
Give of your heart's dearest treasure
On this, the most joyous of days.

If love is the spirit of Christmas,
Cherish it through all the year.
Keep the heart tuned to its music,
Sound forth the notes far and near.
Follow the star whose bright glory
Shines undimmed through earth's darkness
and cold.
'Twill lead to the Child of the Manger,
As certainly now, as of old.

Glorious message of Christmas.
Hark, as it rings through the air—
Angels with joy sound the tidings
Of love, o'er the world everywhere.
Hear their sweet voices repeating
Over and over again—
"Glory to God in the highest—
Peace on earth, good will unto men!"

—Violet Travers.

when she undressed, there was the sweetbrier tucked away in her bosom. All day she had carried hidden on her own person the perfume which she supposed had come from others. "How good it would be," she said to herself, as she closed her eyes, "if I could carry such a spirit in my breast that everyone I meet should seem lovely!"

Is not that the secret of the Christlike life? We cannot hope to find sweetness on every path our feet must press, and in every place we are required to go. Sometimes we must be among uncongenial people, people whose lives are not kindly and whose dispositions are unloving and unlovely and with whom it is not easy to live in cordial relations. Sometimes our way takes us into circumstances which are not comfortable, in which we do not find joy and gladness and encouragement. Then the only way to be sure of making our course in life a path of sweetness is to carry the fragrance in our own bosom. Then on the bleakest roads, where not a flower blooms, or in unsavory places, we shall yet walk in perfumed air, the fragrance carried in our own lives. The spirit of Christ lives in Christmas and that spirit is fragrance.

Our observance of Christmas as of any other special day in the calendar, is a reflection of our living and attitudes of the other 364 days of the year. It is a most unsatisfactory experience to try to muster a feeling of good will and kindly feeling for a day or a week and then slump back into a year of selfish living.

Christmas is an experience, not a day. That experience makes heavenly music, and if that melody is pondered daily in our consciousness, we shall not be disturbed by earth's noises or by its bitterness and trouble. Christmas is what we make it. May we make it a sacred, victorious, happy perennial experience.

Scottdale, Pa.

SPIRITUAL PROGRESS

Much of the best mountain climbing is done by night. For important ascensions that demand perhaps six to eight hours from the mountain hut where the night has been passed, a party will get away shortly after midnight, when the ice and snow are still solid, and when the sun's rays have not loosened icicles and started avalanches. Often a small lantern is carried to lighten the way.

And so with the believer. Often the greatest progress in the Christian life occurs in the night of sorrow, when the sun of earthly pleasure is not shining on his path. For after all, too much prosperity is a dangerous thing for the Christian, and the chastening that is not pleasant, "but grievous", is often the means to deep, spiritual blessing. Also there is ever needed the light of His Word, "A lamp unto my feet, and a light unto my path" (Ps. 119:105).—Edith F. Norton, in *Is He Not Able?*

MY EXPERIENCES DURING THE WORLD WAR

II. In the Guardhouse

By Elam R. Hernley

Experiences of Conscientious Objectors to war take on many aspects, especially in time of war. We feel sure Bro. Hernley's account will be followed with much interest as he relates it to us month by month.

A bright spot in that first gloomy week in Camp Lee was the visit of Bro. Aaron Loucks. I met him in the Orderly room of the 24th Co. in the presence of Capt. Towner. He had been talking with the captain for some time before I was called in. I noticed that the captain spoke much more courteously to me in his presence than he had at other times. I was glad for the support of Bro. Loucks and his explanations to the captain during the interview. After I was dismissed I waited in the hall until he came out, when we had a short visit privately. He stayed at Petersburg, a few miles from the camp, that night and returned the next day for another interview with some of the officers. During the brief time we were together he was very careful what he said to me, knowing he dare not give me any explicit advice concerning my problems. But he gave me all the encouragement he could, which was thoroughly appreciated.

On my second Sunday in camp I had the privilege of attending a Bible study class held in a Y. M. C. A. building close to our barracks. We were under quarantine at this time and were not permitted to go any distance from our quarters. We were allowed to go to the Y. M. C. A., and it was quite a relief to get away from the barracks at times. In this building writing paper was furnished free, and the writing tables made it a convenient place to do our letter writing. Here one evening I met a C. O., as the Conscientious Objectors were known, with whom I was acquainted and we had quite a long talk. Both of us were anxious to find those in the C. O. Detachment, so we planned to look for them at our first opportunity. Accordingly on Tuesday evening, April 16, we took a walk and found the detachment where the C. O.'s were quartered. We met several of them, among whom was Daniel Metzler, a Mennonite boy of Martinsburg, Pa. He gave me much encouragement during our conversation, and assured me that as long as I did not refuse to drill the officers would do nothing about it, and I would not be transferred to their barracks.

That night I resolved to take a definite stand and refuse to drill any longer. I decided to remain inside when the rest were called out. Realizing it would take great courage on my part, I asked the Lord for help and guidance. The next day when the first sergeant blew his whistle for drill I refused to go out. How I wished then that one of the lieutenants were in charge of the company instead of Capt. Towner! They had manifested a kindlier disposition than he had.

With all the courage I was able to muster I made my decision known to the captain. Referring to the fact that I had been drilling he wanted to know why I decided to refuse

and asked whether the preacher (Aaron Loucks) told me to do so. I replied, "No sir. The last thing he said to me before he left was, 'You do what you think is right'." At that moment I was glad that Bro. Loucks had been careful in his words. The captain then informed me he would not excuse me from drill and told me he would give me a chance to think it over until drill time in the afternoon. Then if I still refused he would put me in the guardhouse and I would be sentenced to twenty years in the penitentiary.

I went to my bunk and thought the matter over and prayed about it. I received new courage and was determined to remain true to my conviction. At drill call that afternoon the sergeant almost forced me to go out, shouting his orders loudly. I told him I wanted to see the captain. It was about 4 o'clock when Captain Towner arrived and the sergeant ushered me into the Orderly room to see him. Telling him again I could not conscientiously drill or accept any service, he immediately took me to the commanding officer. After restating my position to him the commanding officer ordered me to the guardhouse.

Arriving at the guardhouse about 4:30 I was searched and relieved of my knife, razor, and flashlight, permitting me to keep the rest of my belongings. The sergeant of the guard told me if I refused to accept any work there a guard would stick his bayonet through me. He said, "You wouldn't let them do that, would you?" I replied that I would let them do it rather than to disobey God and have an uneasy conscience. In a letter to my brother relating this incident I wrote: "You can hardly imagine how despondent I was while in the guardhouse. I spent most of my time in prayer and reading the Bible, and I knew that God would take care of me." Ten other prisoners were there, but none of them were Conscientious Objectors.

Because of rain the next day none of the prisoners were taken out to work. On Friday morning when we were ordered to go and work in the officers' mess hall I refused to go with the rest. The sergeant tried to persuade me to go, saying the work was easy, but I explained that I could not accept work there any more than I could at the barracks. They went without me, and I was left there to wonder how long my imprisonment would last and what would happen next. Writing a few letters took up part of my time after becoming more accustomed to my surroundings. The day previous I had no inclination to write, as the inclement weather seemed but to add to my downcast feelings.

Toward evening a fellow prisoner questioned me concerning my belief, so I sat with him on his bunk and began to explain some Bible teachings, reading Scripture passages

to him. He seemed interested, and I was anxious to give him what help I could. We were interrupted, however, when Lieut. Charles of the 24th Co. came in to release me. Noticing my Bible he said, "What's going on here? Is this a prayer meeting?" Naturally I was glad to be released, but was just a bit reluctant to leave what seemed to be an unfinished task.

From the guardhouse I was taken to the colonel, who transferred me to the Second Training Battalion. He said he had nothing against me and would give me a chance to start over again. "How did you like the guardhouse?" he asked. I told him I did not like it. Then he said, "Well, if you stick to your views you will soon be back there again."

The colonel's prophecy came true about a week later. Meanwhile, however, I had a most pleasant experience. They took me to Second Battalion headquarters, then to the 8th Co. barracks, where I was given some bedclothes and a mess kit, having returned my other outfit to the 24th Co. Being assigned to a different company I thought I would have the same ordeal to go through again and perhaps have a harder time. I asked the Lord for strength to remain true and firm and, if it were His will, to grant me the privilege of being with the other Mennonite boys. My prayer was soon answered, as they took me down to Detachment C. O.

The joy and happiness that came to me at this time is indescribable. It surely was a treat to be with these young men after being in such unfavorable surroundings. I shall never forget how glad I was to see them. It seemed almost like home to me. There were about 90 C. O.'s there. Most of them belonged to the Church of the Brethren, 14 were Mennonites, and the rest were members of other denominations. The one who was in charge at that time was a member of the Church of God. They held Bible study classes each day and spent some time in singing religious songs, which I enjoyed very much.

My stay at Detachment C. O. proved to be short, lasting less than a week. On Monday several of us were taken before Col. Caffey. During the interview he advised me to accept some service, saying that the C. O.'s will get anywhere from ten to twenty years in a penitentiary. The following Wednesday the detachment was ordered to move to another location. A few of us were informed that the order was given before we were brought there and that meant we must remain with the 8th Co., who had charge of the detachment. So a Christadelphian by the name of Clarence Wade and I were taken to the 8th Co. barracks. There they ordered us to chop wood and work in the kitchen which both of us refused to do. As a result we were taken to the guardhouse. I had expected to remain with the Mennonite boys when taken there, and now, less than a week later, I found myself back in the guardhouse. However, this time my despondency was not so great, since I was in company with another C. O. Even though we were not of the same faith, never-

(Continued on page 373)

MISSIONS

THE CHURCH—WHAT IS IT?

By J. D. Graber

This article comes from one of our active missionaries on the India field. We are glad that our missionaries place the emphasis on the Gospel of Christ as the power of God unto salvation, and not on the modern social Gospel.

There is a confusion in many people's thinking these days between the kingdom and the Church. The World Missionary Conference at Madras wisely and evangelically chose to place the Church central in all missionary enterprise. There was a minority, however, who insisted that the kingdom and not the Church should be central; that our objective is the bringing in of the kingdom, with all that that means of a renewed and reformed society; that a placing of the mystical Church in the center is to dodge the plain social issues facing mankind today and to take refuge in a spiritual vagueness when we should be wrestling with terribly real social ills. This cleavage of opinion may be a mere difference in emphasis, but it is usually the result of a vital difference in the fundamentals of belief. It is usually the difference between evangelical belief and the so-called social gospel. It is the result of holding a low churchology, i. e., a lack of spiritual perception of the glory and majesty of the New Testament Church. Let us examine for a moment the place the Church holds in the Scriptures. First, let us look at

The Church in the Old Testament

The Israelites were the people of God. They always wished to interpret this fact in a national sense, and indeed it might easily have been true in that sense also. But they were the chosen of God only as long as they maintained their spiritual connection with Him. This was always clearly understood by the leaders, even though usually much misunderstood and exploited to their own selfish ends by the people. It was Isaiah who first began to speak of a "remnant". He envisaged the survival of God's people not as a nation but as a spiritual body. In the New Testament this idea is clearly and explicitly taught in such phrases as "He is not a Jew who is one outwardly," "God could of these stones raise up children of Abraham," "Heirs of the promise made to Abraham," etc. In this spiritual sense Israel has survived in the New Testament Church. In this sense the Church has fallen heir to the promises and the heritage of Israel.

There is another question with regard to the Church that calls for examination. Is this spiritual connection between Israel and the Church first spoken of by Paul or

Did Jesus Establish the Church?

The whole teaching of Jesus about the Church is limited to two passages. Let us look at each one in turn:

1. "On this rock I will build my Church."

In answer to Peter's confession, "Thou art the Christ, the Son of the living God", Jesus

said to him, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:17-19). It is significant that reference to Peter is absent in the parallel passages of Mark and Luke. Also Paul apparently did not recognize any special power given to Peter to bind and to loose—that is to say what was permitted and what was not permitted to those who sought entrance into the kingdom of heaven. For two hundred years and more the view was held that the rock on which the Church was founded was Peter's faith and not Peter's person. But our chief concern here is not with the claims of the Roman Church but with the fact that in Matthew's Gospel we read that Jesus spoke of building His Church and of endowing it with a certain authority.

2. "If he neglect to hear the church."

This other passage is in Matt. 18:15-18. "If thy brother sin against thee" and refuse to hear thee and one or two witnesses, "tell it unto the church; and if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Then follows the gift of authority to bind and to loose in the same terms as before, only this time no special mention is made of Peter.



GIFTS FOR THE KING

Christians, lo! the star appeareth;
Lo, 'tis yet Messiah's Day;
Still with tribute treasure laden
Come the Wise Men on their way.

Where a life is spent in service,
Walking where the Master trod,
There is scattered myrrh most fragrant
For the blessed Christ of God.

Whoso bears his brother's burden,
Whoso shares another's woe,
Brings his frankincense to Jesus
With the men of long ago.

When we soothe earth's weary children,
Tending best the least of them,
'Tis the Lord Himself we worship,
Bringing gold to Bethlehem.

—James A. Blaisdell.

These two references stand very much alone among the teachings of Jesus and if these furnish the only connection between Jesus and the great institution called the Church the foundation might by critics be considered somewhat flimsy. But this is not the case.

Jesus and the Gospel

Jesus came preaching the Gospel of God, as we read in Mark 1:14, 15, and saying, "The kingdom of God is at hand: repent ye, and believe the gospel." The Gospel which He preached was rejected by the great majority of His people for the simple reason that He preached the coming of a kingdom that was spiritual and not material. Had He announced Himself Messiah in the sense of a Warrior Prince come to set the Jews free from Roman dominion, He might well have won their support. Had He preached a "social gospel" in the modern sense He might have formed a powerful party. As it was, only a few believed. Only twelve were intimate disciples and "one of those was a devil." The crucifixion shook their faith for a little, but with the Resurrection, and especially with Pentecost, they saw with the clearness of prophetic vision the dawn of the new day and from then on they were irresistible evangelists. The company of believers grew rapidly, and wherever men and women believed there sprang into being a society of changed individuals. They were seized with a new outlook on life. They put aside selfish interests, they watched and prayed for the coming of the kingdom, and they gladly accepted persecution, suffering, martyrdom, and death. They were in the true sense an *ekklesia*, a company of believers called out from the world, the company of those who heard and obeyed the Gospel call to repent and believe, and who looked for the promised kingdom. The Gospel was ever addressed to individuals and was received by them one by one, and yet it was a social gospel in that wherever men believed there they bound themselves together into a fellowship and regarded themselves as the elect of God, heirs of His kingdom, and "called to be saints." In this sense the organic and unbroken identity of Jesus and the Gospel of the Church were clearly one and in every sense identical. To go from Jesus to the Church is indeed a natural and a perfectly necessary step. His kingdom was the Church.

There is no space to as much as mention Paul's teaching and practice with regard to the Church. He traveled much, and everywhere he preached, baptized believers, and formed them into churches. His spiritual conception of the Church is identical with that pictured above. Paul is sometimes called a founder and an organizer of churches, and so he was. But he was first and foremost a preacher of the Gospel of salvation. He knew no distinction between preaching and organizing churches. To him the believers were the Church. Moral and social problems arose and had to be dealt with, but there is never even a hint that these problems were viewed as problems in an unregenerate society. To believe was first and only after that was salvation to be worked out with fear and trembling. What then is

The True Function of the Church?

Negatively speaking it is not a society or an organization. These words smack of a worldliness and are secular in their connotations. There is always grave danger of over-organizing the Church. There is abundant historical proof for this. When an elaborate shell of organization and centralization is built up around the Church the shell grows thick and unyielding, while the kernel is in danger of shrivelling up and actually falling out.

Again, the Church is not a social service institution. In this socially conscious age the Church has been secularized into an efficient business organization. In the midst of a materialistic age business methods have invaded the Church and have all but frozen out the warmth and spontaneity of Christian giving. To consider the Church an efficient welfare organization is to miss entirely her true calling and purpose.

Again the Church is not a guardian of civilization or culture. Western, or even American, civilization is not necessarily essential to Christianity, although many may unconsciously feel that the form of religious expression the Church has adopted in Western lands in this century is essential to the Gospel. There was a vital Church in the midst of a Roman civilization, and who will say that the forms and practices brought into the Church by a modern, secular civilization have been a blessing to her? Quite the contrary may be the case. The foundations of the Church are much more eternal and unchanging than those

of any particular culture or civilization.

The world today has tired of all these. It has sickened of all the roseate optimisms of earlier modernism. In trying to be these things, which a Church in reality is not, she has failed in her mission until the world has largely turned away from her. It is gratifying to hear that in Germany, as the evangelical Church rises up true to her calling in the face of persecution, many who had left the Church during the days of her apostasy are again returning to her.

The world needs a renewed declaration and revelation of God. The Church has allowed herself to be secularized by a materialistic age until she has forgotten to declare God. The Church has become a worldly institution. A Roman Catholic commentator after reading the report of the Madras Conference, said, "In spite of many references to God's activity the report leaves an impression of a certain worldliness." Let us be warned! The Church is first of all a body of believers whose citizenship is in heaven. It is frankly other-worldly. For it is only as the divine spirit of the "other world" descends and takes hold of individuals who surrender themselves to Him in loving obedience that any of the problems of this vile generation can begin to be solved. Sin is still real and there is no remedy except the Gospel. Let the Church be faithful in the preaching of these good tidings. The Church is indeed a place "where the Word is preached and where the sacraments are administered." All else is secondary.

Dhamtari, C. P., India.

heal wounds, or, if taken internally, to cure cancer of the stomach or other ills.

The Catholic Church has made no effort to decrease superstitions. It is an advantage for the priests to keep the people under the spell of a lot of superstitions. They can more easily deceive them and get them to follow their instructions. The work of the Protestant missionary is always made more difficult because of these superstitions.

Of the false religions, **spiritualism** (if it may be called a religion) is the most prevalent. It has very widely permeated Argentine society. It has been rather alarming to the missionary to find so large a number of people who follow it. In every town of any size we find some quite large and well-organized groups. Sometimes there are different sects of them. They may be called anti-Christian, for they reject practically all that is held sacred in Christianity, and exalt their philosophy above the teachings of the Bible. The reason for the wide acceptance of this cult is the desire of the people to find comfort for the loss of their loved ones. In spiritualism they are promised the opportunity of communicating with those who have died. The people are naturally credulous and can thus be deceived by the shrewd mediums. These societies also make much propaganda for their charitable work. This is one of their drawing cards to appeal to the poor people. But a still greater attraction is their pretense of spiritual healing. There are a goodly number of practitioners in every town, and these make good money at the practice. Spiritualists are harder to reach and more injurious to evangelical work than are the Catholics.

The "**Madre Maria**" or **Mary Mother Cult** is quite well grounded in many sections of the district where we are working. It is a distinct product of Argentina. It was started by a woman who called herself, Madre Maria. She claimed to have the power in her body to relieve people of their sins and of their physical maladies. She claimed that the two are in the body together. She had sort of a philosophy of her own which she preached to the people. She gave much emphasis to the teaching that God expresses Himself through the things of nature and through human virtues; to the necessity of man's faith in God and in "Mary Mother"; to the importance of the simple and virtuous life. It is a cult that appeals mostly to the ignorant people, though there are some of the well-to-do people among her followers. There are many thousands of them in the country, but they are found mostly in the rural sections.

I shall enumerate a number of the features about this cult that make it unacceptable to Christianity and injurious to Christian teaching: (1) Mary Mother exalts herself to the place of Christ, in fact claiming that she is another manifestation of Christ. The Bible is not used as the basis of her teachings, though she teaches quite a number of things that are in harmony with the Bible. (2) Undue emphasis is placed upon

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FALSE RELIGIONS AND SUPERSTITIONS IN ARGENTINA

By J. W. Shank

Only the light of the Gospel can drive out the darkness of false religions and superstitions with their attendant sins and vices.

The greatest problem in Argentina is the lack of religious sentiment. The great masses of the people are indifferent to religion. They do not really love the Lord nor the church. They have become secular-minded, seeking only the material things of this life. Yet they will say that they believe in God. Their faith is cold and lifeless. This, I say, is the case of the great majority of the people.

Yet there are a great many people who, along with their indifference, cling to some common superstitions. Their support of superstitions seems to be due to their desire to secure advantages from them, rather the fear that if they forsake them they may lose the advantages.

While it is true that in the more advanced sections of South America superstition is waning, yet it is exceedingly common in some parts and exists to a considerable degree in all parts. Several years ago in the capital city of San Luis, of the province of San Luis, the image of the virgin was carried to the dry river bed in a time of drought. Sand was thrown into her face and

poured over her hands so that she might know that it was time for her to bring rain. In quite a number of our towns the priests have been known to carry the image of the virgin around the public square, followed by the most superstitious. The whole act is an appeal for rain. A quack doctor will wave his hands over a bottle of water taken from a pump, at the same time muttering the name of God and other mysterious words, after which the water is said to have some special value to



A Home in Cosquin

Educational

MODERN EDUCATION AT THE CROSSROADS

I.

By M. H. Duncan

This copyrighted article was selected and sent in for publication by a brother. It is composed of excerpts from a booklet by the same title and which may be obtained from the Bible Institute Colportage Association, 843 N. Wells St., Chicago, Ill.

Most Americans will agree that Germany's prewar educational program was defective in that it placed supreme emphasis on material values. If those same Americans will look closely enough at their own educational system, they will find the same tendency. . . . Education, in attempting to attain its goal apart from Christianity, has rendered itself powerless to reach the moral and spiritual lives of men and women.

Most of the educational leaders still hold to the name Christian, but, influenced by the liberal tendencies in present-day philosophic and religious thought, they have ceased to accept the plain teachings of the Bible and have launched an educational program that is directly opposed to what it teaches as to man's fundamental needs. . . . They have forgotten that every effort for human betterment not based on revealed Truth has ended disastrously.

The Weakness of Modern Education Recognized

Many of the educational leaders of the day realize the incompleteness and inadequacy of modern education and its failure to meet present-day needs. . . .

Source of Weakness not Recognized

There are hundreds of the greatest of American educators who would admit as much, . . . but only a few see the real source of its weakness or realize that the greatest problem with education today is, What is it going to do with Christianity? Most of the educational leaders have lightly brushed this question aside and have really decided against Christianity and in favor of a restoration of paganism. They have definitely broken with Biblical ideals and aligned themselves with modern rationalism that denies all that is vital in the Christian message. . . . These educational leaders and teachers would resent being told that they are not Christians, but the plain facts show that they have substituted for Christianity a refined form of paganism which accepts Biblical morality, but rejects the fundamentals of the Christian faith, not realizing that Biblical morality is based on the Christian faith and can not long survive that faith.

People in Dark as to Trend of Modern Education

The writer believes that the majority of the American people . . . do not realize the tendency of modern educational ideals. If

the present influence is not soon overcome, American education will cease to be Christian, become out and out pagan, and bring our people all the attendant moral weaknesses of paganism.

Modern Education Denies Man Fundamentally Wrong

The first and most serious mistake that modern education made was to break with what the Bible teaches as to the fundamental nature of man, and thus take the heart out of the Christian message. Everybody knows that one of the fundamentals of present-day educational philosophy is faith in human nature. The work of the schools today is based on the theory that human nature is essentially good, inclined towards good, and that all the child needs to eradicate all the evil that may be left in him, after centuries of progress, is the right kind of training. The Bible teaches very plainly, however, that human nature is not essentially good, but that it is fundamentally evil, which causes its evil impulses naturally to express themselves and the good to remain in the background unless there is a special effort to stimulate them. This is the direct teaching of the Bible in hundreds of passages that might be given, and IT IS THE VERY HEART OF THE CHRISTIAN MESSAGE.

Proof From Scripture

Mark 7:21-23; Gal. 5:19-21; Romans 3:9-18; Ps. 51:5; Jer. 13:23; Ps. 19:12; Jer. 17:9; Romans 5:12. These quotations could be continued indefinitely, for they are the heart of the Bible message.

Proof from Experience

Apart from the Bible, every-day experience teaches that man is a sinner. Any man who observes and deals with men, especially with himself, knows that he is fundamentally wrong and that it is easier for him to do wrong than right. . . . We talk about a natural tendency towards improvement but nowhere in nature do we see such a tendency, but everywhere we see the opposite tendency. . . . Our educational writers tell us that man manifests evil because of an evil environment, but who made this environment that is the cause of his evil tendencies? Everyone knows that it is the social, political, commercial and religious environment that man himself has made that manifests the evil, and the things he can not touch are wholly pure and good. There is only one source of evil and that is the heart of man, and the Bible ac-

count of the origin of evil is the only satisfactory one that has ever been given. If we reject that account, we are in the dark as to why man acts as he does.

Proof from Literature

The philosophers of all ages have agreed that man is naturally inclined towards evil, and the reason why modern educational science does not so recognize him is BECAUSE IT IS TRYING TO MAKE A PHILOSOPHY THAT CONFORMS TO THE ABSURD EVOLUTIONARY HYPOTHESIS. Plato repudiated the idea that man is naturally good. . . . Aristotle said, "Man is on a slope, with his appetites and passions gravitating downward. He knows that he ought to go upward, but there is something in him that drags him downward." . . . (Cites Seneca, Ovid, Cicero, Goethe, etc.) It is the verdict of serious-minded men of all ages that man is evil by nature, and the modern educational writer does not see this BECAUSE HE IS BLINDED BY A FALSE EDUCATIONAL PHILOSOPHY.

Bible and Evolutionary Hypothesis Diametrically Opposed

The failure to accept what the Bible teaches with reference to the fundamental nature of man has naturally led education into another error, and that is that there is in nature, including plant, animal and human life, an inherent tendency towards improvement. . . . The Bible teaches that the tendency everywhere is towards decadence; while evolution teaches that it is towards improvement. Hence the Bible and evolution are diametrically opposed to each other, and we can not hold to both any more than we can ride two horses that are going in opposite directions.

EDUCATION HAS CHOSEN THE SIDE OF EVOLUTION RATHER THAN THE TEACHING OF THE BIBLE and one of its fundamental tenets is that the child is fundamentally good and all he needs is the proper training. Such a position is leading the educational program FURTHER AND FURTHER AWAY FROM BIBLICAL CHRISTIANITY, as we should naturally expect, with all the disastrous results that are indicated further on in this paper. The first step in the wrong direction was to deny what the Bible teaches as to the fundamental nature of man, that he is naturally a sinner. This step led logically to the next, that he has no need of a Saviour, and this step led in the same manner to the next, that Jesus Christ, if He really lived at all, was not a propitiation for man's sins, but an example or guide to lead the inherent tendency of man towards good in the right direction. Such a teaching logically does away with what the Bible plainly teaches about the Cross and the new life in Christ Jesus.

Evolutionary Hypothesis False

It is not our purpose here to enter into any argument against evolution, for the reason that NO ARGUMENT IS NEEDED. Nowhere in plant, animal, or human life is there the least evidence of an inherent tendency towards improvement, but everywhere there is

the opposite, and whenever there is improvement, it does not come about spontaneously, but through human cultivation. . . . If evolution were true, there would be a continuous tendency towards improvement and who knows what fine products we would have in a few years?

Nowhere in nature is there an inherent tendency towards improvement and **IT IS PERFECTLY CLEAR TO ANY UNPREJUDICED MIND THAT EVOLUTION IS WRONG AND THE BIBLE IS RIGHT.** The Bible gives the only scientific account of the origin of man, and the only explanation of his evil tendencies. Education, in following a false science rather than the teachings of the Bible, has formulated a program based on error and we should expect all the disastrous results that are following the attempt to carry out such a program. The only wise thing for our educational leaders to do is to acknowledge their error, reject the false science at whose shrine they have been worshiping, and return to the plain teachings of the Word of God.

Leads to Over-emphasis of Human Nature

Then the desire to follow a false science rather than the sure Word of God has led education into another fatal error, and that is an over-emphasis of human nature. If man is naturally inclined towards good rather than bad, and towards improvement rather than decadence, the plan of salvation is in error and the Bible message is false. However, if the tendency is towards death and decay, as the Bible teaches, education must revise its program.

The false position of education with reference to human tendencies is a direct result of an over-emphasis of the power of the human intellect. . . .

This is called the age of reason when man accepts no guide but the light of his own intellect.

Rationalism Irrational

But, looked at from the standpoint of common sense, what the scientists call rationalism is the most irrational thing imaginable. In his distrust of what he calls the mysticism of Christianity, the educationist has taken the heart out of the Christian message and transformed Christianity into another religion. But why should education be afraid of mysticism, when science itself teaches that human knowledge is very limited and that there is a vast sphere even beyond the most intellectual that he knows nothing about? Does not everyone know that there is no definite boundary between the known and the unknown, between what we call the natural and the supernatural? What is natural to one may seem supernatural to another, and what seems supernatural today may be brought within the realm of the natural tomorrow. . . . Everyone knows that he has within his sphere of knowledge only a very infinitesimal part of what it is possible to know and what a being of superior intelligence would know.

Modern education wants above all else to be scientific, and it is certainly very unscientific to put everything on the plane of mere

rationalism and say that it will not accept that which does not come within the sphere of reason. Science, in fact, comes from the Latin word, "scio," which means "I know," and if there is anything in the world that we know it is that there is much we do not know. . . .

Man sees only a small part of the things around him, as a result of the inability of the range of his vision to go beyond the red rays of the spectrum of a certain length and the violet rays of another certain length. On both extremes of the range of vision are no doubt the greatest beauties of God's universe which he does not see. . . .

Those who reject what they call mysticism in Christianity should know that reason is not an evidence of superiority in man, but of inferiority. A perfect being would not have to reason, but would have all knowledge without it and man must reason and seek to attain the unknown because of the limitations of his knowledge.

Modern Education Rejects New Birth

As a result of its rejection of what the Bible teaches as to the fundamental nature of man and its acceptance of the evolutionary hypothesis and its corollary, rationalism, education also refuses to admit the necessity of



MY CHRISTMAS WISH FOR YOU

May Christ in you be all that He
Was meant by God in man to be:
The only Saviour on the tree
Who was both man and Deity;
The Prophet in whose every word
The real voice of God is heard;
The Priest whose perfect sacrifice
For sin's forgiveness doth suffice;
The King who rules men every day
Yet gives true freedom 'neath His sway;
The Way that leads us into peace
And from self-effort gives release;
The Truth unchanging, firm, serene,
When change amidst all else is seen;
The Life in which ours takes its source
And, merged in His, completes its course;
The Light that drives away all gloom
And penetrates the dreaded tomb;
The Friend who knows our inmost heart
And bears of all our pain a part;
The Counsellor to whom we go
When burdened by life's cares and woe;
The Guide that leads us safely by
The dangers which so terrify;
The Rock Foundation ever sure,
From quake and hurricane secure;
A Living Fountain springing up
To fill forevermore our cup;
The Bread of Life on which we feed,
The true Supplier of each need;
The God whom saints long gone before,
With angels, worship and adore;
Our Home when voyaging is past,
And we have reached our port at last.
May Christ in you all these things be,
Both now and through eternity!

—Joseph Taylor Britan.

the new birth. In fact most of our educational writers make the new birth mean something far different from what it plainly means in the Bible. In their attempt to rationalize what the Bible plainly teaches about it, they have robbed it of its meaning and only in the rarest instances do educational writers give any place to it in their educational program. . . .

A false educational science has blinded our educational leaders to the fact that Jesus came into the world not to improve human nature, but to impart a new human nature and to be the head of a new human race. . . . The one who accepts Jesus Christ as Saviour has Him as the source of life. He not only sees things differently, but he is different. His life is in another sphere. . . .

Results of a False Educational Philosophy

If what we have been saying is true, the educational philosophy of the times is wrong and we should expect to see it failing just where it is failing, in the moral and spiritual lives of men and women. . . . Christianity offers the only means of reaching the evil tendencies of men and women and when education divorces itself from Christianity, we should expect a decline in morals and that is just what is happening.

Decline in Moral Standards

It is generally admitted that there is a decline in the moral life of this country. . . . Every day we see in the press statistics showing an increase in every kind of crime. . . . No one can doubt that we are living in a lascivious, pleasure-loving, Godless age, where moral standards are low and getting lower; where it seems that every one is intent on getting all he can of the material things around him with the least possible efforts, and where real worth among men and women is not honored as it should be.

Mere Human Effort Towards Reform Futile

The more serious minded among us realize that our national morals are slipping and are urging the schools to give more attention to moral training. However, the trouble is not with the amount of emphasis that is placed on moral training in the schools, for the schools of the country are emphasizing moral training as never before. There is hardly an educational meeting where such training is not one of the chief themes on the program, and more is being done in the schools to elevate the moral conceptions of men and women than ever in the past. . . . Most of them have forsaken the Bible plan for the betterment of the lives of men and women and are seeking to improve social conditions by mere human effort.

(To be continued)

CHRISTMAS THOUGHT

Open the door tonight
Within your heart, and light
The lantern of love there, to shine afar.
On a tumultuous sea
Some straining craft, maybe,
With bearings lost, shall sight love's silver star.

—Bliss Carmen.

AN AESTHETIC ANALYSIS OF MARTIN LUTHER'S "EIN FESTE BURG IST UNSER GOTT"

By John C. Wenger

This is one of the great hymns which the Christian Church generally treasures as one of her spiritual heritages. Bro. Wenger in this carefully prepared article brings out both its aesthetic and spiritual qualities.

Ein feste Burg is one of the best hymns of Luther and indeed one of the most splendid specimens of Reformation poetry. It has aptly been called Luther's **Heldenlied**. Would one know nothing of the author's character nor of the circumstances of his life, one could nevertheless surmise that the writer was a strong character, that he was of simple faith, and that he was even then in the midst of a great struggle. And such indeed is the case. For many years Luther had struggled for the attainment of peace with God. His despairing cry was, "Wie kriege ich einen gnädigen Gott?" In this struggle the Catholic Church was unable to help him, and the successful outcome of this period of stress was, strangely enough, but to prove the beginning of another long conflict, this time with the Catholic hierarchy. And the Peasants' Revolt did not make his difficulties any less. The lion-hearted reformer seems to have been destined to be a man of combat.

As is noted in the title of the original text, Luther's great hymn is based on the forty-sixth Psalm. Yet an aesthetic analysis of **Ein feste Burg** is not concerned primarily with this Hebrew composition any more than to note its few sources of inspiration for Luther. For he did what many present-day ministers do; he selected a text and departed from it. The Psalmist says, "God is our refuge and strength." Luther sang, "Ein feste burg ist unser Gott." The Psalmist speaks of God as "strength" and "help"; Luther writes of "wehr und waffen." That which the Psalmist fears is cataclysmic natural phenomena, Luther fears "der feind" (Satan). Both find refuge in the Lord Sabaoth, Sabaoth being a Hebrew noun meaning "hosts." The "hosts," however, are of questionable connotation, some holding that angels are meant; others, Israel's armies; while others, the stars. In any case it is a lofty term applied to Deity, and the term is emotionally rich.

In passing from this phase of the introductory discussion another topic presents itself for consideration. What is the relation of art to religion? At the very outset it will be necessary to raise the question as to whether or not poetry may contain depth of thought. The answer is that the best poetry is just that type which has depth-meanings. Poetry is a splendid vehicle for bearing to us great philosophical concepts and religious truths.

In reading **Ein feste Burg** one is brought into touch with a virile Christianity, and Christianity is primarily concerned with fiducial trust in God and in His Son, our Saviour. Luther had trod painfully enough the long road from self-trust to faith in a gracious God. Now one of the things which Christianity brings to its adherents is hope. And hope lends itself well to poetic expression. But faith and hope are not the greatest

Christian virtues. "Now abideth faith, hope, love, these three; but the greatest of these is love." The Christian's love for God is the response to the redeeming love of the Father. "We love him because he first loved us." Luther's hymn is an exultant reflection on the believer's safety in God. This joyful state corresponds to the philosopher's "harmony with the universe," but is infinitely more satisfying; for it is the sweet joy of having committed one's self to a **Person**, One who loves and cares for His children. Surely sentiments such as these would lead to the "spontaneous outflow of powerful feelings." And that is but an accurate description of poetry of the highest order.

It is clear therefore that poetry is not so much a vehicle of religious instruction as it is the response of a singing heart which has been touched by the Word and Spirit of God. Luther, we know, believed in the preincarnate life of Jesus, in His Virgin Birth, His victory over Satanic temptation, His miracles of healing, His sacrificial death, and His triumphant resurrection. And these truths are surely stirring his heart as he sings of the "mighty fortress." But Luther is here a poet and not a preacher. He therefore sings in response to the religious experience which Christianity brought to him, and does not become merely didactic.

If Luther's verses and stanzas are truly poetry, that is, a work of art, they must possess sensuous beauty. Poetry is intended to be read, either aloud, in which case we hear the word sounds; or silently, in which case we form mental images of the sounds. The original German of **Ein feste Burg ist unser Gott** possesses rhythm. This first verse is iambic tetrameter. Rhythm, however, cannot be conceived of in a strictly mechanical sense. Stresses are, after all, dependent on meanings. For example, the fifth verse of the second stanza, "Fragst du wer der ist?", would probably be scanned as follows, — — — — —. All scansion is somewhat arbitrary.

In this poem there is a music of word-sounds. In the first verse one hears the "s" in **feste, ist** and **unser**. Tying up with the **gute** of verse two is **Gott**, as also **wehr** and **waffen** are companions. In the third line **hilft** and **frei** have f-sounds; while **uns** and **aus** are paired; and in **aus** and **aller** we have alliteration. The eighth verse has an "s" in every word, "Sein grausam Rüstung ist." Similarly, **Gott** and **Not** have similar vowel-sounds; **feind** and **meint** rhyme, as do **list** and **ist**; and so on through the four stanzas. Poetry is not music, however, and the "music" of "euphony, alliteration, assonance, and rime" is after all only relative. The essential thing is the meaning of the words.

The metaphors in this poem are vivid. Luther lived in the days of castles and

motes, petty battles and fierce hand-to-hand combats. "A mighty fortress is our God" calls up vivid images of a secure, stone castle in which the refugees are perfectly secure. Now God is not material, much less a fortress. But the metaphor is vivid and expressive. In Him we are safe. We are supported in "the everlasting arms," to use another figure. In the third stanza one encounters a portrait of the devil (Luther uses the New Testament expression, "The prince of this world") in a **saure** (angry) mood, all ready for the attack. To many moderns this is nothing short of ridiculous. But for Luther the devil was a very real personality, so real that he could become the target for an inkstand.

An unusual metaphor is found at the close of the third stanza. The formidably appearing devil has come out for combat with the church (the communion of believers in the **Burg**), but the saints have no fear of him. For God has judged him. "Ein Wörtlin kann ihn fällen." Imagine an enemy being felled with a word, a "little word"! This is certainly a reference to the name of the "Right Man" of stanza three, that is, "Jesus." It is this Jesus who gave His Spirit and gifts (stanza four).

In these thirty-six verses Luther employs a large number of words of high emotional content. **Gott** is certainly the most profound term. Then he speaks of "der rechte Mann," meaning, the glorified Christ who is now reigning in glory. "Jesus Christ" calls forth a response in every believer's heart. "Lord Sabaoth" or "Lord of Hosts" brings up an image of God as a great Commander-in-chief, at the head of a mighty army. It is a poetic term arousing an emotional response, due to the conditioning of the hearer in worship services. Satan is **bös**, angry or irritated, a word which tends to stir the combative feelings of the reader. He is an "enemy," one who hates us and is bent on our destruction. Perhaps the worst attribute of the devil is **List**, cunning deceit. He does not face his victims openly but seizes them stealthily.

Finally Luther lists five things which the devil may seize, but only in vain. He may take our **body**, that is our life. Life is dear to normal people. But there have been many martyrs. Luther knew that God permits His children to suffer and even to be killed. Again, Satan may rob us of our wealth, our **possessions**. We may be reduced to a state of abject poverty where children cry for bread. We may suffer loss of **honor**, being in a state where we know that our fellow men no longer believe in us. This breaks the spirit. Even our **children** are not exempted from Satanic attack. A child may suffer horribly in sickness and be claimed by death. Finally even one's **wife** may be snatched from his side. (And we know how Luther loved his Catherine!) Surely one needs the fortitude of a Job!

The main thing in poetry, however, is neither the sensuous surface nor the mental images aroused. It is the meaning. "Emotional thought is the essence of poetry." The meanings expressed in "A Mighty Fortress" are certainly very clear. God is quite able to care for His frail children. He can help them

out of every strait to which mankind is liable. But the devil is indeed a mighty enemy of mankind; he is armed with might and cunning, and is incomparably worse than any earthly enemy. (Hat Luther hier den Papst im Auge gehabt?) Bereft of divine aid man would be a helpless victim of Satan, but he is not thus bereft. God Himself crowned Jesus as the Messiah, He who revealed Himself as "Lord of Hosts" already in the Old Testament era. There is but One God. And even if the world were full of hostile devils, Christians would not fear, for in the might of Jesus they are ever victorious. It is true that the Christian may suffer loss of property, reputation, child, wife or life, but no one can snatch that from him which only is of supreme importance,—membership in the abiding Kingdom of God.

But reading Luther's poem produces a far greater response than a mere recital of its conceptual content. This is true for the simple reason that it is a work of art. As such it moves the feelings. It does this through the imagination. In reading the poem one first receives merely certain sensuous impressions. Now even a bit of prose could communicate the truths expressed in Luther's hymn. But in poetry the sensuous pattern possesses beauty, and the feelings are touched through the imagination. Even an atheist could experience aesthetic appreciation in the reading of this poem; for it would be to him as if there were an Almighty God caring tenderly for His struggling children.

The poem then inspires an attitude of courage, of fortitude, of hope; and this in spite of the fact of evil in the world. It has sometimes been said that faith denies the existence of evil. But this is not really the case. It simply believes that evil is finite and that it shall one day be finally defeated. In this hymn the existence of Satan is not denied. In fact not only is it asserted; it is given a well-nigh central place. There is therefore no denial of the existence of the forces of evil. They are boldly and realistically faced.

One could say that "A mighty Fortress" stimulates trust in God, a certain confidence in His present power over evil and in His ultimate triumph over it. Thus one is moved toward a happy and harmonious adjustment with life and the world. But it would be better to say that a faith of this type, and this realized-adjustment moved Luther to write as he did, producing this work of art. For "Art is the expression, not of mere things or ideas, but of concrete experience with its values, and for its own sake. It is experience held in a delightful, highly organized sensuous medium, and objectified there for communication and reflection" (Parker: *The Principles of Aesthetics*, p. 52).

The aesthetician is therefore not interested in the value of this poem for evangelistic purposes. He is interested solely in the appeal it makes to the feelings through the imagination. And yet every work of art can be estimated critically by means of two criteria. The first of these refers to the form of the work of art. On this there can be at least relative agreement. The second criterion refers to the scale of values expressed. Here the judgment of any given critic will depend

upon his scale of values. I can but state my own position, which happens to agree substantially with Luther's. This exposition shall occupy the remainder of this paper.

Mankind is hopelessly lost in sin. This does not mean that every man is as bad as he could be. Many men, even irreligious men, are decent morally, and are fine scholars or good artisans. But it does mean that apart from the plan of salvation revealed in the Bible no one can attain unto eternal life. There is a Being whom we call God who has chosen to reveal Himself to man. All men who have not accepted Christ in faith are under the guilt of sin. Regardless of whatever degree of harmony they may achieve in their own minds, if they are not Christians their guilt of sin remains in God's sight. Those who yield to God and trust in Christ experience a renewal of their natures and receive divine aid to live Christian lives. All suffering they then regard as the chastening of a kind Heavenly Father who does all things with their eternal good in view. In other words, Christians believe both in the sovereignty and in the providence of God. They are thus happy, or at least resigned to God's will, in every circumstance of life.

This was Luther's view and it is the faith which motivated the writing of *Ein feste Burg*. And if this view is true, then the highest values in life are those pertaining to God's glory and the attainment of eternal life or



A MIGHTY FORTRESS

(Ein Feste Burg)

A mighty fortress is our God,
A bulwark never failing,
Our Helper He, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work us woe;
His craft and pow'r are great,
And armed with cruel hate,
On earth is not his equal.

Did we in our own strength confide
Our striving would be losing,
Were not the right Man on our side,
The Man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth is His name,
From age to age the same,
And He must win the battle.

And tho' this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us.
The prince of darkness grim—
We tremble not for him;
His rage we can endure,
For lo! his doom is sure—
One little word shall fell him.

That word above all earthly powers—
No thanks to them—abideth;
The Spirit and the gifts are ours
Thro' Him who with us sideth.
Let good and kindred go,
This mortal life also;
The body they may kill,
God's truth abideth still,
His kingdom is forever.

—Martin Luther, 1529.

salvation. Since it is my position that Luther's faith is the true one, (this excludes the relativity of comparative religion) I hold that the highest values which art can express are those based upon the truths of Christianity and the attitudes engendered thereby. It is, of course, a fact that people today do not generally acknowledge the uniqueness of Christianity as a revealed religion and therefore, discarding its historic exclusiveness, they establish other scales of value. For Luther, however, "Mit unsrer Macht ist nichts gethan." There is only one thing the Christian can do. He can invoke the *Wörtlin* against the enemy—that is, he can take refuge in Christ, for in Biblical language the "name" represents the person.

There are thus three great concepts in Luther's *Heldenlied*. First, there is the recognition of moral evil in the world. Second, there is the faith that the Christian believer can nevertheless find safety in the presence of this sinful economy. The believer finds this passive security in the divine "fortress": he is divinely protected while his Saviour engages the Satanic forces in combat. Third, regardless of the vicissitudes of life no force can remove the child of God from the eternal Kingdom. Greater truths or values than these there are none. And since this hymn is also formally beautiful, I regard it as a work of art. It seems to have had abiding religious and aesthetic value for the Christian Church also, for it has been incorporated into the hymnbooks of a great many denominations.

Goshen, Ind.

FIGHTING WITH COURAGE

A great artist instructed his pupils not to allow themselves to spend time in viewing poor work, but to give their thought to the masterpieces. Leaders in the Christian enterprise should feed their eyes and hearts upon courage, holy boldness, and where can it be found so gloriously displayed as in the old Book? The Bible is a tonic for the faint-hearted. The days are dark and the nights may be long, not free from pain, but is it not true that the arm of the Lord is as strong as ever and that His gospel is still all-triumphant? It is good to go back to the experiences of other days in which we have seen and felt the power of the things we believe.

Timothy was to be ashamed of the very thought that he might be ashamed. It seems impossible that one could look into the face of the Master and then forget, but the heart is deceitful and very frail. There is need of constant communion to maintain courage. The lion-hearted disciple realized the presence of his Lord. It was that more than anything else that enabled him to bear his testimony without flinching. There could be no failure when Christ was present. He is an inspiration and restraint, deliverance and power; all that is needed is in Him.

A good soldier endures hardship; he does not ask for the safe place and the easy task. When the heart is faint, go back in faith to the cross and tarry there until the sense of the Presence has destroyed the consciousness of fear.—The British Baptist.

"PECULIAR"

Ellrose D. Zook

The English word "peculiar" occurs in the King James Version of the Bible seven times in both Old and New Testaments (Ex. 19:5; Deut. 14:2; 28:18; Psalms 135:4; Ecclesiastes 2:8; Titus 2:14; I Peter 2:9). It will be noticed that in the New Testament it occurs but twice. However, by consulting a Greek concordance of the New Testament we find that the word would really appear oftener had the translators used the same word each time. The Greek word used in Titus 2:14 is **periousios**. This word is found but once in the New Testament Greek text. The word used in I Peter 2:9 is **peripoiesis** and is found five times in the Greek text of the New Testament.

The Greek word which appears but once in the New Testament has a literal meaning of "superabundant," "costly," "treasured;" hence, "specially chosen." The same Greek word appears several times in the Greek translation of the Old Testament known as the Septuagint (LXX) and the translation in the Old Testament of some of these passages will help us to understand the one in the New. Notice the following (boldface shows translation):

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a **peculiar treasure** unto me above all people" (Ex. 19:5).

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a **special people** unto himself, above all the people that are upon the face of the earth" (Deut. 7:6).

"For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a **peculiar people** unto himself, above all the nations that are upon the earth" (Deut. 14:2).

The Greek word **peripoiesis**, which occurs five times in the Greek New Testament was also used by the translators of the Septuagint. One example will suffice. It gives the idea of a treasured possession (boldface shows translation): "And they shall be mine, saith the Lord of hosts, in that day when I make up **my jewels**; and I will spare them, as a man spareth his own son" (Mal. 3:17).

The same Greek word with the Authorized Version translations as they appear in the New Testament are as follows (boldface gives translation):

"Which is the earnest of our inheritance until the redemption of the **purchased possession**, unto the praise of his glory" (Eph. 1:14).

"For God hath not appointed us to wrath, but to **obtain** salvation by our Lord Jesus Christ" (I Thess. 5:9).

"Whereunto he called you by our gospel, to the **obtaining** of the glory of our Lord Jesus Christ" (II Thess. 2:14).

"But we are not of them who draw back unto perdition; but of them that believe to the **saving** of the soul" (Heb. 10:39).

"But ye are a chosen generation, a royal priesthood, an holy nation, a **peculiar people** [lit., a people of acquirement to himself]; that ye should shew forth the praises of him who

hath called you out of darkness into his marvellous light" (I Peter 2:9).

From the above verses one may arrive at the meaning of the word **peripoiesis** as used in the New Testament. It is apparent that the meanings of these two Greek words, which were translated much the same by the translators of the King James Version, are very much alike and in the final analysis mean about the same thing. It is clear, as well, that the word "peculiar" as used in the Bible and the word as it is used in common everyday language are very much different. A literal rendering of the Latin word from which springs the word "peculiar" is "private property" and comes very close to the Bible concept of the word "peculiar."

The true meaning of the word "peculiar" as used in the Bible leads us to the final conclusion that the people of God are indeed peculiar (as the common concept of peculiar is often thought) to the world; it cannot be otherwise. Christians are different—they follow a different leader and they have different ideals. The world is proud and revengeful; the Christian is humble and submissive; the world seeks after riches, honor, fame, and worldly glory; the Christian seeks for a heavenly home in the face of poverty and need; the world desires to follow famous political and military leaders; the Christian follows the lowly Nazarene; the world blindly seeks for truth in the philosophies of men; the Christian believes the simple Gospel of Jesus Christ, in whom are hid all the treasures of wisdom and knowledge. Yes, indeed, the Christian is very peculiar in the eyes of the world; but before God His children are "peculiar" in that they are a precious treasure purchased by His own beloved Son on Calvary—they are His jewels—His private property—His very own—holy, blameless, unspotted, and perfect before God. Do you belong to this **peculiar** class of people?

Scottdale, Pa.

THE YULETIDE SPIRIT

There is no time of the year when people generally are so moved to kindly consideration of others as when the whole professed Christian world is recalling anew the wondrous circumstances connected with the first advent of our blessed Lord. Even the worldlings who know Him not as their own Saviour cannot feel the impress of the marvelous love of God in the great gift bestowed upon mankind when He sent His Son that He might become in due time the propitiation for our sins. Bethlehem, apart from Calvary, would be incomplete. It was on Calvary that our Lord Jesus accomplished that for which He was born in Bethlehem. His own words confirm this: "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." He Himself is the supreme gift, and surely those who have received Him as such and know Him as their own personal Saviour should be char-

acterized by the same spirit that was seen in Him.

The apostle Paul, in addressing the Ephesian elders, refers to a saying of Christ which is never recorded in the four gospels and yet he speaks of it in such a way as to make it evident that the words were frequently uttered by the Lord Jesus. The passage might literally be rendered, "Remember the words of the Lord Jesus, how he was wont to say, it is more blessed to give than to receive." This characterized His whole life and it should just as truly be characteristic of the lives of His people. For us Christmas should be a perpetual celebration if we think of it as a time of sharing with others the good things God has bestowed upon us. But particularly at the Yuletide it is well for us to challenge our hearts as to whether we find more delight in ministering to the needy than in receiving expressions of love ourselves.

When the Jews were delivered from the power of Haman through Esther's intercession, they instituted the Feast of Purim and made it an occasion for sending gifts one to another. There was no definite command to institute this feast as in the other instances recorded in the 23rd of Leviticus, but it was the gratitude of their own hearts that led them thus to think of the needs of their brethren. So, we may say, it has largely been in Christendom in regard to the annual celebration of the advent season. Nowhere in Scripture are we told just when our blessed Lord was born and that in itself is evidence that we should not be under law as to keeping of days and months and times and seasons. But surely there is nothing in Scripture to forbid when with gladness of heart we who are saved seek to emulate the grace of our God, in ministering in love and kindness to others who are less fortunate than ourselves. Unhappily, we often confine our giving, or at least the best of our giving, to our intimate associates, members perhaps of our own families, some of whom need least of all the gifts that we bestow. Would there not be greater blessing if at this season we were continually seeking out those in real need and distress, endeavoring to share with them what God in His loving kindness has entrusted to us? Then, indeed, we would know the truth of our Lord's words referred to above, and enjoy in our souls the higher blessedness of giving in His own name instead of receiving.

And surely we should not confine our gifts to mere temporalities, but use this glad season of the year as a special occasion for directing men's attention to the salvation which God has so freely offered, remembering our responsibility to pass on to others what has meant so much to us. In so doing we may be assured of the Lord's approval and we can count on abundant fruit to be manifested in a coming day.—H. A. Ironside.

"But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work" (II Tim 2:20, 21).

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

REACTIONS TO THE GOOD NEWS.—

Matthew Chapters 11, 12

Lesson for December 10, 1939

Golden Text.—Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light.—Matt. 11:28-30.

Chapter 11:1-6. Faith is the foundation stone for the house of knowledge. To learn anything we must have faith in the source of information and in our own mental clarity. But earth knows not absolute perfection of knowledge in anything. Either the source of information is vague, or our thinking is dull, or both. John had at one time firmly believed that Jesus was the Son of God. Now he wonders if he might not have been mistaken. Do not condemn John for his doubts. The experience he underwent is common to all that learn in the school of faith. But he did the right thing; he sent to Jesus for assurance that would steady his wavering faith. He got that assurance. So will you if you go to Jesus whenever doubts assail you.

Verses 7-15. John was no reed. He could not easily be shaken; but even the solid mountains are shaken by earthquakes. Neither was he a weakling, having his strength of character weakened by luxurious living. He was used to bearing hardships. But if the greatest born of women needs the help that Christ alone can give, how long will you be able to stand without it? The kingdom of heaven is not for the indifferent, nor for the unstable. It is for those earnest souls who consider their membership in the kingdom of God so important that all other things sink into comparative insignificance; and who will wage a warfare even unto death rather than miss it. I Cor. 15:58; Rev. 12:11.

Verses 16-19. Paul was a rare man; he put away childish things. The generation to whom Jesus had come did not. And the present generation is no better. In their efforts to find some justification for the sinfully frivolous lives that they are living and to find some excuse for not entering the kingdom of God they are finding fault with the preachers, with the churches, and I have even found some that found fault with the Lord. The fault is not with the Lord, nor His people, nor His messengers; the fault is with the man. There is but one reason why people do not enter the kingdom of God; they do not want to.

Truly there are stumbling blocks; and preachers and church members sometimes fill

that disgraceful role; but if all stumbling blocks were removed the man that does not want to come to God would invent an excuse. If people fought as hard to free themselves from sin as they fight against the Spirit, the many would be on the narrow way and the few on the broad. But every generation has a remnant that are wise and they live so that they need not be ashamed of themselves nor the Lord of them.

Verses 20-24. Are your parents Christians? For you to turn to a life of sin in the light of all your training is supreme folly. The least you should do is to follow in their footsteps. Were you raised in a neighborhood and in a home as wicked as Sodom? Don't say that you have no chance. Make one by coming out from your kindred and your father's house and become a pilgrim with God, and you will become great in goodness and a blessing in the earth. Remember Abraham. There is credit in climbing up; but shame in sliding down. If you covet saintliness you will find a way or make it to gain your desire.

Verses 25-27. In the field of knowledge there are three groups: the know-it-all, the know-nothings, and the learners. The first cannot be taught because of an inflated ego; and the second cannot be taught because of an "impermeable mentality." The third is like a hungry child, crying for food. Such can easily be taught. Yea, God Himself stoops to reveal Himself to such.

Verses 28-30. The service of God is not a burden, and God will punish those that call it so. Jer. 23:33-40. To delight thyself in the things and the service of the Lord is more restful and exhilarating than a vacation. Isa. 40:28-31. But only the meek and lowly can learn the secret.

Chapter 12. Captious faultfinding grows. A sharp tongue is the only two-edged tool that grows sharper with constant use. Honest faultfinding soon degenerates into cruel slander. The Greek word for slander is diabolos, (devil). The Jews persisted in their slanders until they blasphemed the Holy Ghost, an unpardonable sin. Beware of your speech lest it reveal you and condemn you.

PARABLES OF THE KINGDOM.—Matthew 13:1-53

Lesson for December 17, 1939

Golden Text.—Incline your ear, and come unto me: hear, and your soul shall live.—Isa. 55:3.

The acquisition of knowledge is progressive, from the known to the unknown. Spirit-

ual truth can be explained by natural illustrations. Such are called "parables". The natural we can learn through the five senses; but the spiritual can only be fully understood through spiritual discernment. I Cor. 2:14.

The spiritually minded can understand the things of God by the aid of parables; but to the carnally minded they are just another story. In this chapter we will study eight of the Master's parables.

Verses 3-23. This parable and the next have an interpretation given by the Master, and these will help in grasping the spiritual lessons in all of these parables. In the first parable the seed is the Word of God; in the second the seed are the children of the kingdom in whom the Word has found fruitage in exemplary lives. In both the sower is the Son of Man, and the field is the world of men. The four kinds of soil are four different kinds of men. And the seed can only develop and bear fruit according to the condition of the soil that receives it. The wayside soil is profane soil; "pro," "in front"; "fane," "the temple." That is; the highway that goes by the temple. These people go with the crowd and never take time to turn aside and enter the house of God for meditation and prayer. What little they hear of the Word is never given opportunity to grow. The second or stony ground soil takes a superficial interest in the Word, but anything can divert the interest of the person. Enthusiastic today, but backsliders tomorrow. The third tries to serve both God and Mammon, and finds that, like a garden where both weeds and vegetables are allowed to grow, there soon are no vegetables but plenty of weeds. The fourth is good soil—fallow ground broken up, weeds eradicated, and soil generally in a good state of tilth. It will produce crops according to its richness. What kind of soil am I?

Parable No. 2. The good seed was sown first. God started the human family right. But Adam and Eve were not awake to their danger, and Satan sowed tares. From that day to this the two have been growing side by side in this world. Tares seem to grow better than wheat under unfavorable conditions, and sometimes crowd the wheat. Do not try to get rid of tares by extermination; get rid of them by regeneration. Traditionally tares are supposed to be wheat that has reverted through bad environment. If not true in nature it is largely so in the realm of the metaphysical.

Parable No. 3. In the parable we have the outward growth of the kingdom from small beginnings until it grows to unusual size, and becomes a favorite nesting place for the fowls of the air—children of the evil one. When the kingdom of God becomes so popular that

people will join it for worldly purposes it loses its purity.

Parable No. 4. Leaven is that which changes the body from within. It makes good bread but bad whiskey. It usually has the sense of evil; but historically in the church it has shown both good and bad. In the early days of Christianity before it had lost its potency it revolutionized the world. When the Spirit life began to ebb, then the world began to make its inroads into the spiritual life of the church until the church was as bad as the outside community. Where the power of the Spirit is found in the believers they change the community; but where the church is satisfied with the forms of religion without the power the world leavens it with evil.

Parable No. 5. The field is the world. The treasure is the souls of men, to redeem them the Lord gave all that He had including His life.

Parable No. 6. The pearl of great price is the church, the bride of Christ in the making. He is the Saviour of all men, but especially of them which believe.

Parable No. 7. The sea is the world of men. The net is the Gospel. The fishermen are the messengers of the cross, now calling out a people for His name. But some of the fish are undesirable. At the last day, the angels will be the fishers, and all the world of men will be dragged to the shore in their dragnet. Under the eye of the Omniscient One they will unerringly separate the good from the bad to the unspeakable joy of the one and the unutterable woe of the other. Better to be caught in the Gospel net now than to be found bad when caught in the angels' net at the end.

THE CHILD AND THE KINGDOM

(Christmas Lesson).—Matt. 1:18-25; 18:1-14; 19:13-15

Lesson for December 24, 1939

Golden Text.—A little child shall lead them.—Isa. 11:6.

Matt. 1:18-25. In the Law it was commanded that every year at the time of the Passover the head of each family was to retell the story of Israel's deliverance from the bondage. Such a story should never grow old from the telling. Neither should this more wonderful story of the Saviour's birth.

No man likes the idea that he might be rocking another man's babe when he thinks he is rocking his own. And Joseph was shocked when he made the discovery that Mary, his espoused wife, was an expectant mother. He might have gone into a rage and have her exposed to the authorities to be killed for her supposed sin; but he was a good man and a just. He decided to do nothing hastily. He'd sleep over it. And as he slept, God spoke to that good man in the visions of the night and told him that the hope of the ages was in process of fulfillment. The "seed of the woman," that was to bruise the serpent's head, the seed of Abraham in whom all the world should be blessed, the seed of David that should be King of kings and Lord of lords; the Mighty God, the Everlasting Father, was to make His entrance into the world as a babe. Mary had not been unfaithful, but

because of her exceptional purity had been chosen of God to be blessed above women with this honor of being the mother of Immanuel, or "God with us." His earthly name was to be Jesus (Jehovah the Saviour) for He should save His people from their sins. Any interpretation that questions the Divine origin of Jesus has many more difficult problems to solve than that of His supernatural birth.

Matthew 18:1-14. Ambitious adults are always dreaming of attaining greatness. And that idea is prevalent in the church. The aim is good but the idea is wrong. God would have us great, but our ideas of greatness and God's idea of greatness are totally dissimilar.

First, I can't become great in the Kingdom of God unless I am a part of it. As we enter this world by the gateway of the natural birth, so we must enter the kingdom of heaven by the gateway of the new birth. As the natural babe is helpless and entirely dependent upon its parents for its continued existence, so the new-born babe in Christ is helpless and entirely dependent upon God for continued life and growth. As the father and mother think that their little one is the greatest person that ever was; so our heavenly Father thinks of us that have been born into His kingdom. God uses the things that are not to bring to nought the things that are, and the greatest hindrance to becoming great in the kingdom of God is the sense of our personal self-sufficiency. Unless you can remain humble before God you will never become great. God can only work His perfect work in clay that is pliable. The Master said, "I can of myself do nothing; the Father that sent me he doeth the works." He was the greatest ever garbed in human flesh. If He remained entirely dependent upon the Father, much more do I need to do so.

We can get along without soldiers, statesmen, lawyers, financiers, and many others of the so-called great men of the earth. But we cannot get along without children. They are the treasures of the race. Our love is centered on them, and our hopes are anchored with them. If Zacharias could rejoice that his son would be the Prophet of the Highest, and yet the least in the kingdom of God is greater than he, how much more should we crave that our children may be called "The children of the Blessed" (Isa. 65:23); Truehearted men and women rejoice when God gives them the gift of children: they rejoice more when those children are born into the kingdom of God.

Matt. 19:13-15. Abraham blessed Isaac; Isaac blessed Jacob; and Jacob blessed the two sons of Joseph, leaning upon his staff. What good did it do? Those blessings went far beyond the utmost bound of the everlasting hills. Those whom they blessed were blessed, and there was no change of mind in the matter later. But to have my child blessed and prayed for by the Son of God Himself—that would bring joy unspeakable and full of glory. Some would not want their children brought to the Lord, and some servants (?) of the Lord think that they are too much bother; but the Master says otherwise. If parents were as anxious to have their children living consecrated lives before God as

they are that they should become somebody according to the standards of the world men's hearts would not be failing them for fear of the evil that is coming. Children are the heritage of the Lord. Like Hannah, give yours back to Him!

FRIENDS AND FOES OF THE KINGDOM.—Matthew 13:54-16:12

Lesson for December 31, 1939

Golden Text.—Ye are my friends, if ye do whatsoever I command you.—John 15:14.

Matt. 13:54-58. Those that should appreciate us most usually appreciate us least. The more one loves the less he is loved. If this be true on the average among men, it was doubly true of our Blessed Lord. He came to His own, and His own received Him not. To be different from the crowd, especially if better or nobler, is to offend and gain the envy and hate of the multitude. And yet only those who are willing to strive to better themselves and their fellows can be the world's benefactors. The world follows those who cater to its fleshly lusts, but bitterly opposes those who would lift it to true nobility of life.

Matt. 14:1-12. "Whosoever committeth sin is the bondservant of sin." Herod got caught in its toils. He knew he was wrong, and that John was right; but the evil influences to which he had yielded caused him to kill the man he admired. Give the devil an inch and he will take an ell. But conscience remains to condemn, and will probably be more keen in hell than here on earth.

Matt. 14:13-36. It is a fine thing to follow the Lord. There is healing and supply in the storehouse of grace. But if you follow only for the loaves and fishes you will miss the best, and end by turning away from Him. Only those who put the kingdom of God and His righteousness first, and keep it first, will continue in His love and service. There is always a remnant according to the election of grace, and it must have brought real joy to the heart of the Master to have the disciples worship Him as the Son of God. Vs. 33.

Chapter 15:1-9. All religion and the exercises thereof require form. It is not the form that makes worship acceptable with God but the spirit that is back of the form. And it is an established fact that one of the commonest forms in which a decaying inner life manifests itself is in an increased emphasis on the minutiae connected with outward forms. When you magnify the little, you will probably minimize the great. Over emphasis on ablations here had its corollary in a false consecration that removed one from the necessity of honoring parents. This is the essence of hypocrisy and makes worship a vain thing.

Verses 10-20. Matter is nonmoral. Even pitch can give only physical defilement. The purpose of dividing foodstuffs in the O. T. into clean and unclean groups was to teach a moral truth from a material illustration. As the Jews made more of the illustration than they did of the moral truth; as they made their forms into forms to worship rather than forms of worship, the Lord abolished the distinction and like Hezekiah called them "Nehushtan" (II Kings 18:4).

Today every creature of God is good. I Tim. 4:4. Only man is vile, and it is that which comes out of his evil heart that makes him unclean in the sight of God and man.

Verses 21-28. Why did Jesus seem so indifferent to the needs of this woman? One reason may have been to show the vast difference in persons. In His own land He was opposed and rejected; here a heathen woman calls after Him for days that He, the son of David, and the Lord, may heal her daughter. She seeks nothing great; all that she craves is the crumbs that fall from His table. That is all she deserves, but it is also all that she needs. But if the crumbs mean so much, what must the fullness of blessing mean? Eph. 3:20. But the spirit that makes us satisfied with the crumbs is far more acceptable in the sight of God than the spirit that demands, yet does not appreciate, the best.

Verses 29-31. The common people heard Him gladly. And the multitudes brought their needy friends to Him. When all else has failed try Jesus. But it is better to trust in Him at all times, and not just at the last. But after the blessing should come your praise. Glorify Him and exalt His name for all His wondrous works.

Verses 32-39. Those who come to the Lord are never sent away faint. Isa. 40:30, 31. You can go in the strength of that meat that He gives you for many days. But do not stay away long. Come back for a reviving. Yea, better, go with Him, and feast upon the leftovers. These baskets were hampers, big enough to hold a man.

Chapter 16:1-12. The believer needs but few signs to confirm his faith; but those who are set in their unbelief will not believe even though one rose from the dead. Beware of the heaven that creates doubt. A Paul could not read Tom Paine without injury. Neither can you.

THE CHRISTIAN'S CONFESSION OF FAITH.—Matthew 16:13-28

Lesson for January 7, 1940

Golden Text.—Thou art the Christ, the Son of the living God.—Matt. 16:16.

Matt. 16:13-16. The most interesting topic of conversation among men is "man". The reason gossips talk about nothing else is that they are so ignorant that they have nothing else to talk about. We have to speak about that which we do know. And then, some do find a sinful gratification in telling the world in an exaggerated form of the sins of their neighbors. But once in a long while a person appears on the scene who is so outstandingly different from the mass that everybody will talk about him. And according to our mental workings will we reach conclusions. Jesus was such a character. He was the one theme of conversation in Palestine while in the flesh, and the most interesting subject of study in the world today. "To the pure all things are pure, to the impure there is nothing pure." My conclusion in regards to the character of another is a good criterion by which to judge my own soul. If I am a hypocrite and deceiver, I will see in Jesus a

Master hypocrite; if I blame Him for being in league with Satanic forces, it is evident that I am entangled in such associations. If I am a good man, I will consider Him as a good man or as a prophet; and if I am a saint I will see in Him the Christ, the Son of the living God.

Verse 17. That man is blessed who is favored with revelations from the Heavenly Father. He is blessed in the getting; he will be blessed in the giving. He is blessed before he receives the revelation because he is in such a spiritual state that God can speak to him; he is blessed after he receives the revelation in this that God can speak through him. Nature's facts are made known to us through the medium of the physical senses; but divine light can come to us only by heavenly illumination.

Verses 18, 19. A man and his words are one. They are indicative of what he is. Peter and his confession are both together the rock upon which Christ will build His church. The church must have men to be a church. And to be the church of the living God, it must have men with an unshakable faith in the Deity of the Son. All the powers of evil in earth and hell can not prevail over the church that believes that in Christ dwelleth all the fullness of the Godhead.

This central doctrine ought to be the primary test by which all mankind are to be judged as to their relation to the Kingdom.

Verses 21-23. Human goodness is relative, and our knowledge of spiritual things is beclouded by the flesh so that we see things darkly. No one knows as he ought to know, and no one can know all things fully on this side of the mansions of glory. Peter knew some things because he was a spiritual man; but some things he did not receive because he was not free from the carnal. The word "savorest" indicates a person's habitual life of thought. While we find delight in condemning Peter as though he were much worse than we are, let us stop and ask ourselves of the many things that we as professed followers of the Lord still view from the angle of selfish, worldly minded persons. And when we think and act thus we are to that degree withstanding and opposing the Lord's work. We are adversaries, or satans. As Christ spoke to Peter, may we speak to ourselves whenever the carnal would withstand the spiritual.

Verses 24-28. The Christian does not need to bear many crosses. He needs to bear but one; and the purpose of that one is to crucify the old man with all the affection and lusts thereon. To follow the Christ the flesh must be denied. To win life the body of this death must be destroyed. And to gain wealth that endures we must turn away from the wealth that rust and moth destroy, and thieves can steal; and seek with all our hearts the riches of grace.

The things we prize so highly now because we are so worldly minded we will cast to the moles and to the bats when He shall arise to shake terribly the earth. The wealth and power and fame of earth we would gladly exchange at that hour for the least thing that would win us praise of God. As we would be then, so we should strive to be now.

At His coming the earth and all its works shall be burned up. This life is the probation period wherein we prove our fitness for eternity. If we spend our probation period unworthily our works shall be destroyed, and how can we stand before God? There is some hope. I Cor. 3:13-15. Instead of taking the risk let us heed I Cor. 15:58.

EXPERIENCES DURING WORLD WAR

(Continued from page 363)

theless we were glad to be together in this time of trial.

We spent two days in the guardhouse, the same length of time I was in the first time. Both of us refused any work while there. On Saturday we were released from that place and confined to the 8th Co. barracks by order of Col. Caffey. This, however, was not the end of our guardhouse experience as we found out about six weeks later.

(To be continued)

Scottdale, Pa.

FALSE RELIGIONS IN ARGENTINA

(Continued from page 365)

bodily healing. But it is a sort of psychic exercise that is practiced, having to do only with functional diseases. Some tragic failures have been registered in various villages of the Mennonite mission district, that is, lives have been lost by lack of medical care because confidence was placed in an apostle of the Mary cult. (3) The whole cult is based on a sort of social-ethical philosophy. God is nothing more than a figurehead, or something to tie up with in order to get a following. No real theology has been worked out and there seems to be no revelation used as a basis of their faith.

Madre Maria died some years ago. She left her apostles who have taken upon themselves the task of carrying on the work. The apostles are all woefully ignorant men. They seem to be interested because of having in this cult a means of livelihood.

Mormonism is being propagated rather extensively in the big cities as well as in some rural sections. People are gullible to its teachings because their missionaries are careful to present first such teachings as are acceptable to Christians. True Mormon teachings come later.

Russellism is likewise a small cult that is constantly enlarging its ramifications in certain sections, though we scarcely come in touch with it except when some of their colporteurs come into our districts.

Seventh Day Adventism seems to be growing. This work is carried on much the same as it is in North America. The emphasis is upon keeping the seventh day, tithing, avoidance of the vices, and a great program of prophetic interpretation. Followers are usually self-denying and consecrated to their faith. They emphasize propaganda by means of books and magazines which they publish and sell in great numbers.

Christian Science is also found here, but it has not spread among all classes as it has in North America.

Bragado, F. C. O., Argentina.



BIBLE STUDY



CHRISTIAN DOCTRINE

VI. God, His Revelations (Concluded)

By the Bible Study Editor

All that has been known and all that may be known concerning God is that which has been and shall be revealed by God Himself and by His Son, our Saviour. No one has ascended into heaven, and no one has descended into the deep, as Paul has said, that they might find out God or know more than has been revealed by Himself. "The word is nigh thee . . . the word of faith which we preach" (Rom. 10:8). There are more revelations concerning Himself than man has been conscious of. The eyes of man have been unable to see, and the heart of man has been dull of understanding. The depth of the riches of the glory of God have been beyond our comprehension. Rom. 11. Yet there are a few things that have been commonly known of God, and it is refreshing to be able to note some of those things by way of remembrance.

We say that we know God as a rational being but we have never seen Him. We know Him by what He has done. The invisible God is also a present God, ever present in the affairs of men and ever present to know and to judge the ways of men. It was Cain who learned of the presence of the invisible God after the blood of Abel was shed. "Thy brother's blood crieth unto me from the ground" (Gen. 4:10). It was the wickedness of men that ascended to heaven from the earth and caused the Invisible One to declare the destruction of men from the earth. Gen. 6:12, 13. Again it was the ever-present God who carried His servants through the flood and declared Himself to them by means of the covenants of sacrifice and rainbow after the flood. Gen. 9:8-17.

It may never be known, just how God spake to His prophets in times past, except that the word of the Lord came to them. Moses spake to God as a man speaks to man, but without having seen the Lord to whom he spake. The Word of the Lord came in the person of Jesus Christ, but He is unseen to men now as He was unseen in the days before Christ came. He is unseen, but His presence is known by the fact of His Word and by the evidences of His power in all the universe, and in all His dealings with men. There was no doubt about the all-presence of God on the part of those who had to do with those early times of man on the earth. In these days of so-called enlightenment, there is more unbelief concerning the presence of God than in those early days. It was Jesus who said, "Ye have seen and believe not: blessed are they who, having not seen, yet believe."

There is no lack of evidence concerning the presence of God in the world, when men would know by the wisdom of judgment, seeing by the things that are made and by the things that are done by the power and by the Spirit of God. The miracles seen by Noah, Abraham and the fathers, were not the imaginations of men who were ignorant and superstitious. No greater men have lived than those who have walked in the faith of the Word of the unseen, but ever-present God. Faith in the unseen, ever-present God is not the token of mental weakness, neither of ignorance, nor of superstition; it is the evidence of a power of perception and understanding of the mind which God gave to men to know Him and the power of His Word and to see Him in all that He has made and accomplished to reveal Himself to His creature, man. Even the slave girl in the household of Abraham was made to exclaim, in the midst of her sorrow in exile, "Thou God, seest me" (Gen. 16:13).

In the mountain of Sinai Moses saw God pass by, and the glory of that sight illuminated his face to that extent that he was obliged to put on a veil that the people might look upon him. Had there been a place where God could have made Himself visible to one who was worthy and who could have endured the sight of His glory, it might have been upon the occasion when Moses was alone with God in the mountain. But the man who later stood on the mountain of transfiguration with Elias and Jesus could not say that he had been privileged to see the full glory of God. The second place where it might have been God's pleasure to reveal Himself in His glory to those who knew Him and who worshiped Him could have been in the most holy place of the Tabernacle. There was the representation of the dwelling place of the Most High God, the abode of Jehovah among His people. There were no other people in the world who knew Him. Pharaoh had said to Moses, "Who is God that I should obey him?" He did not know the Jehovah who had sent Moses into Egypt to take out of that land the people of His covenant with Abraham, Isaac, and Jacob. But at Mount Sinai, the God of Abraham had spoken to Moses and to the people. In the Tabernacle God had chosen to reveal Himself to His people and there to dwell in their midst and lead them to the land of His promise.

When the Tabernacle was designed, it was after the pattern which God had shown

Moses. There was to be a most holy place within the curtains and behind the thick veil. That most holy place was distinguished from the holy place only by its cubic dimensions and by its entrance which had a veil upon which cherubim were embroidered, and the sockets for the four posts were of silver. The furnishing differed from the holy place in that it contained but one article, the ark of the covenant. Upon that ark of the covenant was the golden mercy seat and the cherubim of gold. In the ark of the covenant were the golden pot of manna, the tables of the commandments, and Aaron's rod that budded. All of the structure was of materials of the earth. All the furnishing were of earthly materials. But the manna was given from heaven by miracle. The commandments were written with the finger of God. Aaron's rod had been wrought upon by the power of God. These were evidences of the work of God, but not of the presence of God. They had been sufficient to convince the people of God that He was God and that God was a living being, conscious of them, and One of whom they were also conscious.

But Jehovah was not known to His people in that day alone by what He had done for them and in their presence. When the Tabernacle was set up there was no divine manifestation of His presence. When the sacrifices were made and the prayers of consecration had been offered the Tabernacle was filled with the glory of God, for the fire came down from heaven to consume the offering upon the altar and the glory abode upon the Tabernacle, the same glory which came to their aid in Egypt and had followed them to Sinai. After that consecration of the Tabernacle there was a new experience for the priest who offered the blood once each year on the Day of Atonement. When he would enter the most holy place he must first burn incense within the veil and fill the sanctuary with the smoke of the incense. When he entered with the blood of the bullock and the goat of the sin offering he saw between the wings of the cherubim the halo of glory which was the presence of Jehovah. But no high priest ever saw the features of the living God. Only the presence of the Lord as a bright light was seen in the most holy place. But God's real presence was there. He dwelt among His people, the invisible but ever-present God.

At a later time one of the prophets said, "I saw the Lord, high and lifted up, and his train filled the temple" (Isa. 6:1). The Lord transferred the bright evidence of His presence from the Tabernacle to the Temple of Solomon, but He did not reveal Himself to the people of the splendid Temple more than He had to the people of the wonderful Taber-

nacle. His personal glory and appearance had not been revealed, not even to His chosen prophet, Isaiah. All that the prophet could say was that the Lord's appearance was high and lifted up, and that His train filled the Temple. The trailing garments of glory were in touch with the place of His presence, but no one was able to distinguish the appearance of His being. Thus was God revealed by tokens of His presence, and men were able to say that God lives and that His presence is manifested by the wonders of His power and revelation.

Faith must ever be the medium of our understanding the things of God. Faith is not based upon imagination and personal conceptions of things spiritual. If such were the case, then every nation of the heathen would have as great a claim for authority of their religion as have the Christians. The faith of the Christian Church in the personality of God and of the truth of the Word of God is based upon divine revelation which has declared the presence of our unseen God, and the truth of the Word is based upon the verification of the Word by the miraculous manifestations of God who verifies that Truth. While God is unseen He is known by what He has done and is doing in support of His truth.

The God of All Power

There are evidences of God's power in all of creation. Paul says that God is known, and His Godhead is revealed by the things that are made. Rom. 1. This is true, but not all men believe in the divine conception of the world, and in its divine creation. God has not been creating the world nor other worlds since this one was formed. In six days the Lord created the heavens and the earth and rested on the seventh day. Since then God has rested from all of His creative work. Heb. 4:10. God has had power in His created world since the days of His bringing forth of the world. For Adam He caused the earth to bring forth thorns and briars. For Cain He caused the earth to withhold her fruit. For Noah He caused the fountains of the heavens and of the deeps to overflow the earth, and caused the floods again to recede. In times of war God helped His people by sending miraculous demonstrations of nature to confuse the enemies—storms, thunders, floods, lightnings, earthquakes. For His own people the Lord sent manna, and opened the flinty rocks to give them water. He kindled the first fires at their altars, and abode over their habitations with His presence of cloud and fire. In His Son He manifested Himself with the wonders of continual miracles. He raised the dead to life, and raised His Son from the grave to ascend to His own right hand. He opened the heavens that men might see the reality of the things of a spiritual realm, even the Son of Man sitting or standing at the right hand of God.

In the revelations of His power the Lord also revealed to men that spirit beings were at His command and for the use of His people when they should be in need of divine assistance. Angels were sent to men. The hosts of God surrounded the saints of God as a wall of protection. Chariots and horsemen of fire

accompanied the prophet of God in His ascension to heaven. The voice of God and the Spirit of God descended upon and abode with His people and rest upon His servants today. The power of God is not all of a material character. The days of special manifestations of His material powers may be fewer than in former days, but one cannot say that God has ceased to reveal His power in and over nature. The times of His special spiritual manifestations are still evident, for through the Spirit He continues to speak to men by His Word, and by His Spirit He continues to change the lives of men from the old things to the new and forms in the hearts of men a new spiritual creation. God is still the all powerful One.

The God of All Knowledge

The world would be poor indeed if it contained only that which was discovered and is known as the wisdom of men. Paul's statement, I Cor. 2:11, explains the source and extent of that wisdom. "For what man knoweth the things of a man, save the spirit of man which is in him? even so, the things of God knoweth no man, but the Spirit of God." It is not strange that men have discounted the wisdom of the past ages, and are still exploring the realms of knowledge but to find that former knowledge was not true. But the Word of God has withstood the assaults of time, and all of the learning of men has not been able to refute the facts recorded in it.

Not only has God through His servants recorded the truth concerning Himself and His people in the past ages, but He has revealed the things to come. The history recorded by men has been but an exposition of the things foretold by men of God. It is true that men who stress the wisdom of the world seldom know the wisdom of God. Christ is the power of God and the wisdom of God. I Cor. 1:18-28.

Again, as is the case with the infinite power of God, the wisdom of God has to do with the spiritual realities of which the natural man is ignorant, and he cannot know them. It is of such wisdom that Paul writes when he describes the means of grace by which the Gentiles as well as the Jews are brought into fellowship with Christ and with each other. Rom. 11:25-36. There is no better testimony concerning the wisdom of this world, as compared with the wisdom of God, than the discourse of Jesus and His discussion with the Jews, when they claimed to be the children of God and the children of Abraham. They were religiously trained and should have understood the things of God, but they were living in the light of human understanding. "Why do ye not understand my speech? even because ye cannot understand my word" (Jno. 8:43). "And because I tell you the truth, ye believe me not" (Jno. 8:45). It is such conditions that one finds all through the Scriptures. False prophets testified from the standpoint of human reasoning, and they were challenged by the prophets of God by the Word of the Lord, and the Word was proved by the sudden judgments that came upon the false prophets. God is the source of truth, and the world with all of its knowledge and

wisdom will one day pass away, the heavens also shall pass away, but the Word of the Lord shall never pass away.

The wisdom of God, His foreknowledge, was indicated in His dealing with man in the very beginning. He knew the transgression of Adam. He knew the murder committed by Cain. He knew the wickedness of the antediluvian world, with its crimes and murders. He knew the coming of the deluge and prepared the way of escape. He knew the continuing iniquity of men after the time of the flood. "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth" (Gen. 8:21). It is the wisdom of God that has brought light and life and salvation to mankind, and it is in the light of that wisdom that the world enjoys the blessings of grace and mercy, for it is in the wisdom of God that salvation has come to the world in the person of, and by the atonement for, sin through the death of Jesus Christ.

God has revealed Himself to men. He is not the hidden light that must be discovered by the mysterious search of the recluse or the mystic. He is not to be known by the learned delving of the scientist. The ways of God have been such that they are to be plainly seen and understood by the simplest mind and may be known by the act of faith which rests upon the revealed and declared Word of God.

WONDERFUL FRAGMENTS

A French Gospel was given to a lady at the Paris exposition. She accepted it gladly, looked into it, then angrily tore up its sacred pages and scattered them about the street. A poor woman, going along restless and sorrowful, saw a little heap of bits of paper by a doorstep. She picked them up, and read two or three. Her whole mind was arrested. "I must get more of this," she exclaimed, half aloud; "wherever can such words be found?" She took the fragments to a policeman and asked him if he could tell her where to get them. He directed her to the Bible Society's depot close by. Timidly she went in, and asked for "the Book" containing words similar to those in her hand. Willing hands supplied it. Her hungry soul literally fed on God's Word, and before long she was born again of the incorruptible Seed by the Word of God (I Peter 1:23).—Glad Tidings.

A JOYOUS CONFIRMATION

A missionary in Africa writes: "I have dwelt four years alone in Africa, have been thirty times stricken with fever, have been attacked by rhinoceros, and lions, have been ambushed by natives, have eaten everything from ants to rhinoceros, but I would gladly go through the same experience again for the joy of teaching these people to know the Saviour who gave His life a ransom for them." Joy (I John 1:4), full joy (II John 1:12), greatest joy (III John 1:4).—Glad Tidings.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

Improving Our Meetings.

We trust that our workers have been continuing the study of the theme and that the Lord has been leading them out in adaptations to situations in their own congregations. We will continue the study this month under the head of

V. Biblical Programs

From the **Handbook** we quote, "In training of talents, the Young People's Bible Meeting brings young people face to face with the need of definite and intense Bible study. It gives them an occasion to want to know. With such preparation comes a felt need for divine help. They find the privilege of prayer a real experience. It strengthens their faith and deepens their devotional life."

The Topics Committee has constantly kept the Biblical viewpoint in the selection of all the topics. It was to this end that they were appointed by General Conference. It is essential that the Young People's Meeting be kept continually on this basis. Every topic for study and discussion in the meeting should have the Biblical basis for its appearance for use in the meetings. Every talk given should ring with Bible doctrine and uphold Bible standards of life and service. The Outline Studies have ever been made with the Scripture as the support of the outline or the reason for the outline's form. There are times when there have been tendencies by some to discard the Scriptures, while programs and speakers have launched out in thought and theories on the subject, that, to say the least, have the weakness of having little or no Scriptural backing. The personality and influence of such a meeting may be strong for the time being and may lead souls to follow personalities. But unless our expressions of convictions have a foundation in the eternal truths as revealed in the Scripture, they can have no blessing from God and will make no lasting contribution to the cause of Christ and His Church.

There is no problem in the life of man, young or old, which does not have a solution, either in so many words or in the statement of principles, by the Scriptures. For this reason the assignments made to the young people and the programs arranged should impel every one to search the Scriptures with prayerful earnestness that they may find what is said there to give them the right viewpoint of their topic. Youth ought to feel that if there is no Scriptural backing that they may well question the truth of what is spoken or written. Nobility of heart, like the Bereans in Paul's day, will lead people to "search the Scriptures daily to see whether these things are so."

The Holy Spirit works through the Word of God in the mouth and heart of those who are faithful followers of Jesus Christ. And the Holy Spirit will be manifested in our Young People's Meeting to the saving and building up of souls if in these meetings we give the Word of God its place in our talks and studies.

May the time never come in the history of the church when our programs become mere literary efforts to entertain and to give expression to educational attainments. There may be a place for an educational program and a literary expression, but this is not found in our Young People's Meetings. Here the soul needs to be exercised in rich devotion and in efforts to reach for higher and better things in our relation to God and His cause. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

POINTS OF INTEREST FROM THE EPISTLES—CHRISTIAN ARMOUR (Jr.).—Eph. 6:1-18

Topic for December 10

MOTTO

"Put on the whole armour of God."

MEDITATIONS ON THE TOPIC

I. Christian Armour.—The equipment of soldiers in battle in Paul's day was both for defence and for striking the enemy. The armour of defence was of various parts and are applied in a figure to describe the spiritual defence of the believer in Christ. The word "armour," describing the whole equipment of defense, is characterized by the words "righteousness" and "light." Light is a word used figuratively to describe righteousness and truth. It is also called the "armour of God" as distinguished from the armor of men. Then Paul in Ephesians gives to the several parts a significance. **Girdle** represents truth, which is a very important part of the Christian character. **Breastplate** represents righteousness, which cannot be dispensed with if

a character is to stand in the battle of life. This same piece of armor is also called the breastplate of "faith and love," which in the Christian character would be righteousness through Jesus Christ and the gift of His Spirit. The shoe or sandal is represented as peace—a very vital characteristic of those who would overcome the wicked one and be able to stand before a spiritual foe. "Shield of faith," represents a power that quenches fiery darts of the wicked. Faith in God and His Word will so make the evil thoughts and words of the enemy harmless that they will not burn or pierce us. "Helmet" represents salvation. This was worn on the head of a soldier, representing the part of the body which contains the senses of perception and intelligence. True salvation gives us such perception by which we may not be overthrown by the enemy. The Word is a weapon of aggression and defense and is fittingly called "the sword of the Spirit." The whole equipment is made effectual through Spirit-directed prayer.

II. The Text.—Eph. 6:1-18.—This passage completes the practical exhortations to Christian living, and in a final message exhorts to spiritual strength by being armed

with the whole armor of God, which makes able to stand and to withstand the evil one.

III. Suggestions for Junior Programs.—The figurative way of expressing the equipment of the strong Christian will appeal to the mind of the boys and girls. We need to use some special care to get them away from the material armor to the real spiritual armor or inward qualities of life in a real Christian. If we can succeed in doing this the figures will become especially pleasing to them because of its illuminating power by aid of the Holy Spirit. Some illustrations will show how the armor works—how a lie makes one fall flat when his lie is discovered, while truth holds one up and makes him strong no matter what is done to him. Righteousness cannot be shot through, but unrighteousness can easily be shot through and will not save the man who has on such a breastplate. The Gospel of peace in which forgiveness and love and kindness are used on an enemy, often winning his friendship and salvation, is a better shoe to wear than one based on hatred and unkindness. Many a man has been kept a lifelong enemy by those who do not wear the shoes of peace. And the man who wears such peaceless shoes will be taken by Satan unless he repents and follows the way of peace. The foes we fight are invisible spirits of evil, who occupy the thoughts and hearts of men. We cannot fight them with weapons of material things, or by fighting people. We must fight by prayer and by the Spirit of the living God and through His holy Word.

OUTLINE STUDY

I. The Names given the Christian Armor.

1. Armour of light.—Rom. 13:12-14.
2. Armour of righteousness.—II Cor. 6:7.
3. The Armour of God.—Eph. 6:11.
4. Its special parts characterized.
 - a. Girdle of truth.—Eph. 6:14.
 - b. Breast-plate of righteousness.—Eph. 6:14.
 - c. Breast-plate of faith and love.—I Thess. 5:8.
 - d. Shoes of peace.—Eph. 6:15.
 - e. Shield of faith.—Eph. 6:16.
 - f. Helmet of salvation.—Eph. 6:17; I Thess. 5:8.
 - g. Sword of the Spirit—the Word.—Eph. 6:17; Heb. 4:12.
 - h. Effectual use of the Spirit and Word—prayer.—Eph. 6:18-20.

II. Mighty Spiritual Weapons and the Battle.

1. Through God.—II Cor. 10:4.
2. The good fight of faith.—I Tim. 6:12.
3. A good warfare.—I Tim. 1:18; II Tim. 4:7; Rom. 8:13; Col. 3:5.
4. The devil and his evil allies.—Eph. 6:11, 12, 16.
5. The world dominated by Satan.—I Jno. 2:15-17; 5:4, 5.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Strong."
2. Spiritual Battles to Fight.
 - a. With our own flesh.
 - b. The mind.
 - c. Suggestions from the worldly.
 - d. Customs of worldly associates.
 - e. False doctrines.
 - f. Temptations.

3. The Armour and Weapons to make Victory Sure.
See Outline.

For Seniors.

1. The Christian's Conflict.
2. The Christian's Spiritual Equipment.
3. Facing the Issues of Conflict.

PERSONAL THOUGHT

In what is my strength? "Finally my brethren, be strong in the Lord."

SEED THOUGHTS

His banner over us is love,
Our sword the Word of God;
We tread the road the saints above
With shouts of triumph trod;
By faith they like a whirlwind's breath,
Swept on o'er ev'ry field;
The faith by which they conquered Death
Is still our shining shield.

On ev'ry hand the foe we find
Drawn up in dread array;
Let tents of ease be left behind,
And onward to the fray;
Salvation's helmet on each head,
With truth all girt about,
The earth shall tremble 'neath their tread,
And echo with their shout.

—Jno. H. Yates.

METHODS OF SERVICE—LITERATURE AND TRACTS.—Eccl. 12:

9-14; Prov. 22:17-21

Topic for December 17

MOTTO

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

MEDITATIONS ON THE TOPIC

I. **The Service of Good Reading.**—As we meditate upon all that good reading means in our own life and in the life of others we come to understand that we cannot estimate the greatness of the service which has been rendered. In our day the Bible has been printed in so many tongues and in such a variety of editions that it is possible to reach the poorest person with a copy for his personal use. The writings of men of God who have made a careful and prayerful study of the Bible and can shed light to others on the message of the same has done much to win souls and build them up in the Christian life and service.

A prayerful distribution of tracts has done much, under the blessing of God, to sow good seed in the hearts of the multitudes who have been touched by them. A paper or book of the right kind can be used to lead the readers into realms of thought that will transform their character if they act upon it. A silent messenger sometimes has the effect of impressing the reader more deeply than a person who comes and goes.

But we do not want to lose sight of the title GOOD in our distribution of literature. Many times the writers of so-called good literature have mixed their messages with some false interpretation and evil doctrine that has had a disastrous effect upon the readers who have been influenced by it. We do well to train our distributors of tracts to a discernment of what they are distributing. We do well to man our Publishing House with men who can discern the kind of literature they put out. Working together, much good can be accomplished for the welfare of souls.

II. **The Text.**—Eccl. 12:9-14.—The preacher wrote the words of uprightness and truth in an excellent way that would arrest the mind of the reader. He prepared his truth in an orderly way and gave it for the reading of others.

Prov. 22:17-21.—Advice is given to give attention to the words of the wise that the heart may be filled with practical knowledge. Such words have been written on purpose to instruct the mind of the youth.

III. **Suggestions for Junior Programs.**—Most of the boys and girls who will be in these meetings will be of those who have access to the Sunday-school papers and quarterlies and the books and papers furnished by the Publishing House for the churches. They should take note of all that they have received in their reading and consider what it would mean if all this were cut off. The Suggestive Assignments will direct to a line of thought for the juniors to consider in the meeting as a missionary effort with literature. Develop these thoughts as fully as expedient. Spend some time with the Scripture of the Outline Study, especially showing the value of having the Bible to read.

OUTLINE STUDY

I. The Value of the Published Bible.

1. Able to make wise unto salvation.—II Tim. 3:15.
2. Is profitable.—II Tim. 3:16, 17; II Chron. 34:14-28.
3. Brings instruction on life principles.—Rom. 15:4.
4. Results in regeneration.—I Pet. 1:23; Jas. 1:18.
5. Makes wise the simple.—Ps. 19:7.
6. Produces faith unto life.—Jno. 20:31.
7. Promotes growth in grace.—I Pet. 2:2.

II. Reading Matter that Makes the Message Clear.

1. Like the help of Philip to the Eunuch.—Acts 8:30-35.
2. Like the personal work of Aquila and Priscilla.—Acts 18:24-28.
3. Like a new message given at Athens.—Acts 17:18-34.
4. Like Paul's letters to the churches.—Col. 4:16.
5. Makes it possible to send the messages where one cannot be in person.—I Tim. 3:14, 15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Write."
2. Serving the Lord with Publications.
 - a. What a good tract can do for a soul.
 - b. Good reading in S. S. papers.
 - c. Good books to help the readers.
 - d. Getting the Bible in the hands of those who do not have it.
 - e. Ways of spreading good reading:
 - By helping with means to publish and send.
 - By handing it out to those who will read.
 - By sending it in the mail to friends.

For Seniors.

1. How Publications have Helped Missions.
2. The Opportunities of Tract Distribution.
3. Ways of Promoting the Cause by Writing and Publishing.

PERSONAL THOUGHT

The reader of good literature enriches his soul if he puts his knowledge to good use.

SEED THOUGHTS

It is right for you, young men, to enrich yourselves with the spoils of all pure literature; but he who would make a favorite of a bad book, simply because it contains a few beautiful passages, might as well caress the hand of an assassin because of the jewelry which sparkles on his fingers.—Jos. Parker.

Be less concerned about the number of books you read, and more about the good use

you make of them. The best of books is the Bible.—Blair.

God be thanked for books! they are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. They give to all who will faithfully use them the society, the spiritual presence, of the best and greatest of our race.—W. E. Channing.

Literature is the immortality of speech.—Schlegel.

Sowing in the morning, sowing seeds of kindness,

Sowing in the noontide and the dewy eve;
Waiting for the harvest, and the time of reaping,

We shall come rejoicing, bringing in the sheaves.—Knowles Shaw.

"Cast thy bread upon the waters,"

Sad and weary, worn with care;

Often sitting in the shadow,—

Have you not a crumb to spare?

Can you not to those around you

Sing some little song of hope,

As you look with longing vision

Thro' faith's mighty telescope?

—R. Edgar.

IMMANUEL.—Matt. 1:23; Rev. 21:1-7

Topic for December 24

MOTTO

"The Lord of Hosts is with us."

MEDITATIONS ON THE TOPIC

I. **Immanuel** is a name given to the Messiah. He is Immanuel because He has come into the experiences of human beings in the flesh and has walked and talked with them in their own methods and in their own tongue. "The Word was made flesh and dwelt among us." The thought of Immanuel has been the thought of God for His people in all ages. The promise, "I will be with you," is one of the blessed promises of God in both the Old and the New Testaments. When Jesus was born and became flesh to dwell among us, it was the fulfillment of the promise in the most hopeful sense. The Jews had the sign of God's presence in their Temple with the light of God in the holy of holies. They realized His presence in the fiery cloudy pillar that went before them and remained in the midst of their camp. But to have the Son of God in the flesh to walk and talk and to do deeds of kindness and works of power was a great boon. But Jesus led us on to a wonderful Immanuel. In speaking of the experience which the disciples should have when He would go from them in the body, He told them of another Comforter who would be sent to abide forever. This is fulfilled in the Holy Ghost who came and who continues to be with those who believe in Him. He had this promise in mind when He said, "Lo, I am with you always, even unto the end of the world."

There is a still more satisfying sense of God's dwelling with us. It is when we shall be glorified and shall have God in His eternal City situated among the redeemed of earth in an eternal habitation. Rev. 21:3. Then shall all the sorrows and privations of earth cease, while we enjoy eternal happiness and peace.

II. **The Text.**—Matt. 1:23.—Here the prophecy of the name Immanuel in its connection with Jesus is referred to by Matthew in his account of the birth of Jesus.

Rev. 21:1-7.—John in vision saw the "new heaven and the new earth" and the holy city, new Jerusalem, descending, while a voice explained that the tabernacle of God is with men and that God would dwell with them. This will be the height of the blessings purchased for us in the Redeemer.

III. Suggestions for Junior Programs.—This is a Christmas topic and can be adapted to the junior thought. Lead out from the name to the meaning and to how God is with His people. God was with them in the babe in Bethlehem. Describe the scenes connected with the birth—the angels and the shepherds, the wise men and the star, the hatred of wicked men, and the joy of godly men and women. Show the difference between God invisible and God in the flesh. Tell how God is with us today in the Spirit. How can we know that Jesus is dwelling in glory and cares about us? Tell of the glory of the time when we shall be with Him in a more real sense than we can realize today, the time when we shall be like Him and shall see Him as He is.

There is a responsibility on our part to receive the salvation which Jesus made possible if we would have Him with us in the Spirit and if we would dwell with Him for ever in glory. Try to impress this.

OUTLINE STUDY

I. God in the Midst of Israel.

1. In a sanctified place of offerings.—Ex. 29:42-46.
2. At the time of Solomon's dedicatory prayer.—II Chron. 6:40-7:3.
3. In the midst of Jerusalem.—Ps. 46:4-7; Isa. 12:6.

II. When Jesus Came in the Flesh.

1. Made flesh and dwelt among us.—Jno. 1:14; Phil. 2:5-7.
2. God was manifest in the flesh.—I Tim. 3:16.

III. When the Holy Spirit Came.

1. The promise.—Jno. 14:15-20.
2. The fulfillment.—Acts 2:32-36.
3. Continued presence.—Acts 2:39; 10:44-48.
4. Dwelling in the Church.—Eph. 2:16-22.
5. John's Vision.—Rev. 1:10-20.

IV. God's Future Plan.

1. New Jerusalem.—Rev. 21:1-7; 22:3-5.
2. He comes quickly.—Rev. 22:12, 20.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Jesus."
2. Immanuel means "God with us."
 - a. With men of God in past times—Abraham, Moses, Joshua, Samuel, David, Solomon, Elijah, Elisha, Isaiah, Jeremiah, Daniel, etc.
 - b. With the Jews when Jesus came.—Born in Bethlehem.—Grew to manhood.—Manifested His power.—Died for sins of all men.
 - c. With the believers today.—In their hearts by the Spirit.—With the Church when she loves and obeys and prays.
 - d. With the redeemed in glory forever.

For Seniors.

1. Conditions for God's Presence with His People.
2. The Blessedness of Those Who Realize God is with Them.
3. The Possibility of God's Presence with Us through Jesus Christ.

PERSONAL THOUGHT

Are we living to the highest privilege of the presence of God for time and eternity?

SEED THOUGHTS

Jesus hail! enthroned in glory,
There forever to abide;
All the heavenly hosts adore Thee,
Seated at Thy Father's side.

There for sinners Thou art pleading,
There Thou dost our place prepare;
Ever for us interceding,
Till in glory we appear.

Worship, honor, power, blessing
Thou art worthy to receive:
Loudest praises, without ceasing,
Meet it is for us to give.

Help, ye bright angelic spirits!
Bring your sweetest noblest lays;
Help to sing our Saviour's merits,—
Help to chant Immanuel's praise.

—Jno. Bakewell.

THE SECOND COMING OF CHRIST.—

Jno. 14:1-3; Acts 1:1-11

Topic for December 31

MOTTO

"Behold he cometh with clouds."

MEDITATIONS ON THE TOPIC

I. Christ's Second Coming.—He came first as the babe, the boy, the man, who walked in the flesh and taught the words of eternal life and did works of power. He died for man's sin. He rose again from the dead and went to glory. He is coming again. His second coming will be welcomed by the saints who look for Him and to them it will mean salvation. He will not come to redeem men or to give them a second chance, for He was offered for sin only once. Heb. 9:28. He comes to complete the work which He began. His redeemed ones will be rewarded. But the wicked who would not receive His salvation will meet their final judgment.

There are differences among Bible students as to the meaning of His reign. Some think He will reign a thousand years in a literal earthly kingdom, while others think that this reign has a more spiritual and heavenly aspect and does not apply to people in an earthly kingdom. Whatever may be the application, the most essential thing is to be in such a relation to Christ that we shall enjoy the blessings of His glory in whatever way He has stored up for His saints.

But we should never lose sight of the fact that He is coming and that that coming is possible at any moment. "In such an hour as ye think not, the Son of man cometh." He comes as a thief to the heedless. But He does not thus overtake those who watch and pray. They are looking for Him and are faithfully doing their duty for the upbuilding of His cause. They are ready every moment and shall not be disappointed or ashamed when He comes. Whether we "wake or sleep" does not matter. Our brethren who died in the faith watching and waiting for Him shall be raised at the call of the Lord and meet Him with those who live unto that day.

II. The Text.—Jno. 14:1-3.—Here Jesus comforts the disciples that He will come again to receive them unto Himself.

Acts 1:1-11.—Jesus in His last visit with the disciples led them out to Bethany and the Mt. of Olives and lifted up His hands and blessed them and was taken up into heaven. Angels appeared and testified that this same Jesus should come in a similar manner as He had been seen departing.

III. Suggestions for Junior Programs.—Take up the different scriptures where a promise of His coming is given. Clouds are mentioned in connection with His ascension and also in connection with His coming. No man knows the day or the hour, though there are signs given that its nearness may be understood by those who care. Why will the wicked mourn and why will the saints rejoice at the coming of Jesus? Though Jesus has been king always, He has not asserted His authority upon all the evildoers in the earth because He is waiting to see how many will repent and turn to Him for pardon and life. "He is not willing that any should perish." But He will not wait forever. The wicked will some day have their

punishment though the Lord has been long-suffering with them. He will come and use His power as a king when He returns to earth a second time. That is why the wicked will be so fearful when they know He is coming. He will be "revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." When both sides of His work are shown, then note with a special emphasis how we may be prepared for His coming.

OUTLINE STUDY

I. Jesus is Coming to Earth Again.

1. He said He would.—Jno. 14:3; Matt. 25:13; Mark 13:34-37.
2. Angels said so.—Acts 1:11.
3. The Apostles taught it.—I Thess. 1:10; 4:15, 16; II Thess. 2:1; Rev. 1:7.
4. Prophets foretold it.—Dan. 7:13, 14; Job 19:23-27.

II. The Manner of His Coming.

1. With clouds.—Matt. 24:30; Rev. 1:7.
2. With power and great glory.—Mark 13:26; Matt. 16:27; 25:31.

III. Work at His Coming.

1. To receive the saints.—Jno. 14:3; I Thess. 4:14-17; Mark 13:26.
2. To judge.—Matt. 16:26; Rev. 22:12; Matt. 25:31-46.
3. To reign.—Dan. 7:14; I Cor. 15:22-28; Rev. 3:21.

IV. The Expectation.

1. Moves the believer to devotion.—I Jno. 3:3.
2. Makes them watchful.—Mark 13:35-37.
3. Gives them patience.—Jas. 5:7, 8.
4. Moves to thoughtfulness and prayer.—I Pet. 4:7; Luke 21:34-36.

V. Signs.—Matt. 24:37-39; Mark 13:21-30; Luke 21:8-10, 25-33; I Tim. 4:1-3; II Tim. 3:1-5; I Pet. 3:3-10; Matt. 24:14; II Thess. 2:3; Luke 18:8.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Appearing," "Revelation," "Manifestation," "Day of the Lord."
2. Jesus Comes Again.
 - a. The promise of His coming.
 - b. The glory of His coming.
 - c. The work at His coming.
 - d. How prepare for His coming.
 - e. How we know the nearness of the time.

For Seniors.

1. Jesus in Possession of "All Authority" for Salvation and Judgment.
2. What His Coming Will Mean to the World.
3. How to Anticipate His Coming with Joy.

PERSONAL THOUGHT

Welcome Lord Jesus! May the day of Thy coming hasten. May the Gospel message speed through all the nations. Let men respond. Keep us in Thy loving care. Let us be faithful till He comes.

SEED THOUGHTS

It may be at morn, when the day is awaking,
When sunlight through darkness and shadow
is breaking,

That Jesus will come in the fullness of glory,
To receive from the world "His own."

It may be at midday, it may be at twilight,
It may be, perchance, that the blackness of
midnight

Will burst into light in the blaze of His glory,
When Jesus receives "His own."

While its hosts cry Hosanna, from heaven descending,
With glorified saints and the angels attending,
With grace on His brow, like a halo of glory,
Will Jesus receive "His own."

Oh, joy! oh, delight! should we go without dying,
No sickness, no sadness, no dread and no crying,
Caught up in the clouds with the Lord into glory,
When Jesus receives "His own."

—H. L. Turner.

Let all that look for, hasten
The coming joyful day,
By earnest consecration,
To walk the narrow way.
By gathering in the lost ones,
For whom our Lord did die,
For the crowning day that's coming by and by.
—El Nathan.

SWISS BRETHREN IN BERNE

(Continued from page 358)

Berne shall be put to the rack to exact confessions regarding their labors. To give shelter or lodging to Brethren, even to closest relatives, is forbidden on pain of a fine of 100 pounds.

Twelve years later, on July 29, 1597, the Council published another mandate against the Brethren. The complaints about offences given by some of the clergymen of the state church are repeated and exemplary punishment threatened the offenders—an evidence, among many, of the salutary influence of the Brethren as concerns practical Christian life in the state church.

Scottdale, Pa.

(To be concluded)

HER FIRST CHRISTMAS

(Continued from page 354)

"I just knew you would take me to church," she laughed as we neared the whitewashed church.

"I am glad you came prepared." I nodded at the Testament.

She seemed to enjoy the service very much and even joined in singing the last hymn.

"Everyone seemed so happy, and yet they were not extravagantly dressed, and everything was so simple and sweet," was her comment to my mother.

I think she was surprised to find chicken served instead of turkey at dinner and only cranberry sauce and crabapple jelly as extra trimmings for the occasion. The vegetables were the same as for any other dinner, with mince pie and salted nuts for dessert.

When we all gathered in the living room in the afternoon to sing the old familiar hymns I noticed tears in Mercy's eyes. Was she thinking of loved ones, or was God speaking to her?

Soon, too soon, the day was over, and it was time to take Mercy home.

"Oh," she cried as soon as we were alone, "I have been so foolish—my sister is foolish too. We have left our sorrow crush us, and

by closing our hearts to Christ and the church we have become bitter and miserable."

I waited as she paused for breath, knowing that she had more to say. "I see too that expensive gifts and elaborate decorations and feasting are not the way to celebrate Christmas. All those things choke out the real spirit of Christmas and take our thoughts from the Christ Child. I cannot thank you enough for what you have done for me today. Then she added, thoughtfully "This has really been the first Christmas which I have truly enjoyed."

DAYBREAK IN DARKNESS

(Continued from page 359)

Son of Righteousness pours out His healing rays upon the sinsick multitudes of earth's blind ones until it may be said in truth, "To them that sit in the valley of darkness, a great light has sprung up."

The Blessed Light

Much has been said of the star of Bethlehem and the light of the angels who sang that first glad Christmas carol to the humble shepherds who watched their flocks by night. But what can compare with the light that broke upon the world from Bethlehem's manger where the infant Redeemer first opened His eyes upon the world—a world torn by strife, wrecked by greed, and cursed by sin? There, my friends, is the origin of the true light of Christianity. The star was a guiding point to show the way to Eastern magi who sought the place where the newborn King lay. It was but a pilot light to show the way to the greater Light, the true Light, which lighteth every man that is born into the world.

Death is closely akin to darkness. It has been called the Valley of the Shadows, and there is but one way to traverse that valley in safety; that is, to follow the Light of the Day-spring from on High. Jesus came into the world to give light to them that sit in the shadow of death, to show the way to those who tread the unknown road that runs through the valley called the Shadow, and to guide them safely to the greater glory of the eternal light on the other side.

"There's a light in the valley of death now for me,
Since Jesus came into my heart;
And the gates of the city beyond I can see,
Since Jesus came into my heart!"

—Pentecostal Holiness Advocate.

FROM JEREMY TAYLOR

Earthly glory is a matter of clothes, of upholstery, of decoration; with God, glory is a matter of morals.

Half-truths are dangerous things, for it is generally the other half that gains the upper hand.

Some people cannot see God in the light, but only in the lightning.

To secure a contented spirit, measure your desires by your fortunes, not your fortunes by your desires.—The Christian World.

THE REAL SPIRIT OF CHRISTMAS

Christmas celebrates the coming of One who was in the beginning with God and was God, and He came only because God so loved the world that He gave Him to save men from perishing, and with a view of establishing love and good will among all men everywhere, no matter what may be the color, race, or land in which they are born and live.

In the midst of Christmas activities all people should be scrupulous to give due thought to Him whose birthday it commemorates, and due thought also to the spirit of kindness which He came to inoculate. Jesus Christ came to save men from their sins, and the great sin is selfishness, which thinks neither of men nor God. If Christ's idea and purpose were fulfilled, nations would no longer make war on other nations; greed would not make such havoc in business; hatred and lust would not cause one to destroy another; bitterness and envy would not make human relationships so uncomfortable. If the spirit of Christmas could be made real instead of formal in all human hearts, we would find the world a transformed place. Most people in our land are affected by Christmas. Those not utterly hardened try to make it a happy day for children, and thousands upon thousands give labor, thought and money to bring some measure of joy and comfort to those who for any reason are in distress.

We are glad for this, but we think we do not go far enough in our thought. It is not enough to be kind and generous, we should give our thought to Him who taught us how to be kind and generous. We should not allow ourselves to have a Christmas season with Christ left out. We are celebrating the birth of Jesus Christ, the eternal Son of the eternal God, and we must give all honor and praise to Him in whose honor the day is appointed. Christmas without Christ may be pleasant, but it is not Christian.—The Presbyterian.

CRUMBS SWEEPED UP

"We are to be bold but not blustering; confident but not conceited."

* * *

"The hard lessons learned today make easier the tasks of tomorrow."

* * *

"You cannot dream yourself into character; you must hammer and forge yourself into one."

* * *

"The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God."

* * *

"In everyday life a man is rated by the number of talents he has in use, not by the number he has stored in his napkin."

* * *

"When you are in the right, you can afford to keep your temper, and when you're in the wrong you can't afford to lose it."

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

ONE OF THE BETTER TRENDS OF THE NATION

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine for bread, nor a thirst for water, but of hearing the words of the Lord.—Amos 8:11.

Altogether, too often the human tendency is to see the darker side of life. Occasionally, there are souls who never see the dark side. For such even dark is light. These "sunshine prophets" are rather untrustworthy. They are like watchmen, when the enemy comes, who do not sound the alarm. However, in this brief write-up we want to notice one of the trends in the life of the nation that is noteworthy of appreciation. It is one of the brighter spots of the religious situation of the nation. There is a hunger for the Word of God in the hearts of millions. In practically all cities, towns, villages, and rural sections crowds gather when the Word of God is preached in power by the Holy Ghost sent down from heaven.

We want to cite only one instance of the interest of the nation in the Gospel of Jesus Christ. That is a study in contrast. That study in contrast is between the "Federal Council of Churches" and the "Lutheran Hour." The former program is from many cities, the latter from St. Louis, Mo.

As far as distinctly Christian doctrine goes, and the preaching of the Gospel, it cannot be said that the "Federal Council of Churches of Christ in America" is clearly and aggressively on the conservative and evangelical side. On the other hand, it is generally conceded that Dr. Walter A. Maier of St. Louis, Mo., does recognize the Bible as the infallible Word of God, Jesus Christ as the Son of God, the Words of Christ as the final authority, the death of Christ as an atoning death, the resurrection of Christ as a certainty, and His Gospel as "the power of God unto salvation."

It is not difficult to show that there is a growing public demand for the Gospel, that is the true Gospel. The times favor serious thinking. Then also there is a famine in many pews, because the pulpit does not teach the Word of God. There are towns and cities where few men preach the Gospel, and some where none do.

The Walther League Messenger lately referred to these diverse trends:

Now that the Sixth Lutheran Hour has been successfully concluded, the results can be used for a comparison with the response to other broadcasts, in an effort to determine the preference of the American people for Modernism or the old Gospel.

It is no secret that the broadcasts of the Federal Council of Churches of Christ in America have prevalently been directed against the acceptance of the whole Bible and the redemptive atonement of Christ. How do the American people react to these messages, many of which were delivered by a speaker regarded by some as the outstanding Protestant preacher in our country? The answer is illuminating, and rather than be misunderstood we quote verbatim from the April, 1939, Federal Council Bulletin which states: "Since October 1, 8,700 letters have come to the National Broadcasting Company in connection with the religious broadcasts sponsored by the Federal Council. Great numbers

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

of these letters make requests for copies of the messages delivered over the air."

How different the response to our program! Our weekly mail has been larger than this six months' figure of the Federal Council broadcasts. If we pause to remind ourselves that we had only one period each week while the Federal Council had two programs every Sunday, besides week-day broadcasts in many cities; and if we further remember that the Federal Council network embraces more, and frequently better, stations at their disposal than we have, the comparison becomes even more significant.

May the hunger for the Word of God continue, and may the Lord raise up men that gladly and courageously preach it, until the "day break and the shadows flee away."

THE MENACE OF MARIJUANA

Whoso hearkeneth unto me [wisdom] shall dwell safely.—Prov. 1:33.

The Word of God (I John 2:15-17) declares that there are three main evil roadways to the citadel of the souls of men. First, "the pride of life"; second, "the lusts of the eye"; third, "the lusts of the flesh". This trinity of evil works havoc in the body, mind, and soul of man. They destroy the finer, nobler qualities of life, and estrange men from God.

"The lusts of the flesh" take a tremendous toll, and that in many forms. The weed, "marijuana", (pronounced mare-hwa-na), is but one of them. It crept into the United States from the Mexican border. The name is also Mexican. It is like the Indian hemp, hasheesh, which has done its destructive work in the Orient from time immemorial, from Persia to India. The American hemp—cannabis sativa—is certainly a twin evil.

Marijuana is an "annual," a weed growing from 4 to 14 feet in height, with a straight stalk, long saw-tooth-edged leaves, growing in groups of 3, 5, and 7, and bunchy blossoms. It grows wild in at least 31 of the 48 states, according to the statistics of Ernest L. Tiffany, M.D., New York. This weed made into cigarettes, travels under many names such as—"Mary Warners," "Merry Wonders," "reefers," "crazy-weed," "hay," etc. The Federal "G" men call it "Killer-weed" and with good cause. Homer, poet of ancient Greece, in his "Odyssey" characterized this drug as "that which turns men into swine." It does more than that; it turns them into murderers.

The Field Secretary of the New York Civic League writes in his forthcoming book, "War with the Underworld," as follows:

What Marijuana Does

The active narcotic principle of marijuana is called "cannabin." The toxic effects of cannabin are four fold.

1. It causes hyper-exhilaration, a sense of well-being; a jovial mood with uncontrollable unreasoning, often silly mirth; and a feeling of

unusual mental ability, and superhuman strength. As a youngster expressed it, "I can see through a stone wall."

A school girl, having trouble with her studies, was persuaded by schoolmate addicts that it would solve her problems. It did. Under its influence she stepped out of a fifth story window in a Chicago apartment house and was dashed to death on the pavement below. But this first effect may last only a few minutes, or may merge with the second.

2. The second effect of marijuana is that of visions—phantasms—pleasing, sensual, or gruesome, as may be, coupled with a remarkable loss of relation as to space or time. One addict feels he could climb a mountain or cross a continent in a few strides. To another seconds seem like minutes, and hours like days. This has made marijuana an especial temptation to musicians, who wish to meet the present demand for "hot" music—"jazz."

Under the spell of it the musical rhythm seemingly comes to them slowly. They do not realize that they are touching the keys of their instruments with a rapidity that would not be possible if in a normal state. The "weed" has stretched the tempo until a hundred notes can be crowded into the space normally occupied by ten.

3. The third effect of marijuana is extreme aphrodisia. Sexual desire flames into undeniable, uncontrollable passion. Powerful articles on marijuana, emphasizing this phase of addiction, have appeared in "The American Magazine," (reprinted in "Readers Digest," in "Cosmopolitan," "The Union Signal," etc.).

But to my mind the most clean-cut, straightforward presentation of the whole matter comes from that high authority, Robert James Devine, of Lansing, Mich. It appeared first in the "Religious Digest," under the heading of "The Menace of Marijuana," but is now available in more startling and comprehensive book form.

When this weed is imported into prisons the inmates fall desperately into love with each other; as they would with members of the opposite sex. One can then understand the debaucheries that take place. This perversion of sex is what led to the death of one of the murderers of little Bobbie Franks, that by stabbing to death because he demanded such Sodomy relations.

This third reaction of marijuana, as it affects boys and girls, makes it the mightiest menace to civilization. The grossest of immorality is practiced, not alone by hardened criminals, but by the sweetest girls and the most promising boys whose parents and teachers know nothing of their secret vices. The things done at marijuana parties are too sordid, filthy, and nauseating to detail. The things done (where under the demon afflatus of these queer, ropy-smelling cigarettes, conscience and consequences have become too trivial to consider) have been described in juvenile courts by boys and girls who told about their nights of debauchery for long periods of time.

The source of these supplies of cigarettes is usually about a block or so from the high school.

Testimony that corroborates the above statements can be found in an article in "The American," as far back as August, 1937. In it the S.S. Commissioner of Narcotics, Hon. H. J. Anslinger, in collaboration with Mr. Courtney Ryley Cooper, tells of a school janitor who with

four other men, was accused by the police of a Mid-Western city of having conspired not only to peddle marijuana cigarettes to children, but even of furnishing apartments where smoking parties could be held. The Commissioner also tells of these cigarettes being sold in hamburger joints and barbecue stands; in a dance hall; in a garage; and by a Birmingham, Ala., hot tamale push-cart man.

But to continue Mr. Devine's narrative: "The storekeeper sold chocolate bars, milk, and school supplies. The children initiated into the 'reefer' group pooled the candy and milk money given them by fond parents, and purchased 'Mary Warners.' The store keeper supplied them with a basement room, furnished with a couple of old mattresses, etc.

Here he could guarantee them freedom from interference. He even sent his family away on an extended visit to make sure that his illicit operations would not be discovered. Here the youngsters played at being married. Rings stolen from 10-cent stores served to bind the mock ceremonies which permitted unbridled lusts to have full sway.

One boy of 16, just before he was called to testify, said to his 'girl,' 'Don't worry, kid. They won't do anything to us.' But the little girl was afraid. She had heard something about a doctor and a physical examination. Poor child, the marks of her serious adventures were stamped upon her for life. All but one of her little girl friends were in her unfortunate class. The sole exception was found just in time to save her from the same fate."

4. The fourth reaction of marijuana upon its victims is a resistless desire to kill, coupled with hallucinations that some one is doing them—or attempting to do them—bodily harm; and that they must defend themselves. In Los Angeles, it is reported, a "reefer"-crazed youth killed an aged boot-black. Asked "Why?" he said, "I thought somebody was after me."

One of the dreadful things about this dreadful drug is its power to make bitter enemies of those who, a moment before, were inseparable friends. Not only does it bring the desire to kill, but to kill those nearest and dearest.

A brilliant high school student in Illinois, majoring in art, was told that marijuana would help him master his subject. Instead it mastered him. Meanwhile he had married a lovely girl, and two dear little daughters blessed their union. But again and again, under the blood-lust of the drug, this gifted young man was seized with the mad desire to kill his beloved wife and babies. And one night he almost carried out the desire. But his wife, at his request, tied him to a chair until the murderous desire passed away.

A young woman in Michigan murdered her dearest friend; then committed suicide. She confessed to an often repeated desire to kill her own father, whom she said she dearly loved. Marijuana did it.

In fact, the first case that brought the age-old assassin-weed into the limelight of modern criminal investigation was the wholesale murder of his entire family—father, mother, two brothers, and a sister by a youth crazed by "reefers." This occurred in Florida.

SEWARD'S FOLLY

When William H. Seward, Secretary of State under President Andrew Johnson, in 1867, negotiated for the purchase of Alaska, a storm of protest arose from many sides. Alaska was a vast territory far, far away from Washington, D. C., where protests were loudest. Quick transportation was not dreamed of then. The purchase looked to many like sheer folly and extravagance.

"Why," shortsighted statesmen demanded angrily, "should we pay Russia \$7,200,000 for that ice-locked land of blizzards and Eskimos?"

Alaska's purchase had been discussed before the Civil War, but the war halted plans for a time. Then, in 1867, in spite of bitter opposition from some quarters, the treaty

was concluded. When the bill for payment was introduced in the House of Representatives, it was assailed bitterly. If only those who opposed the purchase could now see the mountains of goods Alaska exports to the United States each year!

When Russia explored and exploited Alaska, before England, Spain, or France realized its possibilities, fur trading was the chief object, particularly the fabulously valuable seal-skins which were then so plentiful there. But Russia found it difficult to keep Alaska, for various reasons, and welcomed a chance to realize cash out of what they had come to regard as a white elephant.

And for a number of years after Seward completed the purchase of this north land, the deal looked to many like a rather long chance in dealing with futures. Slow travel made it impractical for many to visit Alaska, and few people cared to brave the reputed cold of the country and go there to live. Then came the Klondike gold rush! Overnight, Alaska became famed as a fabulously rich country, a land of romance and glamour!

The vast importance of Alaska to the United States today is indicated by the fact that exports to the United States in the 1937 season alone were over \$124,000,000. The total value of exports, since the original purchase is almost \$3,000,000,000. And due to the work of the Fisheries Commission in conserving the fish by stringent regulation during the last decade, the exports will increase from year to year.

Fishing and fur farming are the two most important industries of the country today. In 1937 canned salmon to the value of over \$44,000,000 was shipped from Alaska canneries, and from present indications, the 1939 season will produce about three times that amount. In fact, ninety per cent of the world's canned salmon comes from Alaska's chilly waters.

Though salmon is the largest single item of export, many other fisheries products are worth mentioning. \$2,000,000 worth of fish oil was exported last year, as well as quantities of halibut, cod, herring, shellfish—clam, shrimp, and crab—whale oil and whalebone, fish fertilizer and meal. The industry employs over twenty thousand workers each season.

Last season over \$2,000,000 worth of furs came down from Alaska to supply fur coats for America's women. Seal formed the most valuable part of this crop, with blue fox, red fox, marten and muskrat swelling the total. Many of the smaller islands off the Alaskan coast are complete fox farms, for commercial raising of fur bearing animals.

Next to fur and fish, minerals furnish a goodly portion of Alaska's wealth. In fact, in 1938, copper came next to salmon in value. Much gold is still mined in Alaska, but copper is mined in the largest volume. And silver, tin, lead, antimony, platinum, metals, coal, stone, and marble are all produced in commercial quantities.

Though Alaska—the name is generally believed to come from a native word meaning "main, or great land"—lies far to the north, there is a wide variation in climate there. It gets very cold in the interior but the coast climate is much modified by the warm Japanese current, and the temperature seldom falls below zero in winter. The summers are cool, rarely getting warmer than 80 degrees. In the far north there is almost perpetual darkness in winter, but in the southwest the days are much like the days of the Canadian prairie provinces.

Alaska's resources are seemingly inexhaustible, and farming colonies such as the Matanuska colony will probably increase. Travel to Alaska increases yearly, and if the proposed United States to Alaska Highway through British Columbia is completed, there will be a great influx of tourists. Such a highway would contribute immensely to the development of the country.

The country is very wild and beautiful. Sheer mountains come right down to the sea. Swift rivers tumble between them, and glaciers dip into the ocean, in places. Wild life abounds, with bears, caribou, mountain sheep, moose, wolverines, wolves, coyotes, and foxes, besides the smaller fur-bearing animals, in the southwest part, and reindeer in the north.

However, the reindeer are not native to Alaska. They were introduced into the country after a report, in 1892, that the Eskimos of the far north were in great need. Money was raised by popular subscription in the United States, and reindeer were bought to stock the northern tundras. Later, congressional appropriations aided the work.

Alaska's crying need is for more people. The last Territorial Legislature authorized a planning council to promote colonization. The establishment of pulp and paper mills in the southwest would do much for the country, industrially. The raw materials are there. The climate is warmer than that of Maine, and the industry would add thousands to the population, and all lines of business would benefit.

Regular boat service from Seattle took in over seventy-two thousand visitors last year, and this year sees the establishment of a baby clipper service to the north land, to carry air mail and passengers. The statesmen of the sixties may have thought Alaska "Seward's Folly," but the traveler of today is eager to see this last frontier of the American continent.—The Friend (Dayton).

NEW DRUG MOST EFFECTIVE AGAINST PNEUMONIA

The Mellon Institute has disclosed it plans nation-wide distribution in clinical quantities of a third powerful new "miracle" drug which in tests at a hospital has slashed the pneumonia mortality rate in half.

Dr. Mark M. Bracken, fellow in pneumonia research, described the chemical—hydroxyethylapocupreine—to members of the Pennsylvania Medical Society and said he found it equal in effectiveness to the two drugs recently placed in use, sulfapyridine and sulfanilamide.

He said the shipments will be made to five or six clinics in various parts of the country for further tests of its efficiency under a variety of experimental conditions.—Selected.

CONSCIENTIOUS OBJECTORS APPRECIATE CONSIDERATE TREATMENT

London.—If a measure of any civilization is perhaps its treatment of sincere conscientious objectors Great Britain, so far at any rate, is showing a sense of responsibility and calm judgment about its many, many pacifists. If the war goes over into more bitter phases, perhaps this present tolerance will give way to severity more akin to that shown by dictated countries. But many pacifists themselves express appreciation for the amount of understanding shown by the authorities, though they state that the tribunals established to hear the pleas of war resisters are often fatuous, increasingly inconsiderate, and characterized by little depth of intellectual comprehension.

It is known that two conscientious objectors, at least have been executed in Germany. In France the distinguished novelist Jean Giono has been imprisoned for "defeatism", though of course defeatism is not even a fractional part of his philosophy, which is essentially the same as that put forward in 1914 by Rolland. Rolland, incidentally, having married at an advanced age, and having changed his point of view in many ways, has been saying—at least up to the revelation of Russia's true policy in recent weeks—that he must

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WORLD NEWS

(Continued from page 381)

support the war. The French newspapers are filled with thinly disguised reports of arrests and persecutions of "unpatriotic" Frenchmen, and it is a certainty that the growing pacifist movement has been sternly crushed. Even long before the outbreak of war, France, in the name of democracy, was suppressing its pacifist elements.

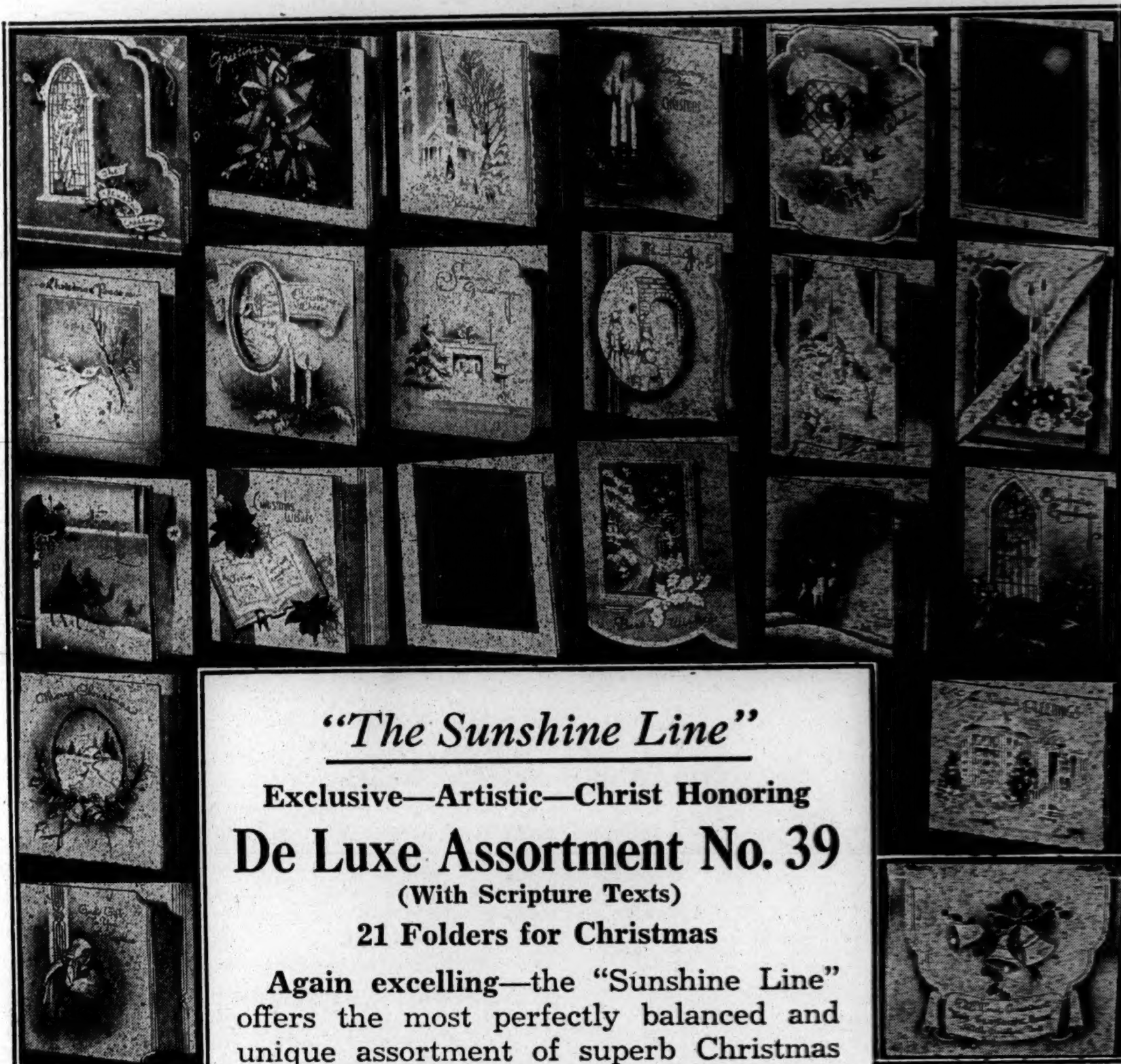
But in the early days of the war, at any rate, Great Britain has on the whole manifested toward its sincere dissidents a consideration which deserves credit. The veteran pacifist, George Lansbur, has pointed out that Mr. Chamberlain himself, having long been a dissenter and being made to understand in England what it is to receive a certain amount of scorn for a minority position, has shown a personal understanding of the pacifist point of view which has occasionally caused concern to his more hard-boiled colleagues.—Selected.

RARE COURAGE

We congratulate the Curtis Publishing Company, of Philadelphia, for their courage in refusing to accept liquor advertising in their periodicals. No doubt many publishers blush as they accept such stuff, but apparently money to them is more important than sober automobile drivers and properly fed children.—Selected.

LINDBERGH'S PERFUSION PUMP

Colonel Charles A. Lindbergh has announced the development of a new type of perfusion pump, sometimes called an artificial heart. He has been experimenting along this line for some time in collaboration with Dr. Alexis Carroll of the Rockefeller Institute. Thus far the type of pump developed allowed the study of but one kind of tissue at a time, while the new pump permits scientists to observe how one kind of tissue reacts upon another in the production of another type of living organism. The new apparatus is described in an article by Colonel Lindbergh in the Journal of Experimental Medicine for September 1. It consists of a series of glass flasks similar in form to an all-glass coffee percolator, and is thus described in the article. "The flask is made of a single piece of pyrex glass and contains two chambers, one above the other. The culture medium is inserted in the upper chamber. The tissue fragments are inserted in the lower chamber. The circulation and oxygenation of the culture medium are maintained by the control gas which is passed through the flask." The culture medium is a type of artificial blood which is maintained at the temperature of the blood in the human body. Tissues of various kinds can be kept alive and growing for an indefinite period. In the opportunity thus given to study their growth



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and interaction and the resulting production of new organisms, scientists have an excellent chance to get a better understanding of life processes. Through its use they may learn much about how to control diseases which affect the tissues of the human body and how to promote their wholesome growth. They may be able to get a better knowledge of the origin and control of cancer. In that case they will have conferred a great boon upon the race.—The United Presbyterian.

THE STATUS OF THE WALDEN- SIAN CHURCH

The Waldensian Church in Italy labors between a legally tolerant state and a practically intolerant Church. A writer in "The British Weekly" briefly describes its present status:

Consequent upon the Concordat concluded in 1929 between the State and the Vatican the Wal-

densian Church has been not only "tolerated" but is formally recognized as the Protestant Church of Italy.

The Waldensian ministers have now the right to solemnize marriages with civil powers and they are allowed freely to fulfill the work of their ministry.

A very important clause of the Concordat was that the children must have religious teaching in the schools, and naturally the parents can specify the kind of religious teaching they desire that their children should have. . . .

If the State is tolerant, the Vatican is not tolerant, and most of the priests of the Roman Church do their best to raise difficulties for the Waldensian Church; but these very difficulties and this opposition serve to keep alive the faith of the Waldensian people.

DR. HOWARD A. KELLY

The greatest force making for the success of the church is its body of laymen who "work at" their religion. One of the most notable and outspoken of these is Dr. Howard A. Kelly, now grown old in the service of his Lord and in leadership in his noble profession. "The Lookout" has published this note of his record, and might have added a word concerning his interest in the Greek New Testament:

Dr. Kelly is one of the four famous medical men who founded famous Johns Hopkins Medical College in 1893, a year after he founded Baltimore's Howard A. Kelly Hospital. He is the father of the modern science of gynecology, an inventor of various modern operations and of important surgical instruments, and a pioneer in the use of cocaine anaesthesia. He has found time in his busy life to study mining and various sciences.

As he meets his friends, Dr. Kelly presents them with small reprints from the New Testament, saying, "Here's my card."

He is doing more than many a preacher to advance the cause of Christ. Hats off to the old saint of the scalpel!

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